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THE WORLD'S ADVANCE-THOUGHT.

The Unity of Humanity is the Millennium of Peace.

BY LUCY A. MALLORY AND H. N. MAGUIRE.

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For The World's Advance-Thought.

THE RESURRECTION.

ALICE ESKEL.

IN man the sensual the human and Divine
Stand imaged forth combined in one.
That which is noblest in heaven is highest in him.
The soul doth crown the mind, the mind the body:
Creative God dwells innermost in power unseen;
Creative Thought stands at the portals of His temple,
And would imbue dull sense with wisdom from on high;
But pleasure beckons and drowns in sure satiety
The functions of a form earth-born for purest aims;
Lust lowers to base uses the forces that soul should glorify.
The weary days and nightmare nights are filled with
thoughts impure:
These are the demons that wrap the world in hideous
flames;
They burn and torture and destroy, and yet the unend-
ing worm lives on
And gnaws to the very core aching and sin-laden hearts.
But hark! resounding through the sky Uriel's clarion
notes
That now proclaim the long-expected Resurrection Morn!
The forces of the lower man are upward tending;
The vigor of his mind renders homage to the Truth:
Up, upward flies his awakened soul, from error disen-
thrall'd!

CUSTOM RULES.

IT is continually urged by its opponents, that
women do not care for the right of suffrage.
During the slavery times its advocates declared
the negroes were perfectly satisfied with their con-
dition of slavery and did not want to be freed.
It is no doubt true that long continued habit makes
almost anything tolerable. We notice that when
two or more Chinamen are walking together in the
streets of Portland, they walk in single file instead
of abreast of each other, although the streets are
wide and not over crowded. It is the old custom
forced upon them by the narrow streets of Chinese
cities, that still clings to them. Humanity accepts
all progression from accustomed standards under
protest.

A MAN is composed of three men: the physical
man, the intellectual man and the Celestial man,
and he is lost as long as the first two are separated
from the last. Where they all blend into one—the
Trinity-in-unity—he is the Supreme Power and it
saves him. This is what the Christ meant when
he said "I and my Father are one."

THE most fashionable churches are now built of
stone. "I asked for bread and ye gave me a stone

FORGET THE WARS.

A PRESS DISPATCH informs us that the anniver-
sary of the battle of Sedan, was celebrated
throughout Germany. How much more humane it
would be if all countries would try to obliterate
the memory of past wars, that have cost so much
misery; but the tendency seems to be to remind
nations of their buried hatreds. The most promi-
nent feature in all histories is the recital of wars:
as though the art of war was primary in the pro-
gress of the world. Soldiers are pensioned, while
the benefactors of the race are allowed to starve.
In public pageants the military are given the first
place while the workers are relegated to the rear.
Monuments are erected to hero-murderers, while
children cry for bread. Keeping alive the memory
of past wars incites to future wars. If only those
who are the cause of war had to do the fighting,
Universal Peace would soon reign.

PROF. J. R. BUCHANAN, in his article, "The Com-
ing Catclysm," says "the Atlantic Coast is
doomed," and that dwellers should not remain
"more than fifteen years on the lowlands of the
Atlantic Coast south of New England." We would
advise a change of heart. Mankind cannot be
saved from the cataclysm of unrighteousness they
have sown by a change of residence. Their only
salvation is in a change of consciousness. Stop
developing the destructive force and develop the
protecting, saving, constructive force of Universal
Love.

"THE NATION" says: "Religion, to be true to
itself, should demand the unconditional surrender
of free thinking." If the term Theology had been
used in place of Religion, the statement would be
correct, for Theology owes its existence to the sup-
pression of thought. Religion makes free the
thought, and helps us to understand the boundless
wealth of our Universal Inheritance.

THE Universal Light that is dawning upon the
world is causing agitations in all the countries of
the earth, like the sun in the springtime induces
agitation to renew the growth of the fruits of the
earth. The Universal Light will arouse the most
phlegmatic to seek a higher state of consciousness.

THE degree of liberty allowed to woman by a na-
tion is the high or low tide-mark of that people's
progression. The Oriental excludes women from
the schools, the Occidental excludes them from the
government, and both claim the same reason for
so doing—incapacity.

SWEAT drops falling across the vision of him who
labors unselfishly and faithfully in the service of
God, (Humanity,) are telescopic lenses through
which he may behold Heaven.

THE GOVERNMENT OF THE PLANET.

THE planet, although under one general control,
is divided into three grades of Government—
Celestial, Spiritual and Material. All nations
South of the equator (owing to the dark magnetic
currents) are dominated by materialism. No spir-
itual religion ever had its birth in that section of
the planet. Materialism everywhere is virtually
related to the feet or roots of the planet. The
Spiritual embraces all countries North of the equa-
tor, and it finds its highest manifestation in the
Northwest. The Celestial is in the North Polar
Continent, and it controls all below it, to its pur-
poses and aims, in exact ratio to the outreaching
towards it of the nations of the world.

Materialism is the first degree in the scale of
progression, Spiritualism the second and Celestial-
ism the third.

In the coming time the central civil Government
of the world will be located in the Northwest, as
now it is governed spiritually from the Celestial
Center in that portion of our globe, for the ten-
dency of material progression is to accommodate
itself and attain to the Spiritual source or control-
ling power.

The tendency of events will be to incite the most
Spiritual elements of the world's population to
emigrate to the Northwest. Unconsciously spiri-
tual natures are drawn thitherward, because here
the Sun of Being enters the planet, and their souls
intuitively seek its Celestial Light, as the physical
being seeks the sunshine. Souls grow in liberality
and harmony in the rays of the Central Solar Forces.

THE motion of the earth in its orbit is due to its
state of consciousness. When it acquires a new
state of consciousness it will change its motion.
This will occur simultaneously with a new state of
consciousness in man, when both will change the
Poles of their Beings. Now, the consciousness of
the earth and man are inverted. This is why
darkness reigns when there should be Light, and
injustice when there should be justice.

HUDSON TUTTLE, in "Psychic Science," says:
"The clouds, the winds, the storms and the earth-
quakes, will not come or go at our bidding, or the
invocation of even a saint." If they will not it is
because we have not developed the possibilities
within us. We can control them when we have
learned how to use the power at our command.

No law in the Universe is ever suspended in its
operation, but the development of higher forces
makes the operation of higher laws manifest to our
consciousness.

THERE is no hades so dark but that the good and
pure can transform it into heaven.

pole occupy the entire atmosphere for a circle of the terrestrial surface of over 600 miles across, and within which the cold from without never penetrates. And here, after traversing about two-thirds the distance around the pole, they set out on their return south, when, after having crossed the ice belt of over 200 miles in width, they come to us as the "cold Arctic waves" of our winter seasons, or as the cool refreshing north winds that give health, tone, energy and delightful variety to the climates of our summer seasons.

Within this circle of perpetual verdure the continent of Greenland penetrates to a distance of over two hundred miles, and with nearly its average width. Lying to the west of this is a large island, over three hundred miles in length, that extends within this circle for more than one hundred and fifty miles. North of Franz Joseph Land is another large island, lying wholly within this circle, besides other islands of lesser note.

Within this region the shores and seas teem with marine and terrestrial life. The aquatic birds that abound in these seas, and which remain in the warmer latitudes about the pole during the long Arctic night that exists there, migrate south in early summer. Part of these emigrate southward to the shores along and near the summer limit of the open sea, where they breed in vast numbers.

Dr. Hayes, who accompanied Kane in his expedition in search of Sir John Franklin in 1853-5, and who made a successful trip to the then southern border of the "open sea," in the early part of the summer of '55, observed not only that the ice of the ice belt along Smith's Strait gradually thinned out as he approached the borders of that sea, but also that it swarmed with the aquatic bird life that filled its waters and lined its shores. They were already preparing their nests for the breeding season. Among them he noticed two varieties to him unknown. The shores were already green, while away to the north of him were mountains half a mile in height and bare of ice and snow to their tops. Still farther to the north was seen the *nimbus* or rain cloud, thus plainly demonstrating that even at the height of a mile the skies were free from frost, while the ice belt to the south of him was still locked up under vast masses of ice and snow, hitherto impenetrable to the utmost skill and enterprise of man.

STEPHEN MAYBELL'S latest pamphlet, "Land Currency," seems to us to be one of the best solutions of the vexed question of taxation yet offered, (as this is a woman's opinion it probably doesn't count), and if adopted it would leave hardly anything for the two parties to quarrel over in the National Legislature. He shows that it is just the thing to suit the Trades Unionists, the Farmers' Alliance, the Single Taxists, the Greenbackers and the Nationalists. This valuable book is only twenty-five cents. Address Stephen Maybell, 265 Clara Street, San Francisco, Cal.

MORE and more advanced standards of thought and aspiration will be demanded until all formations of Truth, through human mediation, shall have faded out in of Light the Universal.

NEED OF SPECIAL REFORMS.

To the Editors of The Universal Republic:

AMONG the many "troubles, trials and vicissitudes" that the reformer or "crank" has to encounter in his efforts to lead the age, is that peculiar "damning with faint praise" so often dealt him by other enthusiasts moving along different lines towards the common object—the uplifting of humanity. There is something pitiful in the fact that the shower of "sneers that stab like knives," is so largely added to by those who should have nothing but words of cheer for the struggling reformer—their brother in a common cause. Too prone are we to condemn without due examination of the merits of the scheme of reform urged by another. There is also a tendency with a very "advanced" class of reformers to look with lofty contempt on the advocates of specialties in reform; forgetting that this is an age of specialties, and that no man can do his work well who assumes the role of jack-of-all-trades, and "spreads himself out too thin." A shoe is no longer made slowly and at disadvantage by a single cobbler, but sixty-two individuals are required to take part in its construction, and by this division of labor the best results are achieved in the complete and finished article. Just so with the specialist in reform. Amongst the mighty host of evils that are massed against man's march to perfection, he grapples with that most adapted to his powers—that which, to him, appears to most need overcoming—and, if he devotes his life and energies solely to that end, is he not fulfilling his destiny?

He who would condemn speciality in reform, must deride all history, all the progress of the race to which he belongs. In the slow but persistent march of evolution—the descent of spirit into matter—faculty after faculty was acquired only by special and persevering effort, and the process still goes on. It is but a little thing to give a cup of cold water to one of the "little ones," but the act makes the giver a disciple of the Christ. And if we teach mankind to place their feet on only one more step on the ladder of progress, is not that step essential to progress? Who denies this must be found asserting that we may accomplish the alphabet without taking the trouble to learn each individual letter. We do not speak with contempt of the labors of a Martin Luther or a William Lloyd Garrison, because their work was a necessity in the education of mankind, the good results of which we now see.

While woman remains a partial slave, while intemperance counts its myriads of victims, while distorted and selfish views of economics place national barriers against the free commerce of the world, and while land monopoly debars millions from their "right to the use of the earth," what well-balanced mind will mount on a visionary pinnacle of "universality," deride the special efforts of a Susan B. Anthony, a Frances Willard, a Henry Watterson, or a Henry George, and, in effect, say to these toilers for progress: "I am holier than thou; quit grubbing in your narrow ditches and come up where I stand?"

Portland, Sept. 28

WILBERFORCE SMITH.

For The Universal Republic.

JUSTICE AND THE LAND—PART VI.

WALLACE YATES.

IN resuming its right to the ground rents, which it has itself created, Society cannot recoup itself for the loss it has sustained by allowing individuals to absorb those rents in the past. Its aim must be put a stop to the existing robbery—a robbery that deprives of their birthright the infants that are now coming into the world.

There is no way by which we can make full restitution for past wrongs, and their far-reaching effects, but we can stop sinning in the future; and the non-productive landlord, who has fattened on the ground rents created by material progress, must become a producer, and earn his bread by honest effort, in the day when Society shall resume its own. It needs but a glance at poverty-stricken Ireland—where, with famine staring her in the face, food enough to feed her population three times over will this year be exported to pay the rackrent of absentee landlords—to see a glaring instance of the evils of private ownership of land. Were these people to retain this immense tribute themselves, and, in place of the multifarious taxes on necessities, that are now collected for governmental purposes, pay the ground rent values to support all necessary government, Ireland might be a paradise, inhabited by a happy, thrifty and progressive race.

Utterly impossible would it be for those landlords to make reparation for all the evils brought on that unhappy country by their possession of the land in the past, and the same truth holds everywhere. The future is what we must look to; and the establishment of the Single Tax, which will leave to every man his improvements and his possessory title unimpaired and guaranteed, merely taking the community rent-value for public purposes, will undoubtedly be the most perfect regulation of social affairs for the existing state of mankind that has yet been devised. Giving to energy and enterprise full scope, unfined by taxation of personal property, and taking for public purposes only that value which is clearly due to the material progress of society at large, wherein can it fail (in a stage of social progress where individualism reigns supreme) of dealing to all what we conceive to be *Justice*.

"The Labor World," of Boston, reports "an annual gathering of reformers at the K. of L. headquarters" in that city, which met August 27, to consider the wisdom of forming an alliance to include all the labor reform organizations in that State. In response to the call well known representatives from twenty or more trades union and reform movements in Massachusetts came together. An organization was effected with Master Workman Mellen in the chair. He said: "The hearty response to brief invitations sent to representative Trades Unionists, Nationalists, Knights of Labor, Socialists and Single Tax men showed significantly that they believed the time had come for unity of action." This meeting took place on Soul Communion Day of which it is one of the offspring.

For The World's Advance-Thought.

REINCARNATION.

E. M. W.

THE adepts of the esoteric science of the East, the leaders and thinkers of the Oriental cults, who are the remains of the Magi of antiquity, standing as the representatives of a subtle and lofty intelligence, imagine that the present human race are the reincarnated personalities of a gigantic, shadowy, nebulous humanity, that dwelt upon the surfaces of this planet, before it was made inhabitable for our mankind.

These thinkers and Mages have seen many things, but, to use an ancient phrase, "they have seen as through a glass, darkly," for they stand in the obscured shadow, as the advance of the twilight of mankind deepens into the gradual darkness. The many bewilderments of dogmatic religion, operative by impression on the occult world, have formed there an intricate sphere of mirage, through which no mind of the race in past times, however advanced or illuminate, has been able fully to penetrate. Hence the misapprehensions contained in the Eastern dogma of Metempsychosis.

This earthly race of ours is one of an infinite series. Anterior to the humanity of which we are members, there was a mighty and glorious mankind occupying the outspace of the globe prior to the formation of its present configuration. The work of this prior people was to prepare the way for the new race that was to appear in a coming formation of the planetary surface. And when all things were ripe and ready, from a woman of that people was birthed the Adam-Eve of our mankind. When the cycle of service and duration of this preceding race, who may be called electro-magnetic men or genii, was completed they imminated more deeply into certain invisible or athermal orbs within the electrical zones of our planet, and are there now. As Occultists well know, there are many globes in our system, formed in lines of fine substance that are not visible to the dull nature-sight; like eggs in the roe of a fish they lie, connected by magnetic films of intercommunication. We are not the reincarnations of that ascended and trans-terrestrial people.

Again, it has become the current thought of Oriental Theosophy that, after bodily decease, our personality passes into the devachanic condition; thence returning, after a lapse of centuries, to be generated again as a babe on this earth, and entering thus upon another round of natural life. It is taught that all human life on this planet alternates thus; returning to earth periodically for the purpose of reincarnation, till the longing for self-life is finally extinguished. Then the personality rises above the attractions of the material sphere, and begins the long ascent towards Nirvana.

Now this venerable and fascinating belief in Metempsychosis and the successive reincarnations of human personalities, reborn again and again into natural life on earth, has arisen from a misapprehension of the facts and processes of evolution. The psyche goes through all the lower realms of material life before it becomes a natural human being. Having reached the plane of hu-

manity by myriads of successive embodiments, it never returns, after bodily decease, to be born anew as an earthly babe during the present cycle. The leaf that falls from the branch is never re-joined. The butterfly, once a crawling thing, does not put on the worm again. The soaring eagle relapses not into the egg of its infancy. To those of our race who have passed through the door of death, it swings but one way, and the passing form that human thought has worn and cast aside, it does not re-assume. There is no second enfleshment of the psyche in the form of the natural or animal man. The movement of evolution is toward higher levels.

When the present Adamic cycle, with its fateful knowledge of good and evil, shall have passed away,—and it is now in its closing hours,—we will return to resume our interrupted destiny, to enter into the new cycle that now impends of the Divine-Natural man, and to share in the experiences of a higher planetary existence, in the midst of a new heaven and a new earth. "Behold I make all things new." This is the true and only reincarnation for man.

The experiments of physicians in different parts of the world have proven that a revolution in the moral natures of criminals may be produced by hypnotic suggestion. Hudson Tuttle, in "Studies in Psychic Science," says that "Dr. Voison experimented on a coarse, vulgar woman, who was susceptible to magnetism, and kept her in the mesmeric state for twelve hours a day; and to its value as a curative agent he added moral education. During her sleep he suggested ideas of obedience, of submission, of decency, and exhorted her to unselfish labor. In this sleep she memorized whole pages of moral books. A complete transformation was effected for her in a few months." We have now no excuse for the barbarous treatment of criminals, when we have evidence that is conclusive that hypnotic suggestion can both make and unmake criminals.

The Columbus (Ohio) Board of Education have decided that hereafter there shall be no distinction between the salaries of men and women teachers in the public schools. Women are gradually being liberated from the burden of man's "superiority." The lesser value placed upon woman's work is the outgrowth of the barbarous idea that woman does not stand so high in the scale of being as man. The giving of a dowry is based upon this idea. In many countries of Europe, especially in Greece, the dowerless woman is looked upon with contempt.

In an article upon "Woman and the Universities," in the London "Contemporary," Mr. G. Fitch says that it is really astonishing what women have accomplished in the London University during the eleven years they have been admitted to partake in its privileges. He gives a long list of the results obtained, which shows how well women have taken advantage of the opportunities offered them in this field.

Time is the shadow of eternity.

PARALLELS.

"THE Buddhist," of Ceylon, India, shows that the parallels in the lives of Buddha and Jesus are clearly drawn. Almost without exception, the acts and sayings of Buddha were duplicated by Jesus. As Buddha lived before Jesus, the accounts of the founder of Christianity must have been plagiarized by the early creed-mongers of Alexandria.

That the life of Buddha was similar to that of Jesus, in most respects, was known by the earliest Catholic ministers in India, and it so vexed them that they claimed that the devil had invented the Buddhist religion to confound the Christian religion.

Buddhism could not have been borrowed from Christianity since it is six hundred and twenty-two years older.

THE spirit of our good old friend, John Hawkins, of Salem, Oregon, was released from the flesh September 28, 1890. He has now entered into the enjoyment of the spiritual wealth that he spent his life in accumulating. He was a spiritualist, and he will be known to the coming spiritual race as one of the few who helped to plant the seeds of the new cycle of progress. We congratulate our friend on having so successfully lived this life in the flesh, and that he has passed out of the shadow and entered into the real life.

"NON FLESH EATING from a Moral, Educational Standpoint," by Lucinda B. Chandler, is an excellent pamphlet. She is one of the most forcible writers of the age. It is a logical and concise sermon on Vegetarianism. The closing sentences are so much to the point that we repeat them here: "The slaughter house is as much out of place in an age of civilization as an apparel of undressed hides. 'As a man eateth so is he,' is as true as that 'as a man thinketh so he is.'" Copies can be had by sending to Mrs. C. L. Lefance, Box 555 Chicago. The price is not given.

A. P. BROWN, Jersey City: "Well and truly wrote Parker Pillsbury: 'The curse of sin has soured against us almost every living thing.' The papers tell us that millions of song birds are destroyed annually to ornament the headgear of women. It shows that the barbaric love of ostentation is not yet worked out of mankind, and that the bloody and destructive instincts of the bear, boar and bloodhound yet lurk and work even in the 'Lord of Creation.'"

FRIENDS of W. H. Kimball, of Concord, N. H., who are not personally acquainted with him, but are connected with him, through his writings, by the nearer and dearer tie of spiritual sympathy—unaffected by the vicissitudes of the lower plane—may suppose that his physical well being is assured from the fact that the Companion-Papers continue to be enriched by his contributions. But such is not the case. Mr. Kimball has been confined to a sick room for months, and the contributions now published were written months ago. The last words we had from him he was bolstered up in his bed. Old by time measure, but growing more joyously youthful in spirit.

For The World's Advance-Thought.

THE PRINCE OF INTERPRETERS.

LEO MICHAEL AND JEANNE GABRIEL.

“**A**ND in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” Dan. I. 20.

The meaning of Nebuchadnezzar is, The Prince of Interpreters. To him Daniel says, “Thou, O King, art a king of kings, for the God of heaven hath given thee a kingdom, power and strength and glory.”

The king of every age is its interpretation of Truth, be it what it may, Physical, Intellectual or Spiritual. This is the king behind every throne, over-shadowing every judgment seat, ruling in every senate, moderating in every assembly, guiding the pen that writes, and ruling the tongue that speaks.

This sublime drama opens with Intellectualism on the throne of the outer world, in the character of Nebuchadnezzar, King of Babylon. The meaning of Babylon is confusion. As long as the intellect rules, confusion, strife, ism, competition fierce and cruel fill the earth. The intellect apart from the heart is cold and selfish. When the intellect is king the intuition of the soul is enslaved. This condition is personified by Jehoiakim, king of Judah, and the children of Israel of the king's seed and of the princes. When Babylon, confusion, prevails, the defences of Jerusalem—habitation of Peace, denoting the soul—are thrown down, and the holy vessels of the temple, denoting the true doctrines of religion, have become the prize of the intellect, and so obscured by the interpretation of the letter. Those are now in the land of Shinar, in the house of the God of Nebuchadnezzar. Shinar is the land of two rivers, and denotes that of the four rivers of Eden, representative of body, mind, soul and spirit. The latter two are entirely unrecognized by the intellect.

In the sacred writings, symbols have a fixed and unchanging meaning. This is the language of the soul. Everything in nature is representative of some spiritual quality. Among animals, cattle are always representative of the intellect, the fawn of intuition, and the horse of the understanding. The various proper names used in these writings are the keys to their meaning. This key can only be used in connection with two others: the words *now* and *within*. Let the reader surrender wholly the historical application, and translate the scene from the dead past into the living present. While the intellect rules, the understanding is consigned to an inferior position. This is Ashpenaz, represented as a eunuch; because, while the understanding is regarded as inferior to the intellect, life, by an act of self-mutilation—none the less real because not physical—is now emasculated and deprived of its true and most exalted function—the procreation of spiritual children, the gifts of the soul. But even though thus weakened, the understanding is quietly unfolding its faculties, personified in the drama by the seed royal. For the king spake unto Ashpenaz, the master of his eunuchs, that he should

bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom there was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldaens. This learning denotes occult science, the highest wisdom to be obtained by intellectual culture. In its devotion to the highest culture of the powers of the mind, the age builds better than it knows.

Now among these were of the children of Judah: Daniel, God's judgment. Hananiah, whom God gave. Azariah, whom God aids and Michael, like unto God. Daniel is the divine understanding, while the other three represent body, mind and soul, when consecrated without reserve to the spiritual life. These refuse to defile themselves with the king's wine and meat, the heavy diet of intellectualism, and of materiality of which these are the symbols. In the place of the wine and meat, they obtain permission to live on pulse and water, meaning thereby the mystic bread of the soul. At first Melzar—master of the wine—the Outer Reason, fears to give them this choice. But the test of time, to which they appeal, proves their wisdom, for at the end of the days of trial when brought before the king, in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. Of Daniel it is said, “He had understanding in all visions and dreams, and he continued even unto the first year of King Cyrus.” Cyrus means the sun, and his reign symbolizes the exaltation of the divine understanding to the throne in place of the intellect.

The dreamer is the poet and preserver of the age. All love and cherish the poet, because he expresses what others only feel, and remembers for them what they forget. The true poet is the seer of visions, the ecstatic saint, the prophet of God. Poetry is a revelation from the world of eternal beauty, that lies, as yet, just beyond the ken of the majority of mankind. The poet, by the culture of intuition, has learned to speak with the flowers of the mind, and so adorns his speech with all the manifold life of nature, perceiving as he does the spiritual meaning of a flower or a star. He draws hearts and minds to his worship, because there are times when all get flashes of Interior Light. The birth of love in the heart, the coming of a child into a home, the passing of a noble soul into the unseen, a letter from a friend in a far country, a great victory of right over wrong, or the beholding of a noble act of heroism or self-denial, draws down upon them for a moment the Celestial Fire; and makes it possible to believe in those whose natural abode is above all the clouds that obscure their sight—who are, in truth, as the ancient Egyptians called all such, “the royal sons of the sun.”

To believe in the poet is to believe in the true nobility of life. He, the poet, in his most exalted privileges, is only the forerunner and announcer of what shall yet come upon all. He has risen ea-

lier and climbed the mountain of vision, and so reports to the dwellers in the valley the glory of the coming day. He has drunk of the nectar of the Immortal Gods. He has learned to look behind the apparent to the real, the form to the idea. He has dared the void and the deep, and found footing beyond the boundaries of death. He understands the language of the flowers and knows the song of the stars in their courses. The evening and the morning's hush are the shadows of his own peace. The freshness of the spring-time, in all its budding beauty, is only a hint of the eternal youth of his soul. The effulgence of summer, the autumnal glory and splendor, cannot outmeasure his wealth. He is one with the sublimity of the mountain, and knows by heart the ocean's murmuring song. His words are swifter than the lightning's flash, and are heard further than the thunder's roar. He loves in every breast, and thinks in every brain. He is one with all life, and sees where others see not, and hears where others hear not.

Do not mistake our meaning, and for poet and dreamer read the maker of verses and of pairing rhymes, or the slave of chimeras. Nay! the true poet has only to tell what he sees, and his expression will be as chaste as the lily and as ardent as the rose. Of all others he is the most truly practical. In every age, like Joseph, he lays up in the time of plenty for one of famine. The world is kept alive through vast periods of time by the legacy of his rich store of faith and hope. The golden age yet to be is when this joy of the few shall run from heart to heart.

Daniel and Cyrus are one. In the life of Daniel we behold the evolution of the understanding; in Cyrus its triumph. The reign of Cyrus and the restoration of all the defences of the soul, the symbol of which is Jerusalem. Then the New Jerusalem shall be seen coming down from God out of heaven, prepared as a bride for her husband. And I heard a great voice out of heaven saying, “Behold the tabernacle of God, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”

A TELESCOPE, of Chinese manufacture, has recently been discovered in Peking, China, that is more than six hundred years old. The instrument is made of bronze, and was put together in 1279. It was stationed on the terrace of the royal palace for four hundred years, and was then mounted in the observatory of Peking, by command of Emperor Kang. It is, notwithstanding its great age, still in the best condition, and its magnifying power is so great that it would astonish our modern astronomers. It is evident that the Chinese have been in advance of us in many things that Western nations boast of as of their own invention, and that they have been known in the Celestial Empire centuries before modern nations discovered them.

As the New Life combines and unites, the shell divides and disunites.

For The World's Advance-Thought.

DEFINITIONS.

W. H. KIMBALL.

ETHERNAL LIFE is not limitless *extension* of life as by ceaseless time, but it is Divine *intensity* of life by perfection of character in being, knowing and doing divinely. Knowing implies being and doing. So, the inspired seer, Paul, says: "This is eternal life, to know Thee the only true God and Jesus Christ whom thou hast sent."

CHRIST is the Living Word of Creation. As such, Christ is the unseen Divine Life in humanity from the beginning. Embodied in personal form outwardly, as seen in the "Christ Jesus" named by Paul, this Creative Divine Humanity becomes manifest and known as Immortal God-Man: that is, if we "know the truth as it is in Jesus." So, the Creative Word, "with God in the beginning and was God," is a Universal Power of Life in one Racial Humanity, openly revealed in Jesus as the "way, truth and life" for our common humanity.

MIRACLE. Strictly regarded all creation is miraculous: at least until we come to an understanding of the laws of Creative Life and the necessary outcome thence. To the earliest powers and perceptions of human mind the predatory rage of physical convulsions and animal ferocities are exceptional, miraculous powers, whose destructive play may be mitigated or averted by worshipping them as forms of deific majesty. Then, amid later experiences of the wonders unfolded by the masters in rational science, innumerable mysteries become displayed to mentality in its lower degree, and these are essentially miraculous to the lower perceptions, because they seem to controvert or annul experienced facts, as ruling in the lowest degree. Yet the truths of rational science do not disturb the facts of a lower range or sphere of phenomena. They simply display laws, and their formal expressions, in a degree or sphere of human attainment distinctly unlike the lower degree in its ruling principles and powers, and hence not subject to the limitations of that lower.

Now, if rational science—science in supra-natural degree—would come to know that it is also limited to a special degree and order of knowledge and power, with laws and limitary functions, accordingly, it would become less dogmatic and arrogant. But assuming, as it does, that there is no sphere and power of knowledge and experience for mankind beyond its own contrarieties—no sphere of Supreme Life with its accordant degree of supreme-natural science—it would avoid numerous awkward sprawls and a final inglorious admission of its own subordinate functions and arrogance.

As to the sublime human facts set forth in the Christian Gospel and called miracles, only the highest degree of science can comprehend and define their real nature and mission. As commanding realities of *commanding* conditions of life, they neither controvert nor annul the least particle of law in any of its degrees. Neither our corporeal perceptions nor our rational insight can fathom the depths of Supreme Life and get even a faint glimpse of its divine mastery in the ultimate power of human form matured. For these are limited

powers, duly related to their proper functions in lower experiences, and cannot transcend their normal laws and boundaries to explore and explicate the play of such life in this objective realm. But supreme science knows its own, and it knows that the "miracles" of the Gospels are simply normal tokens of power realized in the "first-fruits of God's true creation;" and thus in no respect miraculous or controversial of law.

PHILANTHROPY. Scientific Philanthropy comprehends the three normal grades of *human force* basic to social conditions, and is therefore systematic and persistent in the application of suitable means to educate and employ those various forces in the common compact.

Sentimental Philanthropy—void of such comprehension—is apt to be spasmodic, without system, and as transitory as is the career of those thus sensationally prompted.

Head and heart—understanding and intense feeling united—are requisite to constancy and efficiency in true human conduct. The affections are requisite as prompting force, but intellectual understanding must unite and order the way of its expression.

For The World's Advance Thought.

PREMATURE BIRTHS.

E. M. W.

THE animal has a soul not yet personal. The inmost of his psychic germ is of the seed of man. In the course of the aeons this seed moves on by organisms after organisms, through what series of progressive incarnations!

Most of the present members of the human family have been prematurely drawn into the generative vortex, before the close of their round of animal evolution, and while yet unprepared for this descent into the round of man. It would have been better for these classes, as the Master said of Judas, if their birth had been postponed; better also for mankind. Few have, as the basis of the higher formation, germ-souls sufficiently advanced in the series of transformations to stand fitly in the structure of man, and to move forward in the order of the ascensive evolution. Hence arise the abortions, failures, and traitors among mankind, the worshipers of the infernal trinity of appetite, sexuality and gold.

Such classes, within the effigies of their seemings of man, are animal to the core. The world teems with unripe souls, who have emerged too hastily from the animal kingdom, passing into human forms without being ready for that forward move. One step farther into the stagnant deep of corporeality, and they are be-thinged!

How many who glibly utter the truism, "good thoughts are precious beyond all price," truly value them as such? When they desire money, position, fame, etc., how cheaply these precious gems of thought are held. How little are they willing to sacrifice that their thoughts may be good and pure.

THOSE who most exalt the power of money have the least faith in that which money cannot buy.

For The World's Advance-Thought.

WEEDS AND CREEDS.

BY A SEEKER OF TRUTH.

WEEDS rhyme with creeds, and in many ways are they subtly related. The former exclude the rays of the material sun, appropriating the same nourishment from the soil in which they grow, in and through whose vitalizing, sustaining influences, the tender and useful domestic plants and herbage are brought to fruition; while the latter obscure the Light of God, shining in the inmosts of every creature, in the "image and likeness of Him by whom the worlds were made." "The true light, that lighteth every man that cometh into the world;" extracting the soul-force necessary for sustaining and expanding the spiritual nature of man, and whose mission it is to call that Divine spark in man down into his lower structures, taking hold of and renovating them also; thus making even the whole body like the clear and flawless glass that fully transmits the light of day—the light of the spiritual and better day, whose golden beams already gild the eastern horizon of awakening spiritual consciousness.

It should be the sublime duty of each and every one who loves his kind, to eradicate both these perversions,—or inversions—turning their wide-reaching roots upward to God's variant sunlight of truth, that their blighting influences may pass away forever; thus giving the stunted, dwarfed plant and soul, room to expand and infill to its full stature; each enhaloed with its own distinct beauty. We should

"Throw our souls wide open to the light,
And let the upper glory dawn thereon."

"Manhood is individuality
Of thought. No two men ever saw the world
Alike through outward eyes, nor ever heard
Just the same music in the wild bird's hymn
Or the deep moaning of the wakeful sea.
Were all men just alike then there would be
One stagnant ocean, one lethargic swamp
Of fetid and corrupting life and men,
Tired of the sameness of the Universe,
Unvarying and permanent, grow like
Ghastly and empty shells of heart and brain."

"Because we differ we agree. Because
Each hath a separate experience,
Valid and rich, given to no other man,
Thought-coin goes current over the wide world
For each man, like a Roman Emperor,
Stamps his own effigy on all he does.
Vespasian-like, we draw from lowest things
Great wealth of wisdom. Sunshine and blue sea
Are not more free of motion than our souls,
When no enfettering creeds that other men
Have woven, as the spider weaves its web,
Like flies have meshed us. Creeds dissolve the soul,
Corrode and eat the fibres of the heart;
Make alabaster images, ablaze
With sunshine on great Heaven's imperial height,
Seem dark and foul as fiends from Acheron.
Creeds are the leaden weights dead corpse-men wear
When they are buried from lone ships at sea,
Freighted wherewith they never rise again."
Spokane Falls, Wash., Sep. 1, 1890

THE selfish man represents the base of the trine, but as he aspires to, and conjoins with, Sophia, the feminine creative principle, their union gives birth to happiness—the child of heaven, in which is unity and concentration of purpose as distinguished from the contrarieties and differences of the selfish state or earthly base.

WE must comprehend the parts before we can understand the whole.

[From a sermon by Rev. H. H. Brown, Salem, Oregon].

THE GLORY OF DEFEAT

If I must needs glory, I will glory of the things which concern my infirmities. I Cor. II:30.

PAUL had, for the encouragement of a loved church, been recounting his trials for the truth. They had been various and frequent; and he asks, concerning those who had come to Corinth teaching a different doctrine, and boasting of their superiority to him, and glorying because of their own place and power, "are they ministers of Christ?" and says: "I am more. In labors more abundant; and if I needs must glory, I will glory of the things which concern mine infirmities."

Here we have a key to both Paul's humility and his wisdom. Here he grasped a great spiritual law, and demonstrated his greatness as prophet and priest. Here he anticipates the verdict of history, and discovers God's way of dealing with principles and with men. For if history teaches anything concerning individuals and nations, it is, that all true glory comes of Defeat.

The glory of this the brightest intellect of the first century of the Christian Era, the glory of the intellectual founder of Christianity—as Jesus was its Spiritual founder—lies in his defeats. "In stripes above measure, in prisons more frequent, in deaths often; of the Jews five times received I forty stripes save one." At last he died defeated of his hope; "falling asleep" before his Master came, "in the clouds of heaven," to establish his kingdom on the earth. Yet he kept the faith, courageous, hopeful, tender, save occasionally, when hounded into it, he hurled biting sarcasm,—as we find in many passages of the chapter from which I take my text—sharp words, such as every earnest, sincere, intense man, in his love of truth, must utter; and his very invectives make us love him better, for they reveal the warm, pulsing heart beneath his head; they are only the result of his deep love, his humility and his fidelity.

Beyond the present personal defeat he saw the future triumphs of the Truth. God was not on his side, for he had no side; he knew not the arrogance of many a pulpit and platform of to-day, that has God enlisted as corporal in the company of which priest or reformer is Captain; he was sure he was on God's side, and worked under orders from Him, and God's and not Paul's was the result. All he had to do was to speak, act, suffer as a soldier; God would care for Truth. Paul could be defeated, God would win; Paul could die, but Truth would go marching on. "I am small and God is great" seems to be his thought; I may plant, others water, but God alone giveth the increase; I am weak, but my weakness is God's strength. They who come to you boasting of their learning, and telling you Paul is ignorant and a stammerer, may glory in their powers, but I glory in my weakness and defeat. My life "is hid with Christ in God," and he will use even Paul in the upbuilding of his kingdom. The glory of these "false apostles, deceitful workers, transforming themselves into apostles of Christ," was the glory of self, egotism and pride; like the glory of a bonfire, it soon faded away. The glory of the sincerity, earnestness, humility, fidelity and loyalty of

Paul, grows brighter and brighter every day time adds to history. To none more than to the rational, liberal Christian, emancipated from all belief in the miraculous, is Paul a greater hero. He sees in him only one grand, noble, earnest, loyal brother. One whose example he may follow; and whose life is a constant inspiration. Like Paul, every honest man can count his defeats and glory in them. Let us reinforce this thought of Paul's from biography and history, and learn how God ever leads us on through the highways of defeat; learn that the steps to heaven are ever builded of tiles from the burned-out furnaces of hell; that the only glory for you and for me, is that which sometimes comes to all—the Glory of Defeat.

There are two sides to success, the Godward and the manward; there are two sides to defeat, the human and the Divine; there are two wills in life, God's and man's. Defeat of the human is the triumph of the Divine. When the hosts of earth are sent "whirling down the valley," the hosts of heaven are chanting the pæans of victory.

What, from the human side, do we term success? The accomplishment of our purposes, the reachings of our ambitions, the satisfaction of our desires—these we term success. We start out with a noble purpose, but we fail; we seek to redeem the world from some evil, and the evil still prevails; we espouse a just cause, and shame and poverty are ours because of it; we attempt to teach a truth, and the world will not listen; we give ourself to the world, and the world forgets and cries "Defeat!" Aye! it is defeat from the world's standpoint, but let us glory in the defeat, for Eternity remembers. On the adamant of heaven with the pen of the spirit is engraven the words of victory. Time gathers up the pebbles of honest effort that we cast, and welds them into the conglomerate of history, and out of the gossamer webs of our weakness weaves the cables of Evolution.

Who fail? What is the verdict of history? Only they whose purpose is ignoble; only the selfish, only the vicious, only the impure. Who won in the late strike on the N. Y. Central R. R.? The papers say the R. R. Corporations; and public opinion echoes the press. But no, the strikers won! They who to-day are out of work, black-listed, ordered with their families out of the company's houses, nowhere to go with wife and children, hungry, homeless, suffering—these are the victors. While the rich corporations are only piling up wrath against the day of wrath, as were the slaveholders in the South for generations, and growing more selfish, more grasping, more inhuman, more tyrannical, they will at last be called to yield up their property to the people, to be used by the people for the public good, in a nationalized system of railroads; and thus die a natural death, or, by their oppression, will arouse the people to rebellion, and die, as did Southern slavery, in blood. Fraternity and Justice will win at last, and woe to those whose present success lies in the defeat of these principles.

In the arena, by hundreds, the prey of wild beasts, were the early Christians thrown. Defeated? "I will crush out the Christians," said

the Emperor; but the blood of the martyrs was the seed of the church; the defeat of the few, the triumphs of their cause. The truth they would have lived for, they served best by dying for; and in their blood they wrote "Christian" and "Christianity" upon Universal Truth, that, but for their deaths, would never have been known by these names. The defeat of the French Revolutionists, not their successes, was the triumph of Liberty in Europe. Napoleon's greatest victory was wrought out in St. Helena, and not when the Old Guard led conquering legions.

Bruno was burned, and his ashes strewn to the winds, but out of the flames arose the Phoenix of Truth, and his philosophy was fixed in human history, as his soul went fire-winged to heaven. His statue, now in the city of the Pope, tells us Truth was never defeated, though all the world was arrayed against it. Even so Voltaire triumphs in Paris, where he lived, slandered and persecuted.

Thomas Paine, whose pen did as much for American liberty as did the sword of Washington, and but for whose "Common Sense" and the "Crisis" that sword would never have triumphed. Paine lives to-day, and the principles of his "Age of Reason" triumphing, he speaks from every pulpit, and sits in every professor's chair in our theological schools.

Theodore Parker, dying in fair Florence, as much the victim of orthodox persecution as if he had been pierced by them with a poniard, lives and triumphs to-day. "There are two Theodore Parkers," he said in dying, "one is dying here, the other lives in America." The living Parker preaches every Sunday, in every pulpit from Cape Cod to the Golden Gate. Ostracised by his brethren with but few exceptions, unrecognized by the Unitarian Association, turned out of the Ministers' Alliance, slandered and vilified, he lives and triumphs through these defeats. Forty years pass and his portrait adorns the hall of the Unitarian Building in Boston; the Association publishes his sermons; the average Unitarian minister considers him conservative; while his books are in the orthodox minister's library, they preach his thoughts and are yet orthodox. Surely his glory is like Paul's in his many stripes. Garrison imprisoned and mobbed, Phillips stoned and hissed, and Lovejoy murdered, were more successful than they who hounded on the mob. The Great Expounder of the Constitution lived to know that he never met with so great a defeat as when he was applauded for his defence of the Fugitive Slave Law.

Time rights all things and shows their true worth. The pebble may glisten for a moment, but only the diamond keeps its glow all the long dark night.

The Russian Nihilist, in prison or exile, in torture worse than theology ever dreamed of the damned, is the victorious one. Think of them! Out of these hells white souls victorious come! out of these hells the truth goes victorious on! out of these hells the future Republic is born! These are the victors; the victims are in the palace. Brave men dying by starvation, tender women outraged, youth and maiden sent to insanity and

death—these are Russia's conquerors and redeemers; the Tzar and his nobles, cowering in fear, the victims. The fiat has gone forth, and from this seed, prison-sown, shall come the power that shall crush the throne! Dynamite and dagger shall complete the prison's work and set the captive Liberty free!

The Jew in exile and in bondage, hanging his harp on the willows, and singing psalms of gloom, should have been chanting psalms of victory; and he would, could he have seen that only these sufferings would make him a nation to be known in history for three thousand years, and that the literature born of his captivity would become one of the great Bibles of the world.

Blind Homer and blind Milton triumphed in defeat, and won crowns of heavenly light, because the light of earth was denied them.

No stars are seen by daylight; no great traits of character are seen amid earthly success. As stars shine in absence of the sun, so the Holy Ghost places its halo of glory amid the darkness of defeat, and tongues of fire descend in hours of gloom. Amid the wreck of earthly plans, and the defeat of worldly ambitions, heaven's voices are heard, and words then heard man remembers, because these accents heard in the silence of defeat are the very crown of victory.

But why should defeat crown us with glory? Because only thus can God's purposes be accomplished. "Christ must needs die" that the cross of his defeat should, for eighteen centuries, be the sign of triumph. "May thy will be done," we pray. It will be done, whether we so pray or not. "God's errands never fail." Says Emerson: "The dice of God are always loaded." Yes, loaded with Law—the law of Cause and Effect. Defeat is only ours when we contend with God, when we battle with Omnipotence. When our purpose is not in the line of Law, how can we hope to win? When our purpose is not God's purpose we must necessarily fail. When our will is not the Divine Will, the Divine Will will be done—then where are we?—When will we learn the lesson and cease quarreling with God?

We are constantly passing through Gethsemane. It is then we learn the one only lesson of life; All else are only an introduction to this one—"Thy will be done!"

L. P. McCARTY, editor of that valuable and well established Pacific Coast Annual, the "Statistician and Economist," has been with us. We observed a marked change in his spiritualistic unfoldment since his previous visit, two years ago. He is a devoted and studious Theosophist. While here he met, at our parlors, a few earnest truth-seekers. The evening was most agreeably spent in discussing moral philosophy from Mr. McCarty's standpoint of thought. He laid the foundation for a Theosophical Society in Portland; and as there are a large number of people here anxious to know more about Theosophy there will probably be a good society formed. Some of the strongest writers of the Companion-Papers are Theosophists; and so are we only we do not belong to any particular school.

For The World's Advance-Thought.

DIVIDE THE RESPONSIBILITY.

MRS. GERTRUDE DENNY, SEOUL, COREA.

It is unworthy the mental and spiritual development of the present time to put the blame and responsibility of the sins of mankind upon women, while little or nothing is said about blame or responsibility upon the other side. It seems to me that the most fruitful cause of woman's degradation is the wicked and unjust idea instilled into the minds of boys, from their early youth, and set forth both by precept and example, that it is their privilege to go through life playing the role of "a cat among canaries," without let or hindrance. Shut them up in a world together, then blame the birds for the cat's sin, when he succeeds in catching one.

In California, a few years ago, a poor mother killed two beautiful little girls, though it was like taking her own heart out to do it. She was uneducated, yet she had grasped with her Inner Soul Consciousness the full import of this most revolting picture—the utter helplessness of her dear little innocents to save themselves from the awful pit which yawns to catch poor girls; and which is a very cesspool of moral, spiritual and physical degradation. Her deep love could not bear the sight of the awful picture. Her soul was so stirred and terrified, she felt that she could not let her dear little ones be exposed to the deadly ordeal of man's laws; so she nerved her arm and heart to send them where she felt sure God's laws are in operation. During the trial for murder, her constant and only reply to all questions as to why she did it, was, "because they was gals. Don't you know? they was gals." Again and again, these words: "Because they was gals; don't you know? they, was gals." Then, turning her head, she would look around upon the people in the court-room, with a mingled air of astonishment, disappointment and daze, which said as plain as words could say it, "surely you all do understand that, because they was gals, it was the best thing I could do for them." She could not set forth with tongue or pen the reason why this fearful alternative was preferable to her; she could only, in her weakness, act out the unspoken thought of every loving mother's heart, viz: that she would rather, a thousand times, bury her girls in their childhood, than have them live and risk the fall into this pit. How thoroughly this poor, unlearned woman had grasped with her soul-sense the dangerous, yea, to poor girls, almost utterly hopeless, state of things at the present time.

It seems to me that in the face of this appalling state of things, the "incomplete training and defective education of the boys" is shockingly apparent; and yet it is continually repeated that all this is *mostly due* to the "incomplete training and defective education of girls." Why always talk about seeking to secure in its fullest beauty the purity of woman only? How is it possible to bring a pure white article into intimate contact and close relationship with a bucket of soot and tar, and yet have it remain spotlessly white and pure? In the ordinary conduct of affairs the human understand-

ing exhibits more common sense than to thrust a spotlessly pure white article into this black, sticky compound and then blame the article for being soiled. Is it not just as desirable, yea, is it not positively necessary, to have purity in man just as much as in woman? How is it possible to have *one without the other*? Both the law and the custom of the whole world is one-sided, and is against the welfare and best interests of woman, to the last degree; it crucifies her at every point.

It is truly heartrending to realize the spiritual blindness and deadness of soul to the plainest principles of equity and justice, which can go on iterating and reiterating the old cry, which wails forth in expressions of blame and responsibility upon the helpless and so-called weaker side of humanity, because of the dreadful state of things resulting from laws that man alone has had all to do and say in establishing. "I say unto you, render unto Caesar that which be Caesar's, and unto God that which is God's." If you give expression to blame, put the blame where it belongs.

I say unto you, woman is the world's redeemer; she is the creator and preserver of all things, in the heavens above, and in the earth beneath, and in the waters under the earth; and without her there was nothing made that was made. She is the "Word" which is in the "Beginning" and is "with God" and "is God." It is she, the creating and preserving feminine principle, which is continually referred to, all through "Revelations," as the "Lord-God, and the Almighty One." And it is because it has reference to the woman—the feminine principle—that it is such a "stumbling-block" to all the world. It seems impossible for the human mind to see anything more than a vehicle in woman; a bringer forth of something. It never dawns upon the mind of the world that she is anything. Yet it is easy enough to see in our exemplar—the human life—that because she is, we are. She, the feminine principle, has permitted herself, in the form of earthly woman, to be dragged in the very slums of earth, trampled under foot and crucified at every turn, that she may "redeem" mankind, and bring him up to her own standard of purity; and it was she, this same feminine principle, which was lifted up on the cross, in the person of Jesus the "Christ." And here, in the last scene of the bitter drama, speaks forth the voice of the woman—the Mother Love—when the Christ says, "Father, forgive them for they know not what they do." It is the coming forth of this woman's voice into the activities of the outer consciousness and understanding of the human mind, that is referred to all through "Revelations." She is the Lord God and is; she is Alpha and Omega; and God Himself (the masculine principle) is swallowed up in her. This is the riddle of the Sphinx, and when the voice of the spirit, or the woman's voice, shall be heard at the head of the lion, (human affairs and man-made laws) then will be the beginning of the time which shall bring "peace on earth and good will toward men," the coming of the "King-dom of heaven on earth," which the Bible tells us cannot be, till "two are as one, and the man as the woman."

STREAKINGS OF THE DAWN.

"H. W.," IN WILMAN'S EXPRESS: The sentinels on the wall see the dawn breaking. It will be day before long; and in the strong light that is coming we shall see each other so differently from what we now do; we will see that we are not enemies. We have been as children groping in the dark and hurting ourselves against each other. But the light will reveal our position and make our mistakes apparent. Then we will shake hands all round and acknowledge the presence of that spirit of Justice of which I have already spoken; then each of us will become the guardian of his brother's liberties, and his brother's rights will be as sacred as his own.

JAMES G. CLARK: No matter how perfectly and elaborately constructed a ship may be above the water line, it will soon go down if below that line it is rotten, or if a hole is bored in the bottom. And no matter how cultured, wealthy and professedly "pious" the so-called "upper classes" of a civilization may be, it cannot long survive the impoverishment and the corresponding degradation and bondage of the working and producing classes upon which the entire structure depends for support? Evolution revolution, which?

LUCINDA B. CHANDLER: When we have brought the feminine principle of co-operation into the entire social machinery, and the law of love into the stronghold of mammon, we shall banish the foul tenement house, the dismal attic, and the wretched cellar abodes of over-crowded cities; and instead, real homes of light, warmth, cleanliness and comfort, will shelter the children of an intelligent mother's fond welcome and love, and a hopeful, courageous, loving father's devoted protection.

JAMES MARTINEAU: The mere lapse of years is not life. To eat and drink and sleep—to be exposed to darkness and the light—to pace round the mill of habit, and turn thought into the implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence.

E. C. STANTON: In religion woman suffrage means the worship of humanity rather than an unknown God—a church in which the feminine element in Christianity is recognized, in which the mother of the race shall be more sacred than symbols, sacraments and altars, as worthy of reverence as bishops and priests.

PROF. ELY: It is a sad commentary on our Christian civilization, that when there is more than one man in New York City, claiming to be Christian, who, alone and unaided, could reconstruct the entire tenement house district or districts of the city, the unspeakable wretchedness and squalor of its slums continue almost unabated.

THE head fountain of evil is individual selfishness, and the links of evil will continue to grow from it until the head is extirpated.

NATIONALISM.

THE Socialistic and Co-operative Company, organized in San Francisco, is about to put Edward Bellamy's theory to a practical test in Louisiana. Widespread interest is being taken in the enterprise. In an interview with a Des Moines correspondent of the St. Louis "Globe-Democrat," Secretary E. R. Gaston said: "It will be an industrial and productive community in the strictest sense, in the work of getting a living. We'll be united, and no member will be permitted to compete with the society. Ours will be a communistic society, just as railways are. As to the details of our organization, we are organized into a joint-stock company. Our declared objects are, as far as possible, to secure the organization of a society where, in between the members, it shall be unlawful to take interest, profit or rent; where all labor shall be systematized and shall be paid its full values; where the administration of affairs shall be democratic and fully within the control of the members.

THE UNIVERSAL REFORM CLUB.

A "UNIVERSAL REFORM CLUB" has recently been organized in this city, the object of which is to broaden the minds of its attendants by discussing all subjects that bear upon the general welfare of humanity, and to awaken them to a knowledge of the power within themselves to bring about a reform of the existing evils by the peaceful, all-potent force of self-reformation. They have arranged to have lectures, at the weekly meetings of the club on nationalism, ballot reform, universal suffrage, disarmament and international courts of arbitration, and all kindred subjects.

We hope Universal Reform Clubs will become general. In every hamlet of a few hundred inhabitants a number may be found who have made special studies of lines of thought that have not received general attention. To listen to the students of these various lines of special thought is profitable and interesting.

WHAT is generally understood as occult science is not essential; we frankly say that all are welcome at the feast of Divine Science—women, and the most humble in life, as well as the academicians. It is not necessary for us to understand hieroglyphics and the hidden meanings of the Penta-teuch in order to be initiated into the order of Celestial things; one can enter without knowing Hebrew or Sanscrit. But that which heaven demands is a conscience free from sin, holy and right motives, a soul lighted by the eternal lamp of truth, a spirit that ministers to Divine thoughts daily and hourly, and above all, a heart devoted to the good of all.—Translated from an article in *La Lumiere*, by Dr. Johannes.

B. O. FLOWER, editor of the *Arena*, says in his August number: "According to a leading New York daily, there are forty thousand women and girls in that city whose wages are so low that they must embrace vice, accept charity or starve; while one clergyman receives twenty-five thousand dollars a year and others receive twenty thousand dollars a year for preaching the gospel to the rich."

A SIGN OF THE TIMES.

EMILE ZOLA, in reviewing Kreutzer Sonata, says: "In many respects, however, it is a sign of the times, a symptom of sickness. This sickness is a continual craving and undefined longing; a feeling that something is wanting to our repletion; but what exactly that something is not even those who are most conscious of the void can determine. The promise held forth by the beginning of the century has been belied. I do not say this in respect to science, for science has achieved great and glorious things, but even the great stages of its onward march are insufficient to content us. Humanity wants that which science cannot give."

No physical food or pleasures, no material advantage, can appease that "something wanting." In vain will be the endeavors to satisfy the longings of the soul by these means. Louder and more imperative will the real "I Am" call for the Bread of Life.

PRINCE PRAPOTKINE, in the "Forum" for August, says: "We are on the eve of the reign of plenty; scientific agriculture in this country can be made to sustain in plenty, and with greater cheapness than now, a population ten times as dense." Even this "scientific agriculture" would not bring a reign of plenty while the people are in their present state of enlightenment, for capitalists would manage to get a "corner" on the provision and the people would starve as they do now. The only thing that will bring in a "reign of plenty" will be a reign of unselfishness.

SPANISH journals are singing the praises of the wife of an alcalde of a town in the suburbs of Malaga. The wife takes the place of the Judge on the judicial bench while he attends to the harvesting of his crops. She succeeds in giving general satisfaction in the administration of the law, and she attends admirably to all the details of the office. When all the judicial positions shall be filled by men and women in co-operation, laws will be administered with justice.

EMPEROR WILLIAM OF GERMANY: "We Hohenzollerns accept our crown only from heaven, and are responsible to Heaven only for the performance of its duties. I, too, am animated by this view, and am resolved to act and govern on this principle." It is strange how that which comes from heaven makes hades. There must be a mistake, for like always produces like.

"THE Northern Light," of Spokane, and the "Independent," of Tacoma, Wash., have consolidated, and will hereafter be issued at Tacoma, under the name "Northern Light." The "Northern Light" is one of our most progressive labor exchanges, and we hope that its Light and prosperity will both be increased by the consolidation.

THAT the action of the heart of the planet affects the life of humanity, and *vice versa*, is evidenced by the fact that physicians practising among the fishermen on the Connecticut coast, have noticed that deaths among them almost invariably occur at the ebb of the tide.

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UNFURL THE GREAT BANNER.

ELIZA A. PITTSINGER.

UNFURL the great banner; unfurl it so wide
Beneath it a populous world may abide!
Let the glory and charm of each ravishing fold
Glow in the sunlight, and gleam in the gold
Of a New Dispensation; whose Order sublime
Shall be crowned with the symbols of progress and time!

Unfurl the great banner! in humanity's plan,
That in measure for measure, as man still for man,
And woman for woman, throughout the fair land,
United and equal beneath it we'll stand!
O lift it, my brothers, bear it up from the gloom,
And on the sweet soil and amid the fair bloom
Implant it anew! O set it on high,
Like a star in the darkness, a bow in the sky!

In the broad fields of life, 'neath the sky, on the sod,
All own the same planet, possess the same God;
And whether in peace, desolation or war,
Move by the same force, and obey the same law.
Whether crowned with its bounty, or cursed with its blight,
Hand in hand we all are marching on to the Light;
While the vine in the cellar, the germ in its mold,
Need the radiant sunbeams in which to unfold.

Unfurl the great banner, and haste to the feast
That humanity bears to the greatest and least;
That the bountiful hand of the Father doth spread
For the poor man, the rich man, the white man and red,
Wherein the full measure is meted and made
By an Infinite Love to each color and grade;
By an Infinite Wisdom that solves the great plan,
By the model of Justice, the safeguard of man.

WHAT IS NEEDED.

A FREE Government was conceived here in the United States, but it is not yet born. We have shoals of writers trying to explain the causes of poverty and misery among the people, upon theories of high tariff and low tariff, under-production and over-production, etc., but still the poverty and misery increases. What is needed, first of all, is a reformation in the people themselves—a new state of consciousness—then will come Universal Peace; Universal Disarmament; “the Government of the people by the people and for the people.” This no country has ever had, because the people have never been unselfish enough to produce it—they cannot unite upon a platform of Universal Brotherhood, because they have not developed to that state of harmony. But it is coming; the New Consciousness is rapidly developing in every country and among all peoples; and it will bring peace, prosperity and happiness to the world. We are growing rapidly.

CO-OPERATION WINS.

THAT the workingmen can obtain their rights by harmony and unity, is illustrated by the perfect organization of the carpenters of Canada and the United States, into a United Brotherhood, embracing all men of the trade, irrespective of race, creed, color or politics.

The movement had its inception in St. Louis in 1881, and in nine years has attained a total of seventy-seven thousand four hundred and ninety-six enrolled members.

This year one hundred and forty-four strikes were won, involving fifty-seven thousand four hundred and twenty carpenters, union and non-union men. In four years the wages of carpenters in four hundred and thirteen cities were advanced twenty-five to seventy-five cents per day. The hours of labor were reduced to eight hours per day in thirty-one cities, and to nine hours per day in two hundred and thirty-four cities.

Seventeen of the six hundred and seventy-nine local unions are composed entirely of Southern colored men.

THINK RIGHT.

WE must do away with error by living the Truth. The Czar, the monopolist, the landlords, etc., are natural outgrowths of erroneous systems of thought, and for the people to rise in revolution and kill these men, would not abolish the systems they represent, any more than the killing of some saloon-keepers would stop the drinking of liquors.

False systems will fall by their own weight if the masses who support them will stand from under and no longer hold them up. Mammon and Moloch rule, because their foolish worshipers will it to be so. A majority are lured on with the hope that a turn of the wheel of fortune may place them where they have helped to place others whom they both envy and reverence.

As soon as the worship of money and glamor ceases, the false systems will disappear, and the people will be free, without the killing of a single person.

THE Memphis “Daily Commercial” shows that the cruelties practised under the convict law of Mississippi, are more atrocious than Kennan's exposures of Russia's Siberian system. Though the more honorable journals of the State, and the investigating committees of the Legislature, have, time and again, exposed the monstrous state of affairs, that body has repeatedly refused to correct the abuses of the State's convict lease system. Colored men are imprisoned upon the slightest pretence for a long term of years, so that the lessees may get the benefit of their labor for almost nothing.

SWEEP CLEAN.

AN address to the people of the United States has been issued by the anti-lottery meeting held at Baton Rouge, appealing to them to use their influence with their Representatives in Congress to pass laws prohibiting lotteries. It is stated in the address, that the market value of the stock has risen from thirty-five dollars per share in 1879 to twelve hundred dollars per share in 1890; and the aggregate of the daily, monthly and semi-monthly drawings is the fabulous sum of over fifty million dollars.

Yet this Louisiana Lottery is no more corrupt or corrupting than thousands of other enterprises that legally take the people's money. Louisiana is not any more under the control of the lottery corporation than are other States of the Union under the control of other corporations, whose methods are as questionable and perverting.

Such a condition of affairs is the result of the mad worship, by the people, of the Gold-God. This greed of gold is like the fascination of the moth for the blazing light that wounds and destroys its worshipers.

THE tramp who does not work at all is less detrimental to a community than the man who works industriously to monopolize the products and earnings of other people's labor. The man who keeps a ferocious dog to keep away the former, bows in reverence to the large bank account of the latter, who pats him on the back while robbing him, by strictly legal means. Most of the pauper tramps at one end of the line are the offspring of the methods of monopolistic tramps at the other end of the line. Neither class of these tramps should be given food or clothes until they have earned them by honest labor.

A RECENT law passed in Russia, gives employers greater latitude to employ children in factories. While it limits their time of labor to six hours, it allows them to work at night. There must be something terribly wrong in any system of Government that allows grown men to starve for lack of work to support themselves, and to have children of tender years stunted in body and intellect by being forced to work at hard labor when they should be in school or at play.

THE great gains of the few, in the present system, are dependent upon the ignorance of the many. Therefore, those who are exalted politically, socially, religiously, financially and commercially, are opposed to anything that will enlighten the multitudes and cause them to think for themselves.

THE laborers pay all the expenses, and reap all the disadvantages, of a war between nations.

ORDER OF PROGRESS.

WE lay before our readers an abridged report of the presentation, before the Universal Reform Club of Portland, by S. B. Rikken, of what is popularly designated as "The Malthusian Theory." We regret prior demands upon our space prevent giving the lecture *in extenso*; but as Mr. Rikken's undertaking is merely to present the salient points of the Malthus reasoning upon Population and Subsistence, reserving or withholding his own individual judgment and conclusions, the abridgment given will answer the purpose of the lecture, among the readers of the Companion-Papers, who, as a class, know how to "read between the lines" and fill in the blanks. Such matter is particularly demanded by them as thought-food. It goes to the right school of thought to fulfill its manifest mission of opening new fountains of inspiration regarding the destiny of man; and we doubt not this will be the result.

The Malthus problem is a question properly referred from the animal-man to the Divine-man, from the past to the future, for solution, and the time is now for its positive and emphatic answer—an answer that will be as thoroughly scientific, though altogether inspirational, as Science's most cherished postulates.

The time has come for the demonstration and acceptance of the truth that the thought-forces and altruistic influences, and not physical and selfish influences, are the governing conditions of human destiny. Life organizations evolve from within the material environment, and are not its slavish subjects.

It is the order of progress for one generation to propound questions for a coming one to answer.

CHAUNCEY M. DEPEW made a speech in New York, on his return from Europe, in which he asserted that the industrial conditions of the old countries are satisfactory. But Mr. Depew, like one traveling by rail with his car-windows blinded, is oblivious of everything outside his own immediate surroundings. Like too many "statesmen," he judges of the industrial conditions from the sum totals of wealth production and consumption. All who consider money-getting the chief object of human endeavor, its production the chief object of legislation, are oblivious of the operations of the real life energies.

WILBERFORCE SMITH, who contributes a paper to this issue of The Universal Republic, seems not to have advanced to the comprehension of the sublime truth that a line of thought specially and exclusively pursued is an organizing process; while the grasping at once of all the elements of truth, or apprehending them synthetically, is of the established or plenary life conditions. All the colors of the flower, duly harmonized and combined, type perfection, the Whole Life, the immortal state; anything less than the whole is inchoate.

It is useless trying to change a system while that from which it springs remains and continues to give it vitality. Justice will reign just as soon as men become just.

CHARITIES.

ORGANIZED charities are heartless and soulless. Benjamin Butler, when Governor of Massachusetts, exposed a conspicuous State Charity, which had become practically a State baby farming institution. The heartless and evil treatment of patients in several of the insane asylums of the country have many times been shown up. The condition of paupers in many of the almshouses is terrible, and during the past four years the press of the country has uncovered the frightful abuses existing in these institutions—notably in Ohio, Illinois, Minnesota, Indiana and Michigan.

A charitable institution ("under the direct control of the Church and Christian ladies," so say the papers), called the Baby Home, is located in East Portland, Oregon. A Portland daily paper says of it: "The Home almost since its establishment has been regarded with suspicion by even those who realize the worth of such an institution." A poor woman, on account of sickness, placed her baby boy for the time being in that Home; when she returned for it she found it had been given away. Investigation showed that the babies had been given away indiscriminately and no record kept of the names of the parties who had taken them. Some kind people interested themselves for the poor woman and they found her child with the proprietress of a house of prostitution.

The charitable institutions of our present civilization are conspicuous signs of the selfishness of humanity. If unselfishness reigned there would be no homeless babes, paupers etc., to provide for. These are the outgrowth of human degradation and selfishness.

According to statistics the farmers of the United States raise each year seven billion dollars worth of produce. This is more than enough, if equally distributed, to feed the whole population of the United States several times over. Yet millions suffer from the lack of sufficient nourishment, and many of the farms that help to produce this enormous amount are mortgaged to the full limit of their producing power. It is neither over-production nor under-production that is at fault, it is congestion. Now read the following:

"To the Editor of the World: As I am now suffering, with my dear wife, for the most common necessities of life (food), unable to obtain any employment so that I can earn a living, and probably shall not live much longer, I propose to sell my body to any person who will buy the same—he or they to have the same when life has left it. This is done for the purpose of getting means so that we can get food to keep from going hungry from day to day and actually dying from starvation. Have not had a square meal for over a week, and we shall probably both be houseless in the street ere another week rolls round, as we have pawned everything that the brokers will take."

All the strife in the world is brought about by people fighting each other to maintain an imagined superiority; and we find this state of affairs as prevalent with those who have a mission to reform the world as among the non-missioned.

THE LABORERS AWAKENING.

MIDDLE MEN offered the southern counties of California two and a half cents a pound for their bean crops. The Farmers' Alliance opened direct negotiations with Eastern Exchanges and received six and a half cents per pound. The margin between what the farmer's products are worth and what he usually gets for them would be enough to pay off his mortgage indebtedness. The tendency of the fleecing process at both ends of the line will be to force producers to co-operate.

It is beginning to loom up on the political horizon that the "last shall be first and the first last." The laborers will be exalted and the vampire idlers will take their place in the rear.

A FRIENDLY CRITIC has called our attention to the incompleteness or abrupt ending of the part before the choral lines of the first stanza of Adelaide Comstock's fine inspirational poem, "It is Coming," published in Part xii of The Universal Republic. The compositor and not the author is responsible. The blunder was in leaving out the two concluding lines of the following:

"It is coming! it is coming!
Our waiting eyes behold
What all along the ages
The prophets have foretold
As the Great Eternal Purpose
That through all the ages ran—
The glorious consummation
In the brotherhood of man."

We need religion in every walk of life, including the schools; but by religion we do not mean bibles, creeds and dogmas; we mean the expression of broader charity, greater love for all things, human and Divine. Material selfishness six days in the week, and theological selfishness on the remaining day, have about choked true religion out of the life of humanity.

A NEW organization entitled "The Radical Club," composed of the best artistic and literary talent of the city, has organized in New York City. Its keynote is construction not destruction. Reformers in all lines of thought are made welcome at their place of meeting, 9 St. Mark's place. Every nationality and creed are represented.

The upward tendency of the thoughts of humanity will bring forth the Celestial blossom of Spirituality, as certain as that the upward flow of the sap in the springtime is preliminary to the advent of the flowers.

The slavery proclamation has been signed by German commanders of the respective stations in the German possessions in Africa. Brokers' houses are full of slaves.

PERMANENT prosperity is only to be found in the realm of the Celestial. In the material world the day with its sunshine is ever followed by night and its darkness. The soul's riches alone are without variableness.

A NEW idea planted in the mind attracts to itself all elements essential to its unfoldment, just as a seed that germinates attracts to itself all that is necessary for its growth.

[From an address by S. B. Rigen, before the Universal Reform Club, Portland, Oregon, Sept. 14, 1890].

THE MALTHUSIAN THEORY.

At the very dawn of human history and coeval with its onward march, we see here and there noble men and women striving to better the lot of mankind; some specialists, some eclectic, some both; some looking to the betterment of the race as spiritual beings; some confining their efforts to the mitigation of physical or material suffering—all of whom are impelled by that noblest of human attributes, unselfish altruism. While all Reformers actuated by the true spirit are equally praiseworthy, yet comparatively few render to society much, if any, enduring good. No social reform, however well meant, can be of temporary, not to say lasting, benefit to the human race, unless it be completely in harmony with, or in due obedience to, the laws of nature as affecting humanity. In fact, all effective social reform consists in nothing more nor less than a better adjustment of the human organism to its environment. The wish, with too many Reformers, is father to the thought, and the noble emotions which well up within them at the sight of misery or injustice cause them to pin their faith and devote their energies to the accomplishment of some Utopian scheme, which, owing to its inharmony with natural laws, is utterly unattainable. I feel positively certain that natural laws care nothing for a man's intent. These laws are immutable; and whether we violate them ignorantly or intentionally, whether in the pursuit of good or evil aims, cuts no figure whatever; the penalty is there, and its application never fails. Some of Nature's laws, on account of our want of familiarity with them, oftentimes seem repugnant, when first perceived, but the patient searcher after truth never allows his likes or dislikes to blind him to the eternal verities of natural law. The earnest student of nature seeks to understand the edicts of nature, in order that he may know how to live, and teach others how to live, more in conformity with its will, knowing that this is the only road leading to an increase of the sum total of human happiness.

Now, the natural law which I wish to consider for a few moments this afternoon, is "the law of population." It is said that if the procreative faculty of a single pair of rabbits be given full scope, and none of their progeny destroyed, in a few years they will number millions; and it is also said that if all vegetable life were destroyed save a single variety, it alone would, in course of a comparatively short time, over-run the whole world. And it is furthermore affirmed (and disputed by few, if any, natural scientists) that this tendency is inherent in every species of vegetable and animal life; and that the limitation of each species, as well as individual members of the same species, consists in the resisting pressure of various species, or different members of the same species, against the limits of subsistence,—the consequence being the gradual extinction of many species, as well as wholesale slaughter of individual members of every species; and those species or members of the same species which survive in the general struggle

for existence, on a planet too small to contain them all, must of necessity be those which are the strongest or best fitted to cope with the conditions of life.

This law of animal and vegetable life Chas. Darwin calls the "survival of the fittest;" and it is universally accepted, among scientific men, as settled, with the single exception as to whether or not it applies to human life. Malthus, Huxley, Hæckel, Darwin, Spencer, Mill and others, as well as all old school writers on political economy, contend that human life, in its present stage of development, is governed by the same law of the survival of the fittest which is conceded to apply to all other forms of animal and vegetable life.

It is often said of Malthus, that his work is one of sophistry; written as a pseudo-scientific support or defense of contemporaneous social conditions, which, then as now, witnessed poverty and want on one hand, and a monied, as well as a blooded aristocracy, rolling in unearned wealth on the other, but an unbiased reader will find Malthus an honest and fearless and able, writer and thinker, who is firmly convinced of the truth of what he writes, however erroneous his theory may turn out to be.

This distinguished man holds, first, "that population is necessarily limited by the means of subsistence; and second, "population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious checks; third, "these checks, which repress the superior power of population and keep its effects on a level with the means of subsistence, are all resolvable into moral restraint, vice and misery."

Now as to the first of these propositions, it would seem to scarcely need illustration, for it appears at once self-evident that no more people can live at any particular time or place than can find food upon which to subsist.

The first proposition of Malthus, is often repudiated by shallow but large-hearted Reformers. They repudiate it, because they do not grasp its meaning; they contend that, practically, there is no such thing in the economy of the world as a limit to the means of subsistence; they hold that the poverty, destitution, etc., to be seen on every hand, obtain because of some defect in our social structure, and not because of a limit to the means of subsistence. As to whether or not, under a different adjustment of society, food in abundance could be found for all, is not the subject of this discussion, nor does Malthus contemplate it in his first proposition,—therefore let us understand the arguments of Malthus, and then meet him, if we can. When Malthus says that population is limited by the means of subsistence, he means that here, now, and at all times and places, population is limited by the prevailing food supply; not what humanity may be able to produce in some far-off distant future, or under other circumstances, but what it actually does produce at any given time or place. This misunderstanding arises as to what constitutes the limits of the means of subsistence. If a landlord withholds a square foot or square mile of productive land from use, or if the institution of landlordism results in withholding one half

of the surface of the earth from productive use, the effect, so far as limiting the means of subsistence, and consequently population, is the same as if this land were a thousand fathoms under the ocean. So, it is not the capacity of the earth to produce, that Malthus refers to, but what it actually does produce at any particular time or place, under prevailing conditions. The production of the means of subsistence may be, and doubtless is, handicapped in a thousand ways, no less by civil institutions, than an imperfect development in the productive arts. But, that a limit is ever present, is attested by the millions of starving and half starving people to be found the world over. So, in thinking on this subject, if we will be careful to distinguish between what we may think the world might be, and what it actually is, we will be less liable to confusion. It is enough to know that this first proposition of Malthus is verified by all human experience up to the present time.

It is no answer to the proposition to say that the land has been withheld from the people, as Single Tax men contend, or that capitalists are responsible for it all, as the Socialists hold, or that women have been deprived of the right of franchise, as some others believe, or the want of proper economy, frugality and thrift, as still others maintain. Any one or all of these alleged causes may be admitted, without affecting the principle that a limit to the means of subsistence actually prevails and has always prevailed. This question of the pressure of population upon the limits of subsistence is here, now, and always has been, and to escape from it is the problem or riddle which the human race will have to solve, or dwell in contention, strife and warfare till the final consummation of all things.

Malthus says, secondly: "That population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious checks." If this proposition be true it follows, of course, that the benefits attaching to an increased production of wealth, which would unquestionably follow, for instance, upon the adoption of the Single Tax, would be neutralized by an increase of population. No benefit would result from doubling the rations of a half-starved army, if, at the same time, you double the number. Moral restraint he calls the preventive check, and vice and misery the positive check. One or the other or both of these checks, he holds, are constantly at work throughout the whole range of the human race. The preventive check includes all the various plans in practice among mankind which result in restraining progeny. By the positive check, he means every cause, whether arising from vice or misery, which in any degree contributes to shorten the natural duration of human life. Under this head, therefore, may be enumerated all unwholesome occupations, severe labor and exposure to the seasons, extreme poverty, bad nursing of children, excesses of all kinds, as well as the whole train of common diseases and epidemics, wars, plagues and famine.

It seems to me that the population question is as important as the subsistence question.

For The Universal Republic.

THE TRUE PROPERTY IDEA.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

VERITIES are not nearly so easily realized as we are prone to conceive. They are continually eluding us, and in their stead we grasp at substitutions what are nothing but illusions. The reason of this is, that we stumble continually at the stumbling-stone of our real entity. That which can in truth possess, we have not fairly sighted; and we have consented to the notion, which continues to hold its own, that our external fleshly selves constitute our entity; that it can amass and own property, which is only a gross fallacy, as wide of a verity as can be. Our flesh natures are not us. All that we can say as a verity, when speaking of them, then, is that they are ours—they are not us.

This fleshly *ego* is an arrant deceiver; until we come to the *eso* we have never come to ourselves. The *eso* can amass property and own it; the *ego* cannot. Everything related to the *ego* is fleshly, illusory and unreal. Everything related to the *eso* is spiritual, substantial and real. The "true riches" only the *esoteric* can sight, desire, or amass; the false and illusory ones belong to the earthly sphere of selfish turmoil, discontent, distraction and disappointment. Universality of thought, feeling and action must and will permeate and animate the entity that rises to the *esoteric* plane. The contractions and limitations of the external, selfish, sordid nature are all in determined opposition to the verity of true property. My flesh presuming to amass and own property is no more real than my clothes doing so would be. My flesh is not me, but it is mine, as much as—or rather more than—my clothes are. If it were possible for my clothes to take on the petty airs and assumptions my flesh nature does, in claiming this, that or the other, what a monstrous amount of petty squabbling we should be always afflicted with. Should we not heartily laugh at the puerility and buffoonery thus shown? Then let the reader gather from that illustrative correspondence, something like a true concept of how the awakened *eso* in man views the conduct of man's imposing, pretentious and presuming flesh nature. He in whom the *eso* is awakened sitteth in the heavens, laughing at the inanities, puerilities and mockeries of the flesh nature or the *ego*. Such an one holds all matters of that nature in constant derision. Having found the kingdom of heaven enthroned within him, he realizes henceforward that *all things are his*; and so he can only smile at the strange incongruities and inanities the flesh nature, in its partial personality, is so helplessly committed to.

So long as men are contented to consume time, and employ eloquence, to rectify the apparent wrongs which necessarily abound in connection with external, but illusory property notions, they thereby furnish infallible proofs that the idea of true riches has not yet mastered the situation with them; they have not torn down the exoteric veil of the flesh which blinds and blocks their inner sight. Still something is everywhere unsettling

the, long supposed to be, settled ideas of property. Ideas on this subject are in a growing state of turmoil and great unrest. Something is stirring up human nature to its depths. Whatever that something is, the probability appears to be that it will touch the slumbering *eso* while thus stirring, and awaken it; and as the *eso* opens its eyes after its long sleep, and begins to take in the situation, we may be very certain it will not be long, then, in discriminating between the illusory and the genuine—the fallacy and the verity.

All that is being said and done by exoteric philosophers, philanthropists, statesmen, reformers and others, to adjust these ill-assorted and misunderstood property matters on the plane of exteriority or mere illusion, is only effort and time thrown away. The effort, meanwhile, is not without its significance, however. It is a noteworthy sign of the times. It has a meaning and a momentum of its own. What James wrote long ago should be read in its light: "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." It is not difficult, by anticipation, to realize now that the false riches which have been exoterically and hysterically hugged by its deluded worshipers, will yet become directly the means of eating their flesh, and burning them with fire. When Mammon thus turns the tables upon his many deluded votaries, it will be an edifying and gladdening spectacle to the spirits of just men made perfect; but it will be a terribly humiliating and maddening fact to those who have gone with the stream so contentedly all along as to be thereby victimized. This is now drawing very near. Let the madmen who are anchored on the exoteric plane, pursue with avidity and cupidity the false property ideas, and let them exert themselves as best they may, with all zeal and determination to more happily adjust matters where they are so horribly astray. The few wise ones who have awakened esoterically—and so came to themselves—will dare to leave such worthless matters severely alone, and will, instead thereof, move heaven and earth, as it were, to bring within the grasp of others the verity of property instead.

Have we any right to own as property what we cannot carry about with us, and make good use of? Why should we persuade ourselves that we need to accumulate, as we now do, in order that we may have for our use? Does anything go out of existence if it is not personally owned? Are not the productive potencies of nature equal to every demand made upon her? If I accumulate beyond what I can now use, am I not by doing so upsetting the balance of nature, and appropriating to myself what some other one, just as important as myself, is in present need of? Do we not believe in Divinely perfect Providences, that we must make to ourselves humanly imperfect ones, which work all manner of mischief? The true property idea has never yet been in an earthly-law court, and has never yet been made the subject of statutory enactments. No! and it never can or will be. Down with the harassing and tormenting fiction then! Strip it of its gilded veneer, and let it show itself in all its verity of hideousness and filth! Do we

want to inspect the human cisterns, the broken ones, which vain man has contrived in his folly, but which he prides himself upon so continually, which will hold no water? Then calmly view the miserable abortion now called "personal and real property." Nothing ever was or ever will be needed as real property that man does not make so thoroughly a part of himself that it can never be taken from him. When the master said: "Lay not up for yourselves treasures on earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through and steal," he had his eye upon the same kind of property we are now attempting to define.

"Attempting to define!" Why, it is to the many foolishness in the extreme to talk as we are now doing! Of course it is! The reason is obvious; most people are helplessly exoteric. People that have not come to themselves yet cannot be expected to understand those who have. Compensation for an illusory and unreal thing may well break the exoteric hearts of those who are posing helplessly as solvents of the strange riddle. Who is to compensate the millions who have for ages been kept out of their lawful heritage by the might and majesty of a humanly created, but fictitious wealth, when the present holders of that wealth—by all manner of shady and unworthy means acquired—are clamoring for compensation themselves? The rich must compensate the poor for keeping them out of their own, not the poor the rich. Those who are esoteric know that "the earth is the Lord's and the fullness thereof," and they do not, and never will, therefore, bow down to the cruel and tyrannical fiction that those who have, in some way, contrived to amass their own share of this world's goods and other people's too, have any right to expect compensation for restoring it to its rightful owners. Away with such a cruel fiction from the earth, for it is not fit that it should live. Pray do not add insult to injury by asking those who have for ages been kept out of their heritage to compensate the very people who have done all the mischief! It will never be done; it would be doing a wrong, and a terrible wrong, if it were attempted. No; God will settle the matter very differently to that. The mighty men will be made to humble themselves, just as mightily and effectively as they have been puffed up. It will become the most vicious and abominable thing imaginable yet to have and hold that which is commonly accounted wealth.

While the press are so persistently urging upon the farmers and all other laborers, the necessity on their part for prudence and economy, to increase the prosperity of the country, they might also give a little moral advice, for the benefit of the country, to those who are reaping high rates of profit and interest out of the prudence and economy of the laborers.

Those who advocate some special reform, to the exclusion of all others, are like children trying to read while knowing but one letter of the alphabet.

FROM OUR EXCHANGES.

LYMAN ABBOTT IN "FORUM:" Every man has a right, because he has a duty, to earn his daily bread by the sweat of his brow. The wage system denies this right to myriads of willing workers. In America, the workingman's Eldorado, nearly one million willing workers were thrown out of employment in 1885. "Enforced idleness," says Carlyle, "is the Englishman's hell." That system cannot be right which turns one million of willing workers in rich America into this hell and locks the door against them. Every man has a right to the products of his own industry; under the wage system the greater part of the products of industry goes into the hands of the few tool owners. The wealth of this country has increased during the past quarter century from fourteen billion to forty-four billion. A careful statistician estimates that the wages of 5,200,000 unskilled laborers were in 1884 less than \$200 a year, while the average wages of workmen engaged in manufactures, including skilled laborers, was but \$346 a year. That system cannot be right which gives the profits of industry to the few and compels the many to live always praying, "Give us this day our daily bread."

"EL COMMERIO DEL VALLE:" The errors of centuries, ingrafted into all the ancient and modern religions, and the judicial and social systems of even the most civilized nations, with regard to the true nature, powers and influences of the female principles in nature, are the real cause of the moral earthquake that is now agitating this country from center to circumference. Its women are claiming their long-denied inheritance, their inalienable right to become co-participants with those of the monopolizing sex, in all the benefits of these grand and elevating institutions which woman's labors have done so much to create, develop, sustain and enlarge. * * * Certain Congressmen, in their questionable wisdom, may deride, or flippant State legislators ridicule, but both are of a very mutable character. The time is so near at hand, when the women of America will assert their right to justice, that it will take many of our statesmen by surprise.

THE "TWO WORLDS:" There is a woman in New York who is an author, a doctor, an artist, and an actress. After breakfast in the morning she spends a couple of hours over the manuscript of the story which she has been employed to write. From ten to two she practises medicine, and receives patients in her "office." She next works at her easel as a painter until six, and makes pictures for which she finds buyers. After dinner and an hour's rest, she betakes herself to the theater, when she plays the light part for which she may be set down in the cast. Besides all this, she is a mother, and knows how to make her own clothes, and understands how to use her income from all her professions. And there are men who talk of the inferiority of the female sex as compared with their own.

"PRISON MIRROR:" For every man or boy saved from crime a good citizen is gained, the State is saved a heavy expense, and incalculable sorrow and wretchedness prevented.

"THE WORKMAN:" We are in the habit of calling the rich "tyrants," "robbers," etc., without ever stopping to think that they are a natural production of the present social system. Did you ever stop to think and study out who and what are the greatest tyrants of the laboring men? If you have you have probably learned that "indifference," "fear," "I can't," "ain't got time," "I forgot," "we ain't strong enough," and a hundred other petty excuses that workingmen invent as pleas for neglect of duty, and prevent a grappling with the enemy, are the greatest and only tyrants that stand between the workingmen and happy, prosperous homes. Away with such nonsense! Be slaves no more to your own fears; but give your manhood a chance and it will be found that the great struggle between labor and monopoly is no struggle at all, after the struggles with our own fears and follies are won.

"CHRISTIAN UNION:" It is only since 1884 that trades unions have been recognized by the French law, yet the Chamber of Deputies has now passed a bill which gives them a stronger legal position than they have ever claimed in England or America. The right of combination is made an essential right of all citizens. The intimidation of union laborers by employers is made as dangerous as the intimidation of non-union laborers by the unionists. It seems singular that this radical legislation should have been enacted in a country where seven years ago trades unions were illegal, and even the assembly of more than twenty persons without previous authorization, was prohibited.

"SATURDAY EVENING SPECTATOR:" Indiscriminate shooting by private police reached a climax of outrage at Albany, when Pinkerton's men fired into an inoffensive crowd of spectators without provocation, in imaginary self-defense. The circumstances would not have justified such action on the part of public officers or military forces, and the hired minions of millionaires should not be allowed such license to murder. The part played by Pinkerton's men in the Albany affair has excited general indignation and condemnation on the part of press and public.

"SATURDAY EVENING SPECTATOR:" The public danger in this country is not in liberty of opinion, nor in its expression, but in the slavishness of opinion. Take any of the common questions—liquor-selling, strikes, taxation, monopoly, etc. How difficult it is to discuss these without passion. Yet to the degree that passion is inflamed, is justice imperilled.

"THE DIVINE SCIENCE OF HEALTH:" Hearken to the still small voice within. Believe and overcome. Look up and receive, that thou mayest become a dispenser of the untold abundance and riches of life.

"NEW YORK SUN:" Out of twenty thousand women arrested in this city annually about nineteen thousand are guilty of no real offense against the laws.

For The Universal Republic.
MERCENARY MEDIUMS.

J. L. JONES.

ALL human beings are mediums in a degree. A newspaper is a medium for the transmission of news or information, and is, necessarily, mercenary to a greater or less degree, because money is an essential force in keeping it in existence. Lawyers are mediums through whom the people are enlightened as to the various meanings and applications of the law, and lawyers are also somewhat addicted to receiving money for their services. All clergymen, ministers, priests, preachers and theologians are, by virtue of their offices and occupations, mediums between the spiritual world and the temporal or material world; and for their services as mediums they usually find it necessary to receive money.

Among Spiritualists, mediums occupy a position similar to that of priests or preachers among other sects. They are consulted on all sorts of matters, both temporal and spiritual, and for the same reason that priests and preachers are consulted by their followers—because they are supposed to be in communication with the invisible world, and to have an insight into matters which are hidden from ordinary mortals.

In this country, where religious liberty is established and universally admitted, the right of all individuals to commit their spiritual affairs to whom they please is unquestioned; provided there is no actual violation of common law.

It is claimed that the public need protection from irregular practitioners in the business of dispensing Celestial comforts; and that laws should be made and enforced to suppress the irregulars. On the other hand, a very large number of people deny *in toto* the existence of gods, ghosts or spirits; deny the existence of any supernatural or spiritual world, or at least the possibility of any communication with it; and consequently affirm that the whole business of dispensing Celestial comforts or transmitting supernal messages, whether carried on by priests, clergymen or spiritualist mediums, is fraudulent and ought to be suppressed. The opinion of this large body of people ought to be worth something.

As to the moral aspect it is difficult to show why Spiritualist mediums should not get money for their services as well as other mediums, so long as money is a basis of exchange and they are not spiritual enough to live without eating or paying rent.

In this grossly utilitarian age everything is measured by dollars and cents. Sittings and sitters in churches and senates and legislative halls are sold, as well as sitters with mediums; the word of God is sold as merchandise, and angel footprints, if they could be got, would be sold at a certain price per print.

It is estimated that five thousand two hundred and eighty railroad employes are killed every year, and twenty-six thousand wounded. The greater part of these lives could have been saved and accidents averted by the use of new inventions, but the railroad syndicates are too poor to put them on their rolling stock; they can not afford it.

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

THE Gulf Stream, in its long passage through the Caribbean and Mexican Seas, is provided with a similar inter-islandic system of seas and straits for the collection and transmission of the warm tropical waters of the Atlantic and its tributaries.

This stream, swollen by the current from the interior in its passage through the Caribbean Sea, enters the Mexican Gulf through the Straits of Yucatan. Here this gigantic stream, greater than a thousand Mississippis, swings about the western extremity of the island of Cuba, which forms the right valve for its entrance and its exit, and is forced out through the Straits of Florida into the North Atlantic at a right angle to its line of entrance and in a northeast course, to bear its inexhaustible stores of heat and food to warm up the climate of a hemisphere and to feed its marine and terrestrial life.

The lateral canal in 16° north latitude, that unites with the cloaca in longitude 78°, to form the left auricle of the systemic circulation of the superseries, is intersected by the Cordilleras of Central America. This intersection of the interior system near its center separates that system into two important divisions. One of these, as we have already seen, represents the alimentive; the other the portal system. The auricle for the alimentive system is formed by the junction of the longitudinal (in longitude 170°) with the equatorial cloaca. Here another vast chamber is formed in the solid rock, which, valvulated like the other, throws an immense body of water into the Kuro Siwa, already swollen by the heated waters of the tropical Pacific. This chamber in the rock forms the right auricle of the interior-superior systemic circulation. This in a manner completes the arrangements and the methods of escape of the currents of the system we have been describing—of the venous circulation of the waters of the globe within the interior.

This system of circulation is maintained by the internal heat acting upon the colder waters that enter the interior in the high latitudes of the northern seas. These currents from the interior, as we have seen, re-enter the waters of the ocean at such points and in such directions as to assist solar heat in developing a system of surface currents, and to hem in, confine and give direction to these currents, throughout nearly the entire visible waters of the globe, a circulation that corresponds in nearly all respects with the cutaneous flow of blood in the animal system.

Besides their very important uses as heat-bearers, which these interior and exterior currents of the waters constantly maintain, they perform another indispensable office as food-carriers, to sustain the myriads of life that inhabit the oceans and their tributaries, and through these contribute vastly to sustain the higher forms of terrestrial life. The decomposition of the materials that form the upper side of the immense heat battery of the interior throws into the currents of the systemic circulation a vast amount of waste materials. This sewage enters the Atlantic system of currents

mainly at five points. One of these interior currents emerges upon the surface in latitude 16° north, longitude 20° west, as before stated, and distributes its food supplies along nearly the entire west coast of Africa. The others enter chiefly, as we have already seen, into the formation of the Brazilian and Gulf Streams and Kuro Siwa.

The slow decomposition of the materials that form the battery, and of the interior rocks, together with the abundant plant and animal life of the interior, furnish a vast amount of those elements of animal life which, borne along on the bosom of the Gulf and other marine currents, supply abundant food for the vast infusorial and other minute forms of marine life, in the waters of the middle latitudes of Asia, Europe, America and Africa; and these, in their turn, feed the innumerable tribes that inhabit the shores, bays and other inlets along their coasts.

Passing on farther, north and south, these food currents, still laden with the rich stores of the interior, supply the corresponding marine life of the north and south Atlantic and Pacific, that feed the vast finny tribes that abound along their shores. For these immense "rivers of the ocean," that have their origin in the interior of the earth, supply food not only to the multitudinous life of the ocean and its tributaries, but through these furnish sustenance and employment to myriads of mankind and form no inconsiderable source of wealth to the nations.

In the currency of the ocean, the overflow through the *os tracheæ*, from the earth's arterial circulation into the Arctic Seas, performs no unimportant part. In addition to this we have not yet given due import to the various currents that have their origin in the outflow from that portion of the venous circulation which proceeds from the *ora brachiorum* that form the openings at the inferior terminus of the six (there are six of them) longitudinal cloacæ that form the basis of the superior system of the interior circulation of the waters of the ocean. This terminal (or anal) cloaca, as we have seen, surrounds the earth in south latitude 67° 32', and in addition to the six terminal brachia, already referred to, has three others, all of which pour their waters into the external sea at the confluence of the three great oceans with the Antarctic. The enormous outflow of these large bodies of water at the border of these great oceans, not only produces that system of Antarctic currents whose general trend is northward but also gives origin to that vast "tidal wave" whose electric waters, captured by lunar attraction, is borne around the planet every twenty-five hours, visiting with its mighty throb every sea, bay, river and inlet of the waters of the globe, and penetrating even into high Arctic latitudes.

In accordance with careful observations upon the lunar tides, made under the authority of the British Government, this conclusion was inevitably arrived at: "*The tidal-wave has its CRADLE in that vast expanse of ocean that surrounds the Antarctic region!*"

Through the agency of this mighty swell in the waters of the external ocean that is constantly passing across the globe from south to north, there

is an actual change of bulk among these waters, termed the "electric transfer," as a more immediate compensation for the losses sustained in the Arctic seas by the constant drain of their waters to supply the requirements of the venous circulation, which is largely in excess of the arterial.

The entrance of this tidal-wave along the borders of the several oceans is determined by the position of the moon in its revolution about the earth, since the tides affect the waters of the internal as well as the external ocean, but influence the deep arterial circulation far less than the venous currency in the superseries.

Besides this restorative action of the tides upon the symmetry of the earth's mass, they perform an important use in maintaining the perpetual agitation and salubrity of the waters of the globe. They penetrate the mouth of every river, creek, cove and other outlets of the terrestrial waters, and assist to wear away and bear away the refuse and waste matters that accumulate at these important exits of the waters that flow from the land. These are constantly borne away into the deep sea, where they mingle harmlessly with its mass of waters, or add to the supplies of food for its infinitude of life.

Leaving the Antarctic system of currents and its tides, which, as we have seen, derives its origin from the systemic currency of the superseries, we come now to an independent system, proceeding from the overflow of the arterial system in the superseries already described in a preceding paper. This enormous outflow, which discharges the entire waters of this deep system of the interior, pours into the Arctic circum-polar basin the immense stores of food for marine life that originate from the circulation of the waters of this *mare internum* amid the the labyrinths and in the cellular tissues of the terrestrial pulmonary system. This system of deep canals in the earth's interior furnishes an abode and food for vast armies of crustaceans and other shellfish, besides an infinity of infusorial life, which, in connection with similar and other minute marine life that fills the warm waters about that pole, yields an immense provision for the finny, feathered and furry tribes that abound in that sea. Among the great numbers of aquatic birds that fill the shores of that hitherto sealed ocean will be found several varieties at present unknown to science.

Surrounding this pole, with a radius of over three hundred miles, is a circle within which snow never falls and frost never comes. It is a region of perpetual verdure, of the currents of heated air which originate in that vast equatorial furnace where over two-fifths of the terrestrial atmosphere is constantly subjected to a torrid heat, that portion of the systemic circulation of the atmosphere that rises nearest to the top, passes swiftly each way toward the poles of the earth, and arrives at these points in five or six days with over forty per cent. of the heat with which they set out.

Here, at the North Pole, these powerful equatorial currents converge and play about a common center, each one having a nearly easterly bearing. Here these currents in their movements about the

For The World's Advance-Thought.
CONCENTRATION.

ALICE ESKEL.

THE essence of all energies lies in concentration—
To focalize the will upon a given point
And keep it there. Thus ideals grow
And shape themselves to mental understanding.
To think the truth at all times
Is to focalize the Sun of Truth within ourself.
When most concentrated it can be best diffused;
Just as the greatest light extends its rays the furthest.
The works of great men are their souls' nuclei,
Symbolized in writings, paintings, and other things external.

As matter, man is most diffused in form;
As mind, he is concentrated in his thinking brain;
His mighty soul is focused in a point that caps the mortal mind.

The mystic Trine of Being has a matter base,
Whose Over-Soul and Governor is at the apex.
The Christ controls a world by concentration;
He governs best the seen by Giant Force unseen.

THOUGHT.

EACH species of thought atmosphere stimulates the generation of human beings appropriate to it. Loathsome thoughts in the minds of the parents will bring forth children whose natural habitat will be the conditions and places answering to the impure thoughts. On the other hand, pure thoughts will bring into the world offspring who will grow in the light of goodness, and who would find it impossible to live in an atmosphere of vice. With the prevailing inharmonious thought atmosphere, it is natural that its offspring should wallow in the mud of vice and crime. It is the accumulated slime and ooze of wrong doing, in the minds of the people, that continues to breed crime and want and misery, and the only method by which it can be cleansed, is by each individual purifying his own thoughts, and thus aiding to purify the thought atmosphere of the world. As long as the thought is impure it will bring forth its progeny of evil, for the finite cannot be different from the germ which produced it.

THE spiritual world to each individual comprises the ideas—the thought-things—he has acquired. The spiritual world of the Catholic is made up of his ideas; and that of the Protestant of his ideas, etc. The one sees the Virgin Mary, the other Jesus Christ, in moments of religious ecstasy, because these ideas of the personages are fixed in their minds.

The one whose mind continually dwells upon the idea of hades, objectifies it to his spirit to the degree of the intensity of his thought; and the same rule applies to the heavenly condition. To refuse to broaden our minds is to restrict our spiritual possessions.

All things are objectified more or less permanently, materially and spiritually, by concentrating the powers of the soul acting through the mind upon matter.

SPIRITUALITY is the Celestial Telescope through which we discern truths invisible and incomprehensible to the material vision.

THE SUPREME.

THERE must be a Supreme Power in the Universe, that rights all wrongs and cures all ills—"brings order out of chaos." If it has not yet become manifest to the consciousness of the multitude, it is because their consciousness has not expanded to a comprehension of it. Jesus said that faith would enable us to perform greater works than he did. He intuitively knew, that, with the Celestial Will sufficiently developed in mankind, limbs and organs could be reborn to the mortal body, sickness done away with, and all manner of disasters immediately stayed by the utilization of this Divine force.

All forces known, and unknown, are in existence universally, but no force can be utilized on the material plane without an appropriate material instrument, through which it can manifest its workings to physical consciousness. It was known by some of our ancestors for a long time, that amber contained a mysterious force (electricity—the name is derived from the Greek word *electron*, signifying amber); but it was not until our day that genius discovered the requisite instruments through which the marvels of that power could be externalized to our use and comprehension. Next will come the living instruments, perfected by Celestial ministrants, through which the Celestial Force will manifest itself. As the day follows the night, as the substance follows the shadow, Celestial Power will follow electrical power. The keystone of the arch is not the foundation stone, but that which caps the structure.

The closing cycle was the material and intellectual cycle, and crime, want, misery and injustice have ruled, because Celestial righteousness has been crowded out by "the things that are seen." But its Almighty Hand will show itself where it has been thought to be the weakest. The Government of intellectual, material, man—man-made religions, politics, social, commercial and scientific institutions—will now give way to Celestial Government, in which justice and truth will reign.

THE grandest manifestation of Celestial Power will begin in the Northwest, for the same reason that the aureole of Celestial Light is seen around the head of a pure, sainted personage—the Northwest bearing the relation to the rest of the planet as do the brightest faculties to the head. All powers are subject to the law of growth, and the manifestations of Celestial Power through all the ages past were only its various stages of unfoldment from germ to leaf; now its blossoming period comes, and the marvel of its higher power will unfold and expand until the earth shall be the habitation of purity and happiness.

MATTER is the roots, mind is the leaves, and soul is the fruit of the Tree of Life. Matter, therefore, loves the earth and darkness; mind comprehends the spirit or knowledge of things; and the fruit knows the Eternal sunshine, from whence itself and all below it are derived.

EBB AND FLOW.

THERE is a continuous ebb and flow between spirit and matter. Spirit is continually seeking matter and matter is always becoming spiritualized. Man externalizes his thoughts in matter, and matter, in the shape of food, ultimates itself through the digestive processes into thoughts. Spirit materializes its lessons to be learned by spiritual people. The degree to which matter has become spiritualized marks its growth in progressive efforts.

The destiny of a material world is to become so spiritualized that every atom is etherialized. Death comes because of the preponderance of the destructive forces over the constructive forces in the material body. When man has learned to reverse these forces his spiritualization will continue without the decaying of the body, his soul will gradually etherialize all the gross matter of the body, and there will be no death, and immortality will be proven.

PEOPLE are hypnotized by the thought-force emanating from books, papers and localities, as well as by the hypnotic force of individuals. One of the best conditions for getting people under hypnotic control is the sameness of thought inculcated by creedal systems. All that tends to expand the originality or individuality of people gives them power to resist hypnotizing influences. It should be our aim while upon the earth to become self-centered, develop to the highest point individuality; this is interfered with if we continually maintain a condition of negativeness that enables others to impose their wills upon us. Those who can enter the atmosphere of the Universal have control of their own minds, and cannot be hypnotized, any more than a room can remain dark after the light is let in. Instinctively leaders of erroneous systems realize this truth, and they make every effort to prevent their followers from seeking new ideas.

It is estimated that three-quarters of the cultivable land of the world is not in use; three-quarters of the civilized people of the earth work at hard labor that the other quarter may live in idleness and luxury; one quarter of the people hoard, enjoy and waste, what the other three-quarters produced, and are suffering for the want of; the result is that numbers have no food, no homes, no virtues, no hope. The triangle of selfishness, want and crime is capped with an apex of gold; the triangle of unselfishness, prosperity and truth is capped with the apex of Love; the expansion below is an out-flowing from the concentration above.

For the benefit of numerous correspondents we will say that the editorial department of this paper has been almost entirely in charge of Mrs. Mallory since the March No. of this year; Mr. Maguire's business affairs preventing him from devoting much time to the Companion-Papers.

ORGANIZATIONAL PRINCIPLES OF THE UNIVERSAL REFORM CLUB OF PORTLAND.

WHEREAS, A large class of American citizens mainly depend for their livelihood, directly or indirectly, upon official patronage, thus making a business profession of party politics; and

WHEREAS, The existence of such a class debases and makes a mockery of the elective franchise and uniformly prevents the will of the majority of voters who exercise the right of suffrage in a spirit of honesty and intelligence from prevailing at the ballot-box; and

WHEREAS, The two great political parties of the nation, as a matter of fact, do not stand for clearly distinguishable policies of governmental administration, as viewed from the unpartizan standpoint, but they are only separate and distinct in rivalry for partizan advantages; and

WHEREAS, A ballot honestly cast is the expression of a moral influence that extends and operates far beyond the general count, though standing alone on the tally-sheet,—wherefore to cast an unscratched ballot, only having in view party victory, or to cast a party ticket as a choice of evils, on the ground that there is no hope of the representatives of the voter's principles being elected, is to aid and abet demagogues and other self-seekers in undermining Republican institutions; and

WHEREAS, Freedom's natural environing conditions are peace and harmony, the universal constructive forces, while the tyrant finds his opportunity in ignorance, strife and disorder. Therefore,

We organize ourselves as a UNIVERSAL REFORM CLUB, to give a hearing and respectful consideration to every sincere and honest presentation of views and opinions, especially of a reformatory character; and

We declare we will make no pledges and take no steps prior to any general election that can be construed into an obligation to vote for any particular ticket or combination of party-made nominees.

Resolved, That in the proceedings of the Club women shall be accorded the same rights and privileges as men.

It is thought enough members of the Club will join in securing a heated and lighted reading room to make the tax on each not over a dollar a month. One party would contribute fifty regular issues of papers and periodicals.

Information Supplied.

Are you impressed to seek a home or establish yourself in business on the Pacific Coast? If so, do you wish to be advised regarding opportunities? Then write us, stating in what business you wish to engage, what property you wish to secure, etc. To extent of postage enclosed we will return printed matter, the portions marked covering points of inquiry, and will afterwards, if requested, give more particular attention to the inquirer's interests.

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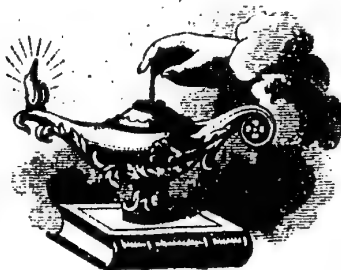
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INTERPRETATION.

EDITED BY LEO MICHAEL.

Psyche denotes the Soul, and the columns of the journal thus named will be entirely devoted to that which its name implies. The teaching of "Psyche" will be founded on the Understanding, and be in accordance with that of "The Perfect Way" and "Clothed With the Sun," books which have been truly described as going far to realize the most sanguine anticipation of that new birth of Esoteric Christianity, in which Philosophy, Religion and Poetry shall be fused into a unity to the full satisfaction of man's highest needs and aspirations.

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SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—	
Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburg, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:08 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Leocompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	p. m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.
Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, New Foundland.....	8:38 p. m.
St. Domingo, W. I.....	8:33 p. m.
St. Paul, Minn.....	1:58 p. m.
St. Paul, Minn.....	1:58 p. m.
Smithtown, Jamaica.....	8:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	8:28 p. m.
Springfield, Mass.....	8:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash. Ter.....	12:18 p. m.

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For The World's Advance-Thought.
WHAT IS IMMORTALITY?

A. P. BROWN.

It is not space, though reaching to infinity,
And taking in suns, stars, and "all the dread
Magnificence of heaven," nor Time, although
His tedious years slow drag along
And lengthen to Eternities, can fill
The measure of her conscious life.
Who sits sole Soul, sole Ruler, in the
Realm they name "my Conscious Being."
The Psyche fails to find content in songs
And harps and golden crowns. All
Sensuous heavens and pearly gates and
Gem-paved streets grow wearisome at length
And fall to fill and satisfy her growing powers.

Enough! for her the immortal life,
And all that go to make it up or possible,
Are here and now, could she or would she
But recognize and seek and live it.
If not here, nowhere, never, if not now,
In steadfast trust and growing contact with
The Unseen Power treads she, or may she
Tread, her long, but not uncertain, road
From cell and germ and worm toward Deity.
Sept. 27, 1890.

INHARMONIES that do not incite inharmonious feelings within us are simply thoughts reflected upon our mind, and they will not injure us; but when we feel the inharmony our inner being is disturbed and evil thoughts mix with the agitated life currents, the same as mud will flow along with and muddy the pure water of the stream, if we disturb the bed by throwing in sticks and stones. The lower fountain of man is the earthly nature, and if he keeps harmony within his own being he places a safeguard around the stream of his existence that will prevent inharmony from stirring into action his lower nature.

VIRTUOUS living expands the capacity of the soul. To the extent that we assimilate Universal Truth we are immortal. Vice is finite, and compels us, while leading a life of vice, to travel over and over the finite round of existence. Nothing but Virtue, Good, Love, is immortal. A loving life encloses an endless abundance of joyous life. Jesus gave the prescription to obtain Immortal Life: "Love ye one another." All else are delusions, pictured in an image of mystery. The solution of the greatest and the smallest is in a life of Love. Open the door of your soul and let the Love shine forth.

IMMORTALITY.

ALL things germinate in darkness before they come to the light. The same law applies to humanity. The pessimist still germinates in the darkness of the material foundation of the race, while the optimist is living in the spiritual structure, from whence he sees in the light of the Celestial Sun. Things viewed from the standpoint of the pessimist are seen in the dark and are gloom-en-shrouded and discouraging; but seen in the light by the optimist, they are joyous—all good. Both are correct, each reasoning from his standpoint. All who would see as the pessimist must go down into the gloomy caves of his dwelling; while those who would view from the light, joyous, all-good standpoint of the optimist, must ascend to the light of his realm.

Everything is tending to the good, and growth is occasioned according to the extent of the light we can bring to bear upon things. Finding fault with the soil in which diamonds are imbedded does not bring them to the surface and polish them into the rare gems that we so admire. The time wasted in pointing out the errors and wrongs of humanity, if employed to bring forth the good, would soon dissipate the darkness of error and wrong, and there would be no pessimists; all would live in the light.

If ourselves and every one we come in contact with, would only see and speak of the good for just one day, what a joyous, bright, agreeable day that would be, and what an amount of light would be thrown upon the dark places and reveal the beauties therein. Our thoughts are the dominating power of our lives; and as they are so we are. We are not immortal until we get out of the darkness of pessimism.

As we develop our physical, mental and spiritual natures we increase our capacity to receive from the Universal Source muscular, mental and spiritual food—we become more immortal. All that we call evil is darkness, and darkness alone is mortal. The All-Good alone can replenish. We must work to obtain Life, and we absorb that Life in proportion to our capacity to make the conditions for its residence in our being.

The source of Life Culture is the one most needed to be investigated and thoroughly studied. To Love is to live, to hate is to die. To be Immortal—Universal—is to be all Love.

THROUGH Divine alchemical processes that he brings into operation within his being, the Saint changes his diet of dry bread and water into Celestial thoughts of purity and love, while selfishness changes the egotist's sumptuous fare into thoughts that dull, and that sear his brain. Virtually our daily bread becomes the "Bread of Life" or the ties of death.

DANGER.

THOSE who are trying to get into the secret of occult mysteries to gratify idle curiosity or for the sake of wielding supernatural power, or to use it for a selfish purpose, are generating a power that will destroy them.

While the occult forces of the soul are omnipotent for good when they are used unselfishly and understandingly (they cannot be used understandingly unless they are used unselfishly), they are only destructive when ignorantly used. Seeking to use this power, without having earned it, is the sin against the Holy Ghost that the bible refers to. If there is a blasphemy against the Supreme and Universal it is this.

None are fit to study and understand occult mysteries unless they approach the Inner Temple in purity of heart; those who approach it immersed in sensuality and self-seeking go to their destruction.

All forces are intelligence in essence, subject to the wise direction of the soul of man, but ignorantly handled they overcome us until their power is exhausted. This is illustrated by fire, water, electricity, etc. This is terribly so with the occult forces, for they are more potent. As the right use of them can redeem the world, so a wrong use can destroy it.

The God of Love that saves is Wisdom, and the God of Vengeance that destroys is Ignorance, and all the forces of the Universe are subjects of the former and masters of the latter. A world of Wisdom is a world of construction and immortality; and a world of Ignorance is a world of destruction and death. All should hasten to become occultly wise, for ignorance cannot be excused. Let us bear this in mind, that the powers we cannot cognize are potent to the extent of their intangibility, and none should summon them unless they seek them in Wisdom and in Truth.

ALL matter has Universal sense of cognition and retention; and under certain conditions it speaks to the soul what it has received and retained throughout aeons of time. Soul can throw light upon the happenings of prehistoric ages. A house contains a history of all its tenants. Nothing will be hidden from the soul-perceiver of the future. We lack the sight and hearing for the inner world to-day. Our thoughts and actions stare us in the face in the matter all around us, but blind senses do not realize it. Nothing can remain eternally hidden; all things must be revealed in due time, for light will come some time.

THE sage can get some good out of the worst man without injury to himself, just as the bee can get honey from the most noxious blossom.

For The World's Advance-Thought.
CELESTIAL MARRIAGE.

ALICE ESKEL.

"They neither marry nor are given in marriage,
but are as the angels in heaven."

LOVE-MATED soul-blossom of the Celestial spheres,
Composed of two-in-one you form the soul of being
As the sunshine with the bud produce the flower,
(From whence proceeds its soul's essence of exquisite perfume),

Presenting to the eye the tints of Nature's loveliness,
Then swelling into luscious fruits and golden grain,
Giving to mankind a harvest of plenteous nourishment—
Good to the senses and to the higher nature joy—
So you, O Celestial Sun-Lighted Bud of Promise, (dom),
Conjoinment of dual semi-souls, (woman-love-man-wis-
Though far apart in flesh, destined to bring forth the
Good,

And form a perfect union at the apex of existence,
Shall open grandiose treasures to disunited souls.
As heaven-mated bride and bridegroom, you spread the
feast

When your Divine Union shall be consummated,
And all the eager world shall be bidden to the wedding.
The earthly wedding may oft redeem the man;
But Celestial Marriage can alone redeem the race.

CELESTIAL SOUL.

ALL forces are dual. What we term positive
and negative, in a force, are the masculine
and feminine principles, whose combination cre-
ates the power. There is no force without the com-
bination of the two principles. When the union of
the two Celestial semi-souls—the feminine semi-
soul and the masculine semi-soul—shall have been
completed on earth, the Almighty power of soul-
force will be made manifest to the consciousness of
the world.

All "Christs" are the offspring of an immaculate
conception—that is, they are the offspring of the
most potent Universal Celestial force, generated by
the marriage (perfect soul-union) of two Celestial
semi-souls. These semi-souls when so united con-
stitute One United Soul, which represents Univer-
sal Power—Heavenly God-Wisdom and Virgin
Love. The bible tells us that the "kingdom of
heaven on earth" cannot be until "two are as one,
and the man as the woman."

The Heavenly Government is a Trinity-in-Unity.
The masculine semi-soul—God-Wisdom—in union
with the feminine semi-soul—Virgin Love—and
their offspring, the Christ Child, represents the
"Kingdom of Heaven." Creation is three-fold—
physical, mental-spiritual and Celestial. So far we
have only witnessed the offspring of physical and
mental-spiritual forces; but now we shall enter
the Celestial Creative Period—the Creative Power
of Heaven made manifest on the earth,—and it
will excel all other powers in potency, in glory and
Creative Energy.

It is the outflowing essence of perfected, Cele-
stial, Two-in-one souls, that enters the planet in the
Northwest, and it is the essence heretofore desig-
nated the Central Solar Force, that sustains and
gives light to the planet and its inhabitants to the
extent of its receptivity. Every sun is the Cele-
stial Two-in-One soul, and a representative in the
natural world of our Father-Mother-God.

MEN fight to sustain inharmonious ideas. Har-
monious ideas never produce strife.

SYMBOLS.

PLANETS, moons and suns symbolize the soul in
material, spiritual and Celestial states. In
the material state it receives the Light from the
Over-Soul or Celestial Sun through reflection by
the spiritual moon; in the spiritual state it receives
the Light direct from the Celestial Sun; and in the
Celestial State it is one with the Celestial Sun.

Form, the bodily organs, is only necessary to the
lower planes of evolution. The emanations of the
perfected soul are not organs, but rays of essence
analogous to that of sunlight. It does not need to
work as a material man; it simply shines forth its
love, and all things within its radius grow in the
effulgence of its harmonious Soul-Shine.

ANGELS cannot descend to the aid of mortals
only as the latter ascend. The attraction of
Love holds the Angel to the Celestial realms, and
the physical binds the mortal to the earth. The
good in them blends the mortal with the immortal.
While man lives in strife he is separated from an-
gelic influences, and must remain in ignorance of
immortality. Each one knows by experience that
as inharmony enters into the being faith immedi-
ately grows less. Good thoughts are the links in
the chain of Love that binds heaven to earth.

THE kind of spirit that we cultivate is the spirit
that helps us in all our doings. If jealousy,
envy, hatred or other unwise spirits are the ones
we cultivate they will surely lead us into trouble,
misery and failure. Many blame personal evil
spirits for doing them mischief, but there are no
evil spirits that do us mischief if we do not culti-
vate the evil spirit within ourselves and allow it to
control our being. Evil spirits live in these cur-
rents as fish live in the water, and wherever these
evil currents flow the evil spirits go with them.

EVERYTHING on this planet is here for the pur-
pose of spiritualization, and this spiritualization is
unceasingly going on. To the degree to which the
efflux of spirit has taken place in man, the influx
from higher sources has taken place. When the
earth and all it contains become entirely spiritual-
ized in this state it will be translated to another.
We create our immortality by spiritualization of our
physical natures, and we are not immortal until we
have consciously spiritualized into immortality.

Our minds are mirrors in various stages of per-
fection. The all-prevailing Truth is reflected in all
of them, but it is reflected crudely or perfectly as
the mind is crude or perfect. For all minds to re-
flect perfect truth they must be perfect in right
thinking. All systems, therefore, that teach error,
are distorting the minds of men, and preventing
them from reflecting Perfect Truth.

EVERY seed contains the two Universal soul prin-
ciples—feminine and masculine—which divide with
the growth of the plant, but unite again in the
blossom. The two principles in the soul-seed
planted at the commencement of this cycle of pro-
gress, are now about to unite in the Soul-Blossom
of the New Age.

THE POINT OF DIFFERENCE.

THE central point of difference between the Ma-
terialist or One-World-at-Time Man and the
Spiritualist is in regard to the relation existing be-
tween man and his environment. Environment is
not the master but the slave, is not the creature
but the creator, of human destiny. And the evi-
dence of this is within human experience, and is as
fair a postulate of reason as any of the scientific
postulates of the material class. Environment is
outwrought as a necessity or consequence of the
interior life, and the natural order of thought de-
mands the prior assumption of this truth.

If we make our display of goodness dependent
upon how much goodness others will show to us,
our spiritual growth will be very slow, in a world
where often we find the best actions misconstrued.
Besides, the goodness that is dependent upon
another's manner is not true goodness; it is self-
ishness, and is doing unto others as they do to you,
instead of doing as you would be done by. The
great ones of the world have *been good*, practised
good in the midst of the greatest inharmony and
bad treatment. By this they conquered and left
lasting benefits.

PRINCIPLES not persons should be the most vivid
in our minds. As we exalt forms we diminish in
our being the potency of the essence. Forces are
always primary; instruments secondary. It is the
steam that makes the locomotive go; electricity
moves the electrical machine. Decorating the ma-
chine will not make it do the work. Too many
are so wholly intent upon the affairs of the outer
man that they neglect to generate the soul-force
to push them forward on the road of progress.

THERE is no doubt much truth underlying the
statement that the increased use of electricity
tends to produce cyclones; this would not be the
case if there were no gross conditions in the atmos-
phere to be acted upon by the electric force. The
finer the force the more potent it is and the more
widespread its application can be made.

WHAT we call impulse is intuitive perception of
the soul. Intuition will guide animals to their
homes over hundreds of miles of strange country,
where man would lose himself, because his intu-
itions have become befogged by what he calls
"practical experience."

MATTER is crystallized force; Spirit is active
force. The crystallization of force holds it for a
certain period before the slow moving material
senses; while in its active or spiritual state it re-
quires a state of consciousness as active as itself to
cognize it.

THOSE who live in the atmosphere of pure
thoughts, are like streams that run through the
vine-clad and flower-decked ravines and meadows,
making music as they flow, and dispensing life-giv-
ing draughts to all who thirst.

EVERYTHING selfish is a delusion. Reality only
resides in the whole.

For The World's Advance-Thought.

THE ORIGIN OF MAN.

E. M. W.

THE Theosophist in this age and among this people, stands as an alien. There is that in his genius and mode of thought which is constitutionally opposed to the fanatical, intolerant and conceited religious cults that surround him. He grows up among them like a chance seed which has found rootage in the desert. He finds himself isolated among the sects, devotees and priests who worship God by the traits of a narrow provincialism; nor can he discover among the teachers of the local religions any genuine science, but in its stead a bigotry and a superciliousness that are destitute of good as is Avitchi itself.

He finds himself equally out of sympathy with the surface scientist, to whom there is no God, no soul, nothing beyond matter; or if there be, they are a part of the Great Hopeless Unknowable, and cannot concern us. Theosophy teaches that while there is the Unknowable, yet science has included within the word a great deal that is simply the unknown, and which can become known. The Unknowable does not include the origin of man, his relation to matter, or his future life in the eternity of conscious evolutionary progress which lies before him.

Nor is he more *en rapport* with the chaos of mixed and mercenary Spiritism (not Spiritualism), with its worship of the protoplasmic images of the dead, made up of the shells that once held the living germ-forms; made up of the sheaths that once held nerves, veins and arteries; made up of the emptied outlines of that which was once human formation. In wiser times it was forbidden to make these evocations for trivial or fortune-telling purposes. The ancient races shrank from the disturbance of the dead in their repose. "Let the dead sleep" was an axiom interwoven throughout the texture of antiquity. Now fools rush in where, not alone Angels, but the high Adepts that rose superior to Angels, dared not enter, unless summoned from the Heights for most unselfish service there.

The question is often asked, "At what point in the pre-natal life does spirit or soul enter the forming body?" Agnostic science sees in spirit only the result of the physical evolution of the body. Soul, it says, is a product of matter: the mind is due to the body, and proceeds step by step with its development. Theosophy answers, Spirit precedes structure, antedates material organism, and causes body. Because the soul is, the form will be. It is spirit which shapes matter, and causes the evolution of material body. Spirit has no beginning; it is an individualized spark of the Universal Consciousness. It is the higher pole of that Divine substance of which matter is the lower. It cannot be added to matter at any point, for it is potential in all matter, it is co-eternal with matter; it is in the star-dust, in the mineral and vegetable kingdoms, and in man.

Material form is but the sheath of the inner intelligence. The Poet, who is the true seer, three centuries ago, put this philosophy into two immortal lines:

"The body from the soul its form doth take,
For soul is form, and doth the body make."

Spirit, with ductile fingers seizes upon the structural unit of protoplasm; it takes the atoms of carbon, oxygen, hydrogen, nitrogen and sulphur, and builds them into a homogeneous and living entity. When matter is touched with soul, it becomes the house of organic being. It may well be that the chief mission of Theosophy, to this dulled and sodden nation of dollar-worshippers, is to uncover the bottomless and paralyzing depths of materialistic negation, which lie side by side with their hollow shams of Christian profession.

When the human spirit is created, or more properly, generated, for "creation" is a theologic absurdity, it comes forth from the nuptiality of the Infinite Goddess-God, as an inconceivably minute man-woman, one-twin, in the likeness of the Father-Mother. It is a psychic simplicity with a constant tendency towards embodiment and incarnation. This primal spark of man, this dual form of spiritual flame, divides upon entering nature—for natural law is sexual, not bi-sexual—and begins its training on the higher or psychic side of the universe, where it completes a great three-fold round. For its first round it is mineralized, inhabiting the *anima-mineralis* of the higher degree, becoming thus a fay of the superior mineral world. This spark of Divine activity on its second round, is still further embodied as a flower-fay, becoming the animative soul of a flower of the higher life. In its third experience it descends into the superior degree of the *anima-animalis*, this time as the genius of some one of the wondrous animal creatures of the higher expanse. After each round, when its karma is evolved and made complete, it is drawn up for devachanic repose into its primal home and heaven—the sacred bosom of the Mother of Life.

Next the spiritual seed of man, or the Psyche, no longer a Divine simplicity but a structural complexity, enters the nature-world on its objective or ultimate side, and commences a fourth round in the *anima-mineralis* of the natural degree. After perfecting here the mineral system of the man-seed, it is drawn into the person of the planetary Woman-soul for a period of blissful entrancement and rest. For a fifth round it enters the *anima-vegetalis* of the natural world, perfecting there another sheath or folding of its complex formations. After which, with its added structure, it is again drawn into the deep being of the World-Mother, for its interval of joyous repose. When the desire for incarnation again awakens, this sparklet of Celestial flame, this ray of the Creative Sun, floats downward for a sixth round, entering the *anima-animalis* of the nature-world, working there as the inmost structure of animal formation and evolution. When this round of energetic animal life is fulfilled, it reappears sportive and blithe in the atmospheres of the upper heavenly world, to enjoy its interval of rest.

After these six immense rounds, and rounds of rounds, are concluded, with their shining interludes of playtime in the realms of devachan, the psychic germ is ready to enter on its seventh round. It is caught in the generative vortex, and drawn

down into the personal form of some member of the earthly human race. Through the respirative structure in its finer degrees, it enters the internal space-formation of the natural father, descends into the reproductive organs, and orbs itself in the spermatogenic germ. It is thence inseminated into the mother, penetrating the seminal egg, wherein it dwells, weaving upon itself during the nine months of gestation, the body of material atoms which it will need when it is birthed into the outwardness as offspring of the human race.

But death follows birth as night the day. When the time of decease occurs, the seven-fold structure disintegrates, and the spirit or innermost returns to devachan, there to remain till the present human family ends its career, and the Adamic cycle concludes, when it will again descend for incarnation, beginning vast rounds of unimagined glory and majesty on the Divine-Natural plane of Life.

Thus has been given a glimpse of the high sacredness of Divine Truth, as contained in the vast and occult theme of the origin of man, coming to us from the primal WISDOM RELIGION of past aeons and ages, through the Arch-Adept and Leader of the racial evolution on this planet.

"The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
For trailing clouds of Glory, do we come
From God, who is our home;
While homely Nature doeth all she can
To make her Foster-child, her Baby-man,
Forget the glories he hath known,
And that imperial palace whence he came."

For The World's Advance-Thought.

CONSCIENCE.

JOHN THOMAS.

CONSCIENCE, the moral, religious, political, social and secular faculty, in whom man puts his trust, is Satan. He is the lawgiver, the dictator, the Devil in man, in every age and clime; adored by saint, by savage and by sage. He alone is commander-in-chief of the Army and Navy of the whole world, and the people of the United States of America, in general Congress assembled; he ordains and invests himself with unlimited power; he ordains the constitutions and laws which the people are sworn to obey; he levies war, concludes peace, contracts alliances, and establishes commerce. He owns this round earth and all that pertains to it; and the people are his abject slaves. The place of his abode is in man, and nowhere else. He is a phantom, too, and his father's name is ignorance, and his mother's name is misconception (the handmaid of ignorance). He makes a tacit contract with the people which reads something like this, viz: If you will obey my dictates, and consent to let me do all the voting, I will give you the right to own something; and the people are foolish enough to sign the paper. That is why he does all the preaching and electioneering and praying and voting. He votes on both sides; he votes for himself and against himself—and elects himself certain. He has three voices—the voice of God, the voice of the people, and the voice of Satan.

With the enlightenment of this age natural depravity is giving place to pre-natal ignorance.

[From an Address delivered before the Convention of Theosophists, at Santa Cruz, Cal., by Rev. W. E. Copeland].

THEOSOPHY AND ITS MISSION.

THE question comes to every member of the Theosophical society as to his or her duty in the present perturbed condition of society. Some earnest Theosophists urge us to refrain from any mingling in society affairs, assuring us that every one must bear his own Karma, the nation and the race, as well as the individual; and that only at one's peril can one attempt to alter existing conditions. If we interfere with Karmic law we lay ourselves liable to a heavier burden than we should naturally be called upon to carry, nor will this be the worst; we shall do more harm than good to those whom we seek to benefit. We are advised to pursue the even tenor of our way, acquire all the knowledge and spiritual power possible; so far as we can, diffuse the light, being always careful however not to cast pearls before swine. It is good to join a Theosophical branch, to procure an occult library and to develop the control of the whole man by the Higher Self. Very many Theosophists, it seems to me, are only refining that selfishness of which we are warned as the great enemy which prevents our walking in the Perfect Way. Should we listen to the class of whom I have been speaking, we should withdraw from society, and, like the recluses of all ages, devote ourselves to securing union with the Divine; but one of the ancient sages well says: "Heaven's gate is shut to him who comes alone;" only when we help others do we take any steps forward. Vain the mortification of the flesh, fasting and contemplation; vain the severest penance, if one enters only with the hope that thereby he may be benefitted. Not a whit nearer the goal are those Theosophists who, having developed their psychic powers, are able to journey at will through space, can read the record laid up in the astral, than the much condemned monks who, living in monasteries and convents, cultivated the spiritual side of human nature. * * *

Every one admits that this is a peculiar age. All Theosophists know that there are impending social and physical convulsions; that the close of the nineteenth century is a time to be dreaded as well as to be welcomed; a time when there must be not only a great influx of light and life, but a great struggle against this light and life. Psychics tell us that the next twenty-five years will witness more serious troubles than this race of humankind has ever known; that, as the sixth sub-race makes ready to appear, revolutions and cataclysms are about to come. Physical convulsions, what science calls cataclysms, cannot be averted; nothing which we can do will bring them or drive them away. Cosmic laws sweep over immense territories, in which what a few men can do here and there will have but little effect. Though so closely are united Cosmos and man that we cannot speak with too great certainty as to what effect on Cosmic law human effort may have. But we may be certain that over social convulsions and cataclysms we may have control, though the number of those united for a walk in the path, and who have expelled the demon of selfishness, be few, yet they have their influence, and if they will concentrate

it upon the world of evil and darkness, they will have a marked effect. No one can truthfully say: "I am not my brother's keeper;" we are all responsible for society as it is to-day; everyone is doing something to improve or degrade society about him. We each have some effect upon the race, and if we will can do much to change evil social conditions. * * *

For my own part I am well convinced that it is possible to arrive at the much-to-be-desired goal of peace and harmony without that baptism of blood through which so many peoples have had to pass. And it seems to me that Theosophy is the way provided. Certain it is that Christianity has failed to civilize the world, much more to lead it to any religious life which can spiritualize the people. After twenty centuries, during which Christianity has had full opportunity to mold society, we find that the law of society, even the most civilized, is to live for one's self. We find as great misery among the poor and luxury among the rich; we find crime as terrible as in any age; we have abundant external professions of allegiance to Jesus, but no practical obedience to his commands. After twenty centuries the sad confession is made that it is impossible to keep the commands of Jesus, and that he never could have intended them for practical life; the church does not even attempt to literally obey the Master, and looks upon disciples like Tolstoi as insane. When any clergyman calls attention to the plain commands of Jesus to live a purely communistic life, having no care for the morrow or for things of this life, giving to those who ask, living a life of non-resistance, owning no property, such a clergyman is bidden to hold his peace or leave the ministry. All denominations are equally at fault, for all of them refuse to follow Jesus as a social reformer, and many even having the hardihood to declare that the present social hell in which we are compelled to live was designed of God for the trial of man. * * *

Now I hold that under the present social system it is well nigh impossible for a man or woman to be a true Theosophist, just as it is well nigh impossible to be a true Christian—a Christian after the definition of Jesus being precisely the same thing as a Theosophist after the definition of the Theosophical society. The first requirement is, that we acknowledge a Universal Brotherhood; when we do this it follows that we must love our neighbor as ourselves; but this cannot be done if we are in business. If one would support himself and his family in comfort, he must practically hate his neighbor, and devote his time and energy to robbing that neighbor in order that he and his may be profited. For a Christian or for a Theosophist to engage in business, as at present conducted, is to destroy his Christianity or his Theosophy; or else to make a failure of that business. One may occupy the place of servant and be content with wages, when it will be possible to live the higher life, but once enter the strife for wealth, and its consequent comfort, with the accompanying time for study and soul-growth, one must live an unchristian and untheosophical life. Now surely a social condition in which universal fraternity is im-

possible, must be changed; and we ought to help every one who is trying to bring about that change. I can see but little use of isolated thinkers, or little bands of thinkers, entering on the Perfect Way and refusing to assist those who are trying to so alter the present evil social condition, that all who wish can enter alike on the higher life. * *

The second object of the Theosophical Society is to study the Aryan and other Eastern literatures. What time for any proper study is there in the hurly burly of competition? and if one finds some time, how can he obtain that evenness of mind, that contentment that will enable him to concentrate his thoughts on the high philosophy to be found in Oriental books? The whole of society, as at present organized, is materialistic, living in matter, interested only in material things; our thoughts are all cast in a materialistic mold, and it is a task of extreme difficulty to successfully study a system which is purely spiritual. There is hardly anything in common between our usual methods of reasoning and those used by the Oriental philosophers whose books we are to study, and the trouble is with society as at present constituted; to give the conditions, under which we could easily comprehend the philosophy of India, there must be a remodeling of society.

The third object, development of psychic powers, which I understand to imply the fullest possible development of the spiritual side of man, is also impossible in a materialistic society, where one is tolerated at all, only when enough of the physical, animal and selfish is developed to compel a place in the press of life. While the principal work of every man, woman and child is to earn a living, to accomplish which all time not required for sleep has to be devoted, how can one develop powers which will, on the whole, hinder one from bread winning? The psychic is one who can have but little to do with every day life, with business as at present conducted. How then is such a one to live? All our surroundings are such that it is well nigh impossible to develop the spiritual side of man.

To properly carry out the purpose of the Theosophical society it needs that we have an altogether different social order; instead of an individualistic society, a communistic society; instead of a society where each is for himself first, a society where each is for himself last. Towards this end others besides Theosophists are working. We have on every side bodies of men and women agitating and working for a social change. Others besides Theosophists see plainly the need of a new social order, and in one way or another are attempting to bring about such an order. Societies of various kinds have been organized whose avowed object is to remodel society after a plan which will give time and opportunity for spiritual growth, wherein altruism instead of selfishness shall be the rule.

I believe that it is the duty of the Theosophist to interest himself in these social movements which have for their end the establishment of those social conditions which will make possible a true kingdom of God on the earth, for unless we have such a kingdom I do not see how it is possible to live the Higher Life.—*The Northern Light*.

UNIFICATION.

To The Editors of The World's Advance-Thought.

THE main law of brain action (proved to be such by my husband and Gratry simultaneously) is not "Unity," but *unification*. Angels, possibly, see all things always as a Unity; we not only are prevented by circumstances from doing so, but are furnished with brains which would be ruined by doing so. Talk as you may about the "Unity of Creation," if you caught a rattlesnake beside the bed of a child you loved, you would forget all about "the equality before God of all His creatures" and "the Unity of all Creation;" you would—and you ought to—eliminate the snake first, and think afterwards. Now, from the point of view of an abstract and sentimental Unity, this fact involves a mournful contradiction; but from ours, the snake will have aided in your moral development. For if, immediately after being roused to feel strongly the contrast between the child and the snake (that it is your business to save the one and destroy the other), you reflect that same Great Power, who made these things your duty, will, Himself, one day recall that child from its earthly body, thus destroying the physical life which you have saved; and that, till now, he fed and protected that very snake which you have killed; if you will thus courageously face the principle of contradiction, within your own soul, you will receive the reward promised to the practice of the Hidden Wisdom, *i. e.* an accession of spiritual force.

There are many, now-a-days, who worship an abstract ideal of Unity in a manner as essentially false and idolatrous as is the worship of any savage to his Manitou. There is no more Wisdom in saying "O Unity! hear us," than in crying "O Baal! hear us," or praying, as Positivists do, to "Holy Humanity," if we confine our meditations on Unity to the Unity of that portion of Creation with which we, personally, are not in conflict. The vitalizing Unity, for each individual, is the Unity between himself and the forces which injure or oppose him; between the objects of his dearest affections and those of his bitterest hate. We all have enemies; if not men, then snakes, or weeds, or bad weather, or persecuting spirits, or something. Jesus never said: "Have no enemies," but "Love your enemies;" "think of that which you most hate in the light of the fact that it is made by Him whom we love." It is the very struggle, the act of turning loving thoughts towards something we are prompted to revolt from, which vitalizes the soul, and Boole's Law shows why. The study of this Law (the Law imprinted on the structure of our frames) makes life very serious; and, in a sense, even sad. But it gives an inner joy and repose, of which nothing can rob us; and a strength which makes us uncrushable. The world will not heed; so much the worse for the world. To as many as will heed is given power to become Sons of God.

I have been asked what I conceive to be woman's true function and position. I can only answer by telling you the position which many women of my acquaintance have reached. They have accepted any sort of duties which have come naturally, and any "rights" which were conceded to

them; and have steadily conducted their inner life according to the Law of the Hidden Wisdom. They have always been thought not very learned, and perhaps a little odd; the advocates of "Women's Rights," especially, have been impatient at their apparent slavish contentment with "an inferior position." Till some crisis has arisen in which all the men concerned, and all the "Women's Rights" women, have found themselves at the end of their resources; and then the woman of the Hidden Wisdom has come to the front, naturally and easily, and settled what was to be done. And everybody has done what she settled. And then she has relapsed into her former contented obscurity and gone on with her housekeeping or embroidery or what not, till the next family crisis. My idea of the true outlook for woman is to go on doing that sort of thing *ad infinitum*, till at last men lose faith in brute force (whether physical or merely intellectual) and confess the Wisdom which God has revealed to babes.

MARY EVEREST BOOLE.

London, England.

NEW DISPENSATION BLOSSOMS.

OREGON has produced a musical phenomenon in Uda Waldrop. He is only six years old, and never received any instruction in music. Yet he can play the organ, keeping perfect time, and repeat upon it any tune he once hears. When he plays he does not look at the keys, but has a dreamy, far-away look, as if the soul of music had taken possession of him, and he plays just as well, if not better, when he is blindfolded. His transposition: are truly wonderful, for he can play any tune in any key. His musical talents are diversified, he can play various instruments and he sings very sweetly.

The father says the boy's talent is the result of following the advice of the celebrated Prof. Fowler, the Phrenologist, on pre-natal culture. There are three younger children born under the observance of the same law, and all of them are equally talented in the things it was intended they should be.

THE tendency of the times is to exalt the individual above the collectivity—to view the part as greater than the whole. No single stone sustains the whole building. Each brick is essential to the solidity and symmetry of the whole structure. Universal principles, and not individual forms, which are only transient expressions of local conditions, should be paramount. In these times we hear great manufacturers lauded to the skies, while the workmen who made their greatness are neglected and ignored, but the time is near when all will be honored according to their just meed, according to the amount of righteousness they bring to the common stock.

A PAPER, in speaking of a wealthy and, consequently, prominent citizen, says: "He was fond of manly sports—could ride, hunt and shoot well." It is getting time that hunting and shooting should be considered unmanly sports. There must be a predominance of the animal in any man's nature who can wantonly kill for sport.

For The World's Advance-Thought.

THE DIVINE IN THE HUMAN.

W. J. CUSHING.

THE Divine nature shines in the face of many a kindly man or woman as they do a humane act—shines because of their own inherent nature—but there comes occasionally to the world one who especially expresses the attributes of the Divine Life, because *one with that Life*. And because his being is so conjoined with that higher life, and his will so subjugated to it, that the expression he makes to others, and to the world at large, is not so much his own as the Father's.

Jesus the Christ was such a one; he spoke at all times as the Spirit moved him, along the line of his spiritual preparation for the work in hand. He had been taught intuitively to a large degree from the spirit world by impression or transference of thought, and though he held all in negative mind, yet it fitted him to give off the proper thought consciously at the right moment. He was a thoroughly disciplined, enlightened, perfected man and medium, but one from whom the power of individual action and utterance had been taken away through long and patient work on the part of the spirit. Being this, he was unable to do aught except as God did it through him, it seems really, as the church puts it, that God did come to earth and take on mortal form that his children should know him and learn the attributes of the Divine nature.

He walked the earth a man thoroughly chastened in spirit, thoroughly humbled in will—walked it as a hypnotic sensitive, consciously moved from a hidden power in the spiritual world, and spake only as moved to speak and not of himself. An unseen army was with him and did the work he seemed to do; for if I have learned the truth (and I feel I have) a more negative man never walked the earth, nor one more open to the spirit world. Kepler said in his discoveries: "I think the thoughts of God after Him,"—so it was with Christ, and he expressed them too.

A man and medium whose entire waking life is an expression from the spirit side of life, naturally stamps himself as a special character; so that, with the wonderful phenomena vouchsafed him, he becomes an ideal for others to follow, and his teachings authoritative. The spirit world seems to look down through such a one on struggling humanity here below. Through him it teaches, leads, implores, heals, and makes plain the way of life. It personifies itself in one unit of God's highest creation, and asks the world to imitate and grow to the character portrayed.

The Divine in the Human—the God in man—the putting the beast under foot through the growth and unfoldment of the Spirit.

It is said that self-interest is the mainspring of all kindness, and there is much truth in the saying, but take away this *necessity* for self-interest and we would find love and kindness everywhere, even where it is never exhibited now.

OUR wisdom must grow out of our experiences, just as the plant must grow out of the earth. The blossom must first have the roots.

For The World's Advance-Thought.

THE SIGNS OF THE TIMES.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

EVERYTHING proceeds upon the unerring lines of exact science. There is no possibility of anything like arbitrariness, partiality, or aught save the most correct and best thing coming to pass anywhere, either as to time or place, in the Universe of God. Thus, to the one who is well initiated into the knowledge of that comprehensive idea called God, it is comparatively easy to calculate from the events of the day what must be the next to follow. Prophesying is as easy as adding up a sum in arithmetic, provided only that correct figures—that is to say, facts—are in hand to work with.

The secret of the Lord is with those that fear Him, and He will show them His covenant. Those thus in the secret are not in the least degree dependent upon the sacred scriptures for enlightenment; they will endorse them heartily enough, but they have such freedom of access to the Divine Treasury of wisdom and knowledge—the Christ they have found in the *sanctum sanctorum* of their inner natures—that they are ready for every emergency, and are never long at a loss what to expect.

It is very certain that we are approaching a season of turmoil, anxiety and distress, quite unprecedented in the history of the present race. Matters that man has foolishly consented to put into a horrible tangle of confusion have to be made straight again, and he must be brought through all the trouble, concern and turning things topsy-turvy, necessitated by the horrible mess matters on every hand have fallen into. The trouble will be so intense and severe that it cannot be greatly prolonged. As the scriptures say, the trouble will be so severe that but for the fact of its coming about being shortened no flesh would be saved; but for the sake of the chosen few the days will be shortened. The scene and seat of this anguished and troubled state will be the whole earth. It will not be a strife between nations, as some of the blind exoteric prophets have been croaking about for so many years. O no: it will be through a combination of forces that run thicker than mere national prejudices and preferences, strong as they may and do at times appear. It will be through a stirring up of matters which come from some very vital source; and which will prompt all concerned to combine, irrespective of the petty distinctions between nations, and for the enforcement of some very momentous and essentially vital principles.

Is there not something before our very eyes this day agreeing with all this? What about Labor and Capital? Are not two parties in connection with these absorbing items, mobilizing and organizing their forces for a strife that demands settlement on some more righteous basis? Is not Labor being exploited at the present time by cunning and intelligence being concentrated upon it, thereby to make Labor give of its own hardly won reward to men who have only thus exploited the domains of others? what is this exploiting we are speaking of? It is something very unlike production. Is it a necessary adjunct to it in the shape of distribu-

tion? Necessary in any absolute sense it is not; in a very limited, partial, restricted and unworthy sense it may be deemed necessary. To bolster up vested interests this exploiting is very necessary; to promote the interests of the all it is utterly unnecessary. Nothing will be deemed of any moment in the final adjustment of matters, now undoubtedly wrong, save what is of equal interest to the all. Then it can be plainly seen and made very apparent that all the world's products can be distributed to much better purpose in the interests of the all than is now being done by mere exploiters. There is a chapter in the Revelations of John which outlines the overthrow of Commerce; well: that is the kind of exploiting which the world will not endure forever, because common sense and better feeling when prevalent can furnish more practical means of reaching the desired end, some way that will not enrich the few at the cost of the many. When Jesus of Nazareth went into the temple with a whip of small cords to drive out from thence all that bought and sold there, he only allegorized or typified the same great truth. There is nothing heavenly in buying or selling; there is no necessity for it, save as might—not right—so determines. The temple always was a correspondence to man's personality; when the Christ is revealed within the *sanctum sanctorum* of man's esoteric nature, we shall see the reality brought into man's history that was allegorically or typically represented by Jesus of Nazareth, when, with a scourge of small cords, he drove out of the temple all that bought and sold, everything in any way related to what is now considered even legitimate commerce.

The innermost of man is the Jerusalem which is above, and is quite free and peaceful. None but those who are esoteric are in the secret. All ministers who trade upon the exoteric natures of the many, and do so by making capital of "the letter which killeth," are in darkness even until now. All the Dr. Cummings and Rev. Baxters and men of that ilk have stumbled at the exoteric stumbling-stone, and as blind leaders of the blind are making with all certainty for the ditch. They are not in the least degree to be pitied, because they reap exactly as they have sown. Had they not sown to the flesh they could never have reaped the harvest they are destined to, for impossibilities never happen. The mischief, all the time, is that exoteric souls are utterly unconscious of their blunderings and stumblings; and if an esoteric awakened one tries in any way to help them, they are bound to trample the pearls these esoteric people lay before them into the mire they are themselves helplessly bogged in, and then turn upon the would-be helper to rend him.

What are these forces of Labor and Capital anyhow? Very few have the courage and the discriminative penetration to fathom them. Labor is an eternal reality; Capital is a temporary fiction. The strife between Labor and Capital, then, is between reality and fiction. Might created Capital, and Might stands up for its perpetuation; Right created Labor, and Right stands up for its rewards and justifications. The conflict between Labor and Capital is a religious one; it is one that can never

be settled save by the temporary fiction yielding to the eternal verity. All manner of temporizing expedients will be contrived by exoteric upholders of the present order to put further off what they consider to be the evil day. That will only prolong the agony, and temporarily modify the apparent evil. That will only—as the prophet Jeremiah puts it—heal the daughter of my people slightly; only cause a forced contentment and peace when there is none. Nothing temporary and fictional is endurable, save to ignorant and utterly enslaved beings. Let the light of Freedom's torch illuminate the race, and the light of truth be once clearly and unmistakably revealed, then the days of Might and Exploitation will be numbered. Who will be the losers by such measures becoming fact? Not one. Exploiters will drop their accumulations, gotten by the might of intellect and cunning, in some way, either directly or indirectly, from the labors of the producers. But that they never had any Divine right to; they had by might and power, and not by the right of spirit potency, come into those possessions. Then the sooner measures can be perfected to meet these mighty wrongs, and give right and truth full sway instead, the better it will be for THE ALL! and what more can be desired?

To one whose eyes are opened, and who daily sips the new wine of the kingdom with the Christ enthroned within him, all that is now boastfully called civilization is only a refined and exquisite barbarism. Probably the red Indian, the black negro or the degraded Australian aboriginal, in their native simplicity, are as near the goal of right and truth as those who flatter themselves that they are the special favorites of heaven. That civilization tends in itself to put man any nearer to right thinking, right feeling or right doing is not in the least degree apparent. How can it be? Is it not obviously true that everything having power in it has power equally either to bless or curse? There is not a thing in the whole Universe wherein power is involved, but in its employment may show either blessing or cursing. Use anything, it is imply beneficent in its action; abuse the same thing and it is only maleficent in its action. Exoteric man can only employ the potencies at his command in their abuse; so even if it be the gospel of man's salvation that is thus employed, it must and will in its action under exoteric handling, be the savor of death unto death. Christendom boasts that the civilization of to-day is her work, and she takes every opportunity to glory in it. She does not appear conscious that she is only glorying in her shame. The civilization of the day is an execrable thing; it is weighed in the balances and found wanting. It is the outcome of "the letter that killeth;" the work of exoteric men who were strangers to the Christ in us, the hope of glory. We want instead of that "the spirit which is life-working." Esoteric men and women see the kingdom, and will never rest contented until they enter upon its glories. Before that comes to pass, a period of trouble leading to a peaceful time must be encountered, and this very trouble is one of the things that make for peace.

For The World's Advance-Thought.

IMMUTABLE AND MUTABLE.

W. H. KIMBALL.

RE-CENTRIC: } DE-CENTRIC: } CON-CENTRIC: }
 Indifference. } Differentiation. } Co-differentiate. }

ANALYZING the three-fold elements in Creative Order we must keep constantly the *one* in the diversities. For instance, if our leading term above be in view, the Pre-Centric or leading term holds the De-Centric and Con-Centric factors in *involved* or static indifference; as the seed of the springtime holds growth of the summer time and autumnal fruition as an involution of its own form. Then De-Centric differentiation unfolds the life or vital force of the first term, unseen, as the growing stock of the grain unfolds the vital force of the kernel, and also involves and ultimately projects the Con-Centric form—the objective composure—as that stock involves and projects the ripened grain. Then the Con-Centric, Co-Differentiate term holds anew or fully embodies the essential Pre-Centric, which it openly illustrates or images, and involves De-Centric form renewed again. So, however distinctly we may discriminate and define the component elements in the Creative Trine, we must remember that one the is always threefold, and the threefold of a series is always one, the one necessarily varying according to the varying nature and function of the threefold degrees. The Creative Immutable works in mutable ways and by mutable means and is still immutable in Nature, Power and Purpose. Seen in His primary Being as Creator, He is clearly a Holy Triunity of Action in Himself as life-generative father; of reaction in His natural humanity as life-bearing factor or motherhood—indispensable to the final object—and of Co-Action in His Divine Natural Humanity or Eternal Sonship.

Now, applying these principles more distinctly in actual *Creation*, we see that there must be perfect creaturely nonage and nescience regarding the first term; for creatureship, although surely an involution to Creative Being, cannot be a conscious, experienced reality, until the natural man becomes projected as a self-conscious verity—a conscious power in himself distinctly other than the Creator. So, Man the creature, is not intelligently real to himself as a creature or subject of creative power, until he comes to full De-Centric or differential consciousness in the second term of the series; and then only mature in this projected selfhood, at the completion of that degree in development. Then man is an adequate form for a further operation. He is, in himself, humanly complete, but Divinely deplete; and the new operation, as a new birth out of human selfhood into Divine Human energies of Life, is designed to work a course of depletion of self-conscious sufficiency, and, at the same time, to work a course of impletion in Divine Sufficiency. Through this last process there comes to be realized full, creative completion—salvation in the Lord, and entrance thus into Sabbatic rest in Con-Centric power and glory.

THEY who have the lightest hearts and but few material possessions get the most of life; too much material baggage is an impediment.

SPIRITUAL EDUCATORS.

Moses Hull and Mattie Hull, spiritual educators in the chair editorial and on the rostrum, are now delivering a course of lectures in Portland, their repertory including secular as well as spiritual subjects. Moses is a broad-gauged Progressionist, being a close and unpartizan student of all phases of reformatory thought. He is peculiarly well adapted for platform work; his range of information is very wide; and it is apparent that his public debates with men of opposing beliefs and faith, has had the valuable effect of making him correct in his statements of fact. His voice equals Ingersoll's in volume, and melody and in our estimation he is the finest speaker on the platform to-day.

Mattie Hull is highly inspirational. The discourses we have heard her deliver are aglow with the light and fire of the interior life. The Spiritualists and Progressionists of Portland owe it to themselves and to the principles they advocate to pecuniarily sustain Mr. and Mrs. Hull in delivering lectures in every town in the State.

At the close of Mr. Hull's Lecture on the Philosophy of Sectarianism a gentleman in the audience propounded the following questions:

First: What good has Spiritualism done in the world?

Second: Is not the church described in the 17th chapter of John and the 13th chapter of Corinthians good enough?

Third: If you have changed two or three times in the past is it safe to depend upon you, may you not change again?

Mr. Hull answered as near as we can remember about as follows:

First: Spiritualism has brought the long-sought, but never before found proofs, of a continued existence; it has overthrown the old superstitious ideas of God, devil, heaven, hell, atonement and other dogmas which held the world back from progress. It has brought many *en rapport* not only with the spirit world, but with their own spiritual selves, so that they realize that they are, here and now, spiritual beings. It has placed some of us where we are in continual communication with the very best society. When I am, to human observation, the most alone, then I find myself surrounded by, and in communication with, the wisest and best companions I ever had.

If there is good in you, Spiritualism can develop and bring it out into activity; if not, it may bring that other nature forward. As the shining of the sun develops the flowers and fruits, and the pigweed and deadly nightshade, so Spiritualism develops whatever of good or evil there may be latently in those who come in contact with it. If your nature contains more of evil than of good it might be well for you to let Spiritualism alone.

Second: I like the two chapters referred to in the question. They do not say that the world may not outgrow its excrescences. The first of these chapters is Jesus' prayer; the second is Paul's exhortation to charity. In the second Paul tells you much that I told you to-night. He says: "When

I was child I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things." That is just the thing I urge you all to do.

Third: No, I am not a safe guide; I beg that you will none of you follow me. Trust your own enlightened conscience—nothing else. I have changed a few times. The man who has not, was born a very wise babe or always remains a fool. An old proverb says: "A wise man changeth oft, but a fool changeth not." Another proverb says: "Though thou shouldst bray a fool in a mortar with an iron pestle, yet will not his folly depart from him." What a change comes to the fool when his folly departs. I am a turncoat; I am too proud to be anything other than a turncoat. When I found I had my coat on wrong I pulled it off and turned it. I shall keep on turning it until I get it on right. To grow is to outgrow; to outgrow is to throw off the old and to put on the newer, the larger and the cleaner. I hope to grow—to throw off errors and to take on truths to all eternity.

For The World's Advance-Thought.

WOMAN IS A CHATTEL.

STEPHEN MAYBELL.

HER white soul is under the feet of the black Lust, under the dominion of Effect, of Matter, of Man. Man is her offspring—she is the Cause—God—Beauty, Love, Truth, Justice, Purity, Patriotism, Light, Harmony. Man must be a Beast until he recognizes Woman. Man but recognizes himself—but Effect. All Hell is born in in this error. Place Liberty and Love on your banner, they are the twin principles upon which existence, progress, perfection, are based. One is the condition, the other the force.

I find as I put forth truth (purity) to the masses, that only the feminine accepts. I find the feminine in Man accepts, and that the feminine as a sex seem to lack the black antagonism of Hate that closes the mind's portals to the Universe. I find the masculine antagonistic and self-wise, self-opinionated, yet knowing nothing of self or anything. Oh, how wise men are. Wise in the keenest methods of distinction; wise in the methods of pillage; wise in the methods of the worm, the corpse; wise in the process of placing mud above himself. Ah, he must be purified by the contact of woman's softness, delicateness, kindness, and their recognition and acknowledgment, e'er we have Justice or Love or Liberty.

To teach how many insects there are in the world, and observe the spots on the sun, to write novels and operas, can be done without suffering; but to teach men their welfare, which entirely consists in self-denial and in serving others, and to express powerfully this teaching, cannot be done without self-denial.—*Tolstoi*.

THE Catholic Congress at Saragossa, Spain, adopted a resolution unanimously, condemning the principle of liberty of conscience, and has recommended that public teaching be confided to the church. This intolerant declaration will only hasten the time of religious freedom.

THE AFRO-AMERICAN.

MR. S. THOMAS FORTUNE, a colored gentleman, and the president of the "Afro-American League," of the State of New York, has an article in "The Open Court," entitled the "Afro-American as He Is," which is well worthy of a place in the columns of that able magazine. The writer is eminently capable of defending the rights of his race; and the literary ability and logical reasoning he displays in answering the strictures of Prof. Cope, against his race, serve, in themselves, to refute them, and prove that under favorable conditions the African is capable of advancing, along the line of progress, equally with the most civilized races. Mr. Fortune reasons thus:

"The argument of fundamental and ineradicable inferiority of mental and physiological properties cannot be safely lodged against any race, simply because no civilized race to-day but must pause dumbfounded in the presence of the historical fact that it was a savage before it was a civilized people. What one race has accomplished, given similar environment, opportunity and length of time, another race can accomplish, unless we reject the doctrine of the unity of the human family and the fatherhood of God, evidences of the verity of the former being too numerous to admit of disputation, however the latter may gyrate in the nimbus of dogmatic contention. The physical and mental properties of the lowest and the highest form of man are so unmistakably similar as to establish beyond the possibility of successful contradiction the original oneness of the race. If it had a common origin, the differences apparent in the variant tribes are necessarily adventitious rather than germinal, in so far as they relate to mental and physiological growth or ungrowth. We must, therefore, look to other than radically fundamental strength, on the one hand and weakness on the other, for an explanation of the superiority of European over Asiatic growth, and of the latter over that of African growth. While Europeans owe a great deal to climate, they owe vastly more to their contiguity one with another, the interchange of ideas and of products of industry, and the friction consequent on the life-and-death competition produced by these. Isolate any one of the strong governments of Europe to-day, as Africa has been isolated, and its people would by the natural law relapse into savagery, and possibly become extinct in the course of the ages. The interminable conflicts of the three distinct peoples of the British Islands did more to develop the British character of to-day than any other influence, the contiguity of the continent of Europe not excepted. * * *

"I maintain that the Afro-American is no more to be compared to the original batch of Africans forced into this country than the present inhabitants of New England are to be compared to the pilgrims who discharged themselves out of the Mayflower onto Plymouth Rock."

As the perfect thought-structure must precede the material house, so an ideal world of perfection must be wrought out in the souls of humanity before it can be realized in matter.

For The World's Advance-Thought.

WHY DO WE DIE?

JULIA C. FRANKLIN.

IN the world of letters, there is much discussion on subjects germane to human welfare on the spiritual side of life. But the greatest need of the hour is to learn to know how to so live that *Death*—so called—will be recognized as only a *birth* into something wiser and better; therefore more happy and enjoyable.

The work of the true Reformer is to discover ways and means whereby Human Life may be unfolded in harmony with Truth, with Natural Law, the servant of Truth itself.

Man, in his un-wisdom, has made laws not in harmony with either Truth or Justice, therefore, to obey them makes life in the Material one seething cauldron of corruption, because Nature knows nothing of them, save, perhaps, to recognize them as a fungus growth on the Tree of Life, destroying its symmetry, marring its beauty, and eating away everything that can be called useful or reliable. But the trouble stops not here. Spirit life is peopled with imperfect developments in the spiritual consciousness, many groping about near the surface of the earth, because their aspirations are too low and groveling to make any effort to rise into a clearer or purer atmosphere.

The readers of Advance-Thought are looking for important changes, but how they are to be brought about is not clear. The world needs Light, but the many seem to be looking for it in the wrong direction; they expect to receive it by "silent meditation," whereas it can only be brought to them by self-denial, truthful action, and exalted aspiration, so that the mind may become receptive to inspiration from "The Wisdom Spheres."

Wisdom can only be attained by living in harmony with Truth, Purity, Justice and Law. Let all strive to attain that pearl of great price—Happiness—by aiming to thus live *to-day*, that "Death" may no longer be considered as anything more than a birth out of a lower into a higher condition of Life and Love.

So mote it be! is my central aspiration.

Big Creek, N. Y.

YES, it will come all right, but it will come right sooner if more people will do something to right it. This is where the trouble comes in many things that are now wrong. There is too great a lack of helpers to take hold with "might and main" to help the cause along. Men are indifferent, listless and thoughtless, and so many a good thing is left undone. Many needful reforms linger and drag which might be lifted to the top-most round of success if all would come to the front who sympathize with them.

But how many sit and dream their lives away, apparently content with doing nothing, while a few take the "laboring oar" and do whatever is done to advance the interests of practical reforms and the common good. They flatter themselves, notwithstanding their own inanity, that "it will all come right." They see that others are doing the work, and that the cause moves on at some rate. This seems to be enough for them, and so they rest

by the way and let the workers who are willing to "put their shoulder to the wheel" do it all.

But this is neither wise nor praiseworthy, and it might as well be called incompetence as anything else. It is not the stuff that moves men to grand and noble acts, or that awakes society to a sense of justice and right, when depressing evils demand united action to expel them from the land. It is not the stuff that protects the state in time of trial, when determined self-will, and strength and courage are needed to sustain its moral and political status intact. In such emergencies men of force, energy and resolution are in demand, and upon them rests the safety of our free institutions, as well as all we prize and cherish. If a crisis comes, they must meet it, and if a victory is won, to them belongs the honor and glory of securing it.

This is the logic of events which spring from duties and obligations, and this is the award which the equities render and the spirit of patriotism supplies.—*National View.*

For The World's Advance-Thought.

THOUGHTS.

A. C. DOANE.

I HAVE tried to understand why so many conflicting creeds exist, and have reached the conclusion that they are, without exception, temporary conditions in the progress of the unfoldment of the moral nature of man to harmonious relationship with the Infinite. Every one is as necessary and natural as any one of a series of rules which, taken together, constitute full knowledge of a science—such as grammar, arithmetic, etc. The whole is not comprehensible until the thought rises above the realm of differences, of controversy, of contention. We only begin to know truth when we see and feel the partial expressions blending into higher or more complete conditions.

Evil thoughts have their influence and effect on children before as well as after birth. People living in their five physical senses cannot help being affected by stronger minds or wills living on the same plane. It is "spirit control," whether the spirit is in a mortal body or not; and of all influences controlling mortals on earth self-control is the grandest. Christ is the offspring of God or the Universal Spirit of Truth, coming down from heaven and manifesting in spiritual thoughts, thus reconciling our earthly minds to good or spiritual things.

IN the French and German armies the murders called duels have been considered obligatory between soldiers, when their honor was called in question. The French Minister of War has issued a circular stating that duels will no more be considered obligatory among soldiers, even under the most aggravating circumstances. This is another evidence that the Celestial in man is coming upmost.

The folly of allowing corporations to control public necessities is instanced in the scarcity of transportation facilities over the Union Pacific Railroad. The greed of corporations is hastening the advent of National Co-operation.

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For The World's Advance-Thought.
SENSE-BOUND.

ALICE ESKEL.

"**T**HIS world's for me!" exclaims the sense-bound man.

"Its products pander to my appetites,
And feed the quenchless flame of my desires!
What though I slay the calf and gentle lamb,
Torn from the grieving cow and bleating sheep?
What though I shoot the feathered songsters,
That gladden with their joyous melodies
All tender hearts that nature's joys can touch?
Am I not Lord of all things I survey?
The earth was made for me, its high-born liege!
All lower life must shrink before my gaze!
My might shall rule! Who dares dispute its sway?"

Who dares dispute its sway? presumptuous man,
Weather vane of folly, gilded with pride;
The sport every breath of passion;
So blind are you to life's holy purpose
That you mistake the strength of might for right,
Confound your sensual night for Soul Light,
When every form of life tells you this:
My present strength grew from weak beginnings,
Your own as well as mine,—mind and body—
And shall again to feebleness return.

SELF-RIGHTEOUSNESS.

THAT the scathing remarks of Jesus to the Pharisees of his time are as pertinent to-day as they were then to the self-righteous, is manifest in the resolutions addressed to the Columbian Commission by the recent Sunday Closing Union meeting, that included a prayer that the Exposition "shall not endanger its own success, in the country at large, by outraging the Christian sentiments of the best citizens to gratify the miserly greed for gold, and the prodigal greed for amusement, and the infidel hatred of Christianity, that together make most of the clamor for Sunday opening." The Christian sentiment of the "best people" may be outraged by keeping the Exposition open on Sunday, to gratify the managers' ambition for gold, but the Christian sentiment of Jesus is outraged every day by the miserly greed of "the Christian best people" for gold. As examples we may cite Trinity Church of New York City, a portion of whose property is rented for saloons and other vile resorts; the building, by the "Christian—best—people," of very small churches on large pieces of land to exempt it from taxation, etc. A little wee-kday Christianity might rectify some of these things and prevent the Pharisaism of calling

themselves the "best people," thus implying that the remainder of the population are the worst people.

In addressing this self-righteousness of his time Christ said: "And whosoever shall exalt himself shall be abased. * * Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves. Woe unto you, ye Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel."

ALL THINGS TEND TO GOOD.

IN the unfolding of the Divine there cannot be mistakes or failures. Viewed from the selfish or partial standpoint, many things seem wholly wrong, that, from a more universal view, are known to be as necessary factors in the growth of humanity as those things we see as right and just. In the progress of humanity tyranny, oppression and all forms of error represent the soil into which seeds of good are planted, and the sunlight of Truth shines upon the soil and the seeds and transmutes them into a harvest of good, which could not have been without the combination.

As the sunlight is more beautiful than the soil, as the fragrant blossoms are more beautiful than the root, so the good excels ten thousandfold the bad; but the good grows out of the bad and the combination makes Truth Eternal.

There must be the roots before the blossoms. Negative virtues are unfruitful germs, that become positive and creative when they have been tempted downward and overcome the error and changed it into Truth.

One cycle of intelligence is as different from another as the roots from the leaves, and the leaves from the blossoms. The greater the development of mankind in spiritual intelligence, the more rapidly will errors be turned into Truths. Error is the receptive principle in which Truth buries its germs to fructify and increase. The germs of Truth planted in the errors of the past century, by the inspired ones, are ready to bring forth the New Dispensation.

ALL religious systems that foster inharmony are atheistic, although they externally avow a belief in a God, for the God of the Universe is perfect harmony.

GOODNESS.

THERE is no physical condition so bad but that it can be made worse by leading an unspiritual life; and bad conditions are bound to improve in ratio to our efforts to live good pure lives. In fact it is possible to become so developed spiritually that we can not have bad conditions.

The tendency is to make righteousness depend upon material wealth. We hear people so often say, "I would do good if I had plenty of money," or "I can not do any good because I have no money." It does not require money to be good; one can be just as good without it as with it, and just as bad. Any one, under any circumstances, can make the effort to live a pure, honest and just life—do unto others as they would be done by—and that is goodness.

Continuous right growth is essential to the perfection of all things. We may study music, for instance, very attentively for a time, and then become careless and indifferent in our method of acquiring it, and the result will be that we are not a finished musician. If the same careless, indifferent course is pursued in the development of our spiritual being, the result will be an imperfect moral development. To practise goodness occasionally, because it is convenient and we happen to be in the mood, and then return to inharmony, will only serve to make us "a creature of shreds and patches."

SELFISHNESS.

THE selfishness of the monopolist is more manifest in the modern savior who says: "The world can only be saved through me and my ideas," than it is when the Trusts say: "The people can only get their coal or oil through us." If the Universal was dependent on one little "me" for the distribution of its power throughout the world its progress would be hopeless. The term Universal precludes the idea of personality or exclusiveness; Universal Power flows from all to each and each to all.

Jesus never boasted of his power, but wherever success attended his work he said, "Thy faith hath made thee whole." He said to James and John, in answer to their request to be given places among the heavenly aristocracy: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever will be the chiefest, shall be the servant of all. But even the Son of man came not to be ministered unto but to minister."

REAL Power is inherent goodness.

For The Universal Republic.
DIVINE RIGHT.

ALICE ESKEL.

MISTAKE not, mortal, fierce ambitious lust
For Power Divine. Insatiate earthly kings
Oft claim to rule the race by right Divine;
Yet times of peril come and they their legions arm
To keep their seats Divine upon their sacred thrones.
The Omnipotence who hath empowered them
Is all so weak He needs must fight their foes
With cannon ball upon the battle field.
No earthly man can rule by right Divine
Unless his inward soul controls his mind,
And makes it think at all times thoughts of Love.
To rule Divinely is not to command,
And move all things to do our selfish wills,
And think our thoughts, whatever they may be;
And when we meet with opposition's shaft,
To hurl invective at those who bend not
Beneath the tyrant sway we would impose.
There be some who wield their truths as angels:
The Christs of all the ages lived the Truth;
The good their right hand did their left knew not;
Content were they to see men grow in Love
And lift their hearts to the high Fountain Source
From whence all men, both high and low, have come.

OUR OBJECTION.

We oppose exempting church property from taxation for the same reason that we would—if distinctions are to be made in disregard of principles of equal and impartial taxation—tax necessities of life the lightest and luxuries the heaviest. Think of the wretched shivering ones in the great cities, in the cold weather, homeless and shelterless, while the great, dreary church structures, with their rich interior finishings and furnishings, covering ground of immense value, as commercially rated, are four fifths of the time, at least, wholly unoccupied. This is in mockery of the Nazarene, who taught in the by-ways and on the seashore, and had not where to lay his head.

Another reason why we oppose exempting church property from taxation is that the policy offers a premium on crystallized modes of thought and is restraining to progressive modes. Whatever tends to restrain thought in reaching for truth beyond institutional lines, is detrimental—it is a death condition. Life intensifies as freedom of thought enlarges. The wisest of the church supporters acknowledge this law and invoke its life-giving power so far as they dare. To say a minister is liberal is equivalent to saying he is alive, even as the word is understood among his own household of faith.

THERE can be no grosser injustice than in increasing the toll upon a man's labor in proportion as his industry increases. Such proceeding is the prolific cause of tramps. To impose burdens upon honest labor, so as to take nearly all it produces, is to discourage thrift and industry, and foster idleness, shiftlessness and crime.

THE second annual session of the Oregon Secular Union, held in this city, was well attended by delegates from all parts of Oregon, and there were present champions of Liberalism from different States. The meetings were all well attended, the last one closing up with the promise and reasonable prospect that the next session will be still more numerous and notably attended.

THE TENDENCY.

THE progress of the nations may be likened to the flow of a great river that is constantly receiving accessions, mighty volumes now and then coming together, like the blending of the Missouri and Mississippi, and sweeping on with a magnificence and magnitude of movement beyond comparison with what had been known before. The sympathies of the peoples are thus flowing through channels that are tending in the same direction and drawing closer together as they advance. Just as the last possibility of expansion by union seems consummated new possibilities are disclosed. By-and-bye, when all the ship canals shall have been excavated, and every inhabitable island shall have been made a station on an under-ocean telegraph system, the wonderful truth will be revealed that we have only been getting ready for the true progress. The little channeled life of natural differences must expand into the great ocean life of unified interests, and then the earth-man will only begin to realize the grand possibilities of his destiny.

THE absurdity of "an aristocracy" who pride themselves upon their rank or position and sneer at the "lower classes," is evident when we consider that all the remote ancestors of the present generation were savages, but little above the brutes. All plants grow out of the soil, and they could not have been had they refused to affiliate with the earth. The least wise are they who value things more than the Power which created them—that prize the work and despise the worker. The stone the Mammon builder rejects, the Divine uses as the cap-stone of His Celestial Structure.

To labor is to create. Those who do not labor are furthest from the innate power of the Supreme, for the labors of the Creator never cease, never end. Was it possible for the Creator to cease to labor throughout the Universe for a moment of time, its equilibrium would be destroyed and Universal death would reign. The man who is most "in the image of God" is he who can create from his surroundings the most of harmony. Inharmony is the raw material out of which we are to make something good.

THE earlier readers of the Companion-Papers will not require any special endorsement of Peter Davidson, of Loudsville, White County, Georgia, as a well-studied writer on Occultism. Mr. Davidson is about to give the world another illuminated work—"The Essence of the Kabala, a Key to the Sohar." It will be published by subscription only. Send to above address for prospectus and contents sheet.

THE one who makes money by wronging his fellow man only acquires that which develops the least happyfying traits of his being. He grasps his wrongly gotten possessions either to satisfy his avarice or to spend them in riotous living; in either case he sows to the wind and reaps the whirlwind.

CRITICS of all classes are vying with each other to prove that Tolstoi has a diseased imagination. The usual verdict of ignorance when it can not refute the indictments of the reformer.

ALL NEEDED.

ALL degrees of life are a scientific necessity in the sum total of existence. The most irreligious man is he who condemns his neighbor for being what he is. We might with as much reasonableness condemn plants for being of different varieties. Man cannot love the whole until he comprehends the whole. All strife and divisions among men are due to ignorance of the wise purpose for which everything was created. Many believe in the contradiction of an All-Wise God who needs to be reminded by His own creation of the mistakes He is continually making.

POLITICAL ECONOMY, of all subjects that have engaged the thought of man, is the furthest from having assumed scientific character. Old premises and conclusions give way to new ones as the watermarks of headlands ever change under continuous tidal action. This will be so until the Whole-Souled make their advent, who are capable of comprehending and living the truth that all human motives and energies relate to Universal objects and purpose.

THE more conscious we are of the Universal Forces the more we live; the less consciousness we have of them the more dead we are. A living being away from Universal Forces is impossible. All life draws from the Universal fount to the extent of its receptive power, and the more it draws the greater the power of receptivity. The Central Source is All-Giving, and it cannot withdraw its precious gifts to the soul receptive.

THE Universe is made up of principles of which persons are but partial expressions. No part can be above the laws that rule the collectivity. Every part contains the possibilities of the whole, for every part contains the different stages of unfoldment—the germs of all Truth, all Love, all Wisdom; but a part does not contain perfect Truth.

ALL National, State, county and city officials, of whatever grade, should receive regular salaries, and not fees, for their services. The system of feeing is pernicious and demoralizing, and untold numbers of innocent people are imposed upon, defrauded and oppressed by officers, because the officer increases his emoluments thereby.

THE mortal who neglects his earthly duties to seek the Celestial, is like one who would keep his eyes continually on the noonday sun. The dazzling light would only serve to blind him, and he would neither see the beauties all around him nor the pitfalls he is liable to tumble into.

THERE is no lack of theoretical reformers in the world, those who can tell others how to do, but who are perfect failures so far as setting a practical example goes. The world seldom follows the advice of theorists, until some one puts the idea into practice.

DISCOVERY is but growth and expansion—the attainment of things that already exist, but to whose plane we must develop before we can see them.

[From an address by Wallace Yates, before the Universal Reform Club, Portland, Oregon.]

THE PURSUIT OF HAPPINESS.

THE All-Wise has hidden from us a knowledge of the future, has given to our mortal minds a dread of Death, that we may the more willingly do the best we can with this life we have—in other words, that we may the more eagerly pursue happiness. And is this pursuit always vain? Is happiness really a phantom that ever flies before us like the mirage of the desert? My answer must be that, paradoxical as it may seem, happiness lies in its own pursuit. Happiness is not a condition of rest, not, strictly speaking, a state of possession. Happiness is action; happiness is found only in the pursuit of happiness, and to express the state of happiness properly, can only be done as the term is used in the Declaration of Independence. This is the drift of the Scriptural admonition: "Eschew evil and do good; seek peace and ensue it"—that is, search for happiness, and, once found, follow it, for it ever tends to fly away from us, and to keep it in sight we must pursue it. * * *

Epictetus says: "If a man is unhappy this must be his own fault, for God made all men to be happy." If this be true, happiness can not be the phantom we might have inferred, but a tangible something whose pursuit may bring blessings to all who go about it in the proper way. To quit metaphor, let us ask why, if God made all men to be happy, some are so miserable and so few really are happy? To answer this fully it is evident that an immense amount of ground must be gone over; but we may state a few simple truths on which to base a theory. In the first place it is evident that were all men truly happy, evil would be unknown on the earth: that is to say, that evil must first vanish before mankind can be truly happy.

Whence then comes evil? Herbert Spencer says: "All evil results from the non-adaptation of constitution to conditions, from placing living organisms in places and conditions for which they are unfitted. And this is true of everything that lives. * * *

Equally true is it that evil tends perpetually to disappear. In virtue of an essential principle of life, this non-adaptation of life to its surroundings is ever being rectified, and the change of one or both continues until each is suited to the other. * * * Thus Nature steadily persists in her efforts to get rid of evil, * * * and, having in view the ultimate harmony of all things, she marches resistlessly forward, and all obstacles must be overcome or destroyed. Though the process has been seemingly cruel, yet the tendency has ever been towards improvement—the disappearance of evil. And this is why the great All-Wise, the Omnipotence, whose workings we see throughout all Nature; who has been worshiped by man in all ages, in countless forms and under endless names, has been styled by the latest philosophers, "the Power that makes for Righteousness." For what has been, and what will be, the effect of this great law on man, the chiefest of all living creatures? In primitive times man was little better than the brute; then men fought for the means of subsistence like dogs over a bone, might made

right and only the strongest could survive. Yet, men living in the social state suffer under numerous evils, and, keeping in view the idea that evil results from want of harmony between constitution and conditions, it is evident that the characters of men are not yet fully adapted to the social state; and this must be due to the fact that we still carry about us some of the traits of our ancestors—relics of the time when conflict was necessary for the maintenance of existence, and fighting was man's natural trade. We can't get along without each other, at present; but, though we live, as it were, in the same cage, we are by no means a happy family. All the bickerings among neighbors; all the quarrels of nations; all the tricks of trade and the corruptions of courts and legislatures; the slanders with which we blacken other people's characters or try to injure their business; all instances, in fact, where man is arrayed against man, are only remains of the time when combativeness was rampant, and this mundane existence could only be maintained by constant fighting, or the robbing of others. But, in the process of adapting man to his surroundings, vast general advances have been made, and we are infinitely better specimens of humanity than were our ancestors a million years ago.

Now, it is easy to reason from past progress to the progress of the future; and nothing is plainer than that as man becomes better adapted to the social state, as friction with his fellows rubs off the rough corners and angularities of his nature, and the harmonizing tendencies thus produced accumulate by inheritance, the evils which result from this present lack of adaptation must gradually disappear, and strife and sorrow must cease from the earth. When this glorious consummation shall arrive who can say? Nature's processes are ever tedious,—the mills of the gods grind slowly—but, that it must come, all the logic of past events goes to show; and the doctrine of human perfectibility is nothing but the doctrine that life ever tends to become adapted to the conditions of its existence, and, consequently, that evil ever tends to disappear.

Here is the true faith,—the faith which believes that there is a power that makes for righteousness—the faith which sees that over all the struggles, the worries, anxieties, heartburnings, malice and all uncharitableness, which go to make up life as we see it, is the watchful eye of Omniscience; that behind every act of that life is the hand of Omnipotence, pushing man, blind as he is, and stiff-necked and willful, on towards the glorious time when his frantic struggles shall have exhausted themselves, when peace and good-will shall reign supreme and evil shall be no more. He who has a faith like this is already hard on the heels of happiness; for the warfare that is all around him dismays him not; though it seem all evil he knows that the outcome is good; in him already is the spirit of the Christ—"Lord, not my will but thine be done."

For us, then, it remains to do the best we can in our present sphere. We live in an age when man is in a state of transition, of change from the old state of savage solitude to the coming state of social harmony—an age when the kind of moral consti-

tution which fitted him for his original predatory state, is in process of giving way to the moral constitution that must fit him for a future state of perfectness. And as a consequence of this process of adaptation we find evil all around us, because of the unfitness of man as at present constituted, for the close association with his fellows that at present exists. Hence it is, that perfect happiness would seem to be, at present, an impossibility, because evils continually thrust themselves on our attention and of course tend to rob us of happiness.

But I think it is possible to attain a fair share of happiness even in the thick atmosphere of suspicion that seems to envelop our fellowmen. He who sees that the ever-working tendency of Nature is towards the ultimate good, hath in him the faith that has removed mountains of evil. The worries, the vexations of life as it is, do not take hold of this man as they do of him who has no such faith. He sees that men are not yet fully adapted to association with their fellows but, have a lingering feeling that other men are their natural enemies, whom they must in a measure watch and guard against, and he is prepared to make allowances for these defects, and restrain his own feeling of combativeness. Marcus Aurelius and Epictetus have given us some noble precepts for a true philosophy of life, in line with Shakespeare's saying, that "things without remedy should be without regard." "Care killed a cat," and it is worry that does violence to the spirit within us—the spirit that Aurelius warns to "keep free from violence and unharmed."

Nothing should lead us into a selfish seeking after our own happiness, without regard to that of others, for all experience goes to show, that the truest happiness is attained by him who seeks first the happiness of others. If I were to venture on a single prescription for happiness, condensed into as few words as possible, it would be the Golden Rule, Do as you would be done by. Solomon, with all his wisdom, selfishly seeking his own happiness, arrived at the sad conclusion that "All is vanity." A greater than Solomon has said: "Whatsoever ye would that men should do unto you do ye even so to them;" and it is evident that mankind will only attain to perfect happiness whenever this shall be the universal rule. The sooner we proceed to put this in practice the sooner will the millennium of the race be here. "Blessed are the peacemakers," for these are they who strive to remove the hostile feeling with which, as a relic of the old state of savagery, man still seems in a measure to regard his fellow-man. And this I take to be the message of the Nazarene, when he said, "Blessed are the meek, for they shall inherit the earth!" he only prophesied the time when man shall have lost his original combativeness and shall strive no more with his fellows; and when he said, "Blessed are the pure in heart, for they shall see God," he presaged that time, far in the distant future, when, through the long practice of the Golden Rule, they who "hunger and thirst after righteousness" shall indeed be filled, for man will have cast off the burden of his bestiality, and living in perfect harmony with his fellow-man, shall glory in a God-like happiness.

For The Universal Republic.

LABOR AND CAPITAL.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

BETWEEN these two powerful factors, of labor and capital, a strife has begun, the end of which time alone can be expected to fully reveal. It will yet be seen that no national strife for supremacy, in the least degree, approaches the immensity of the force and interest that is involved in this. It is a cosmopolitan strife, far and away in excess of strife between nations; and the feeling that is certain to be aroused in connection with it is again something immensely more real, tangible and personal than could ever arise between nations, for every man, woman and child will be in touch with one or the other of the factors of the strife. In the present era, then, the writer of this is content to say, that the hot and bitter warfare that must and will rage between labor and capital, that is, before equity will be able to fully assert itself, will prove to be, in its day, the long predicted battle of Armageddon, "the battle of the great day of God Almighty."

None seem to have entertained the thought that there are progressive eras in human history, while the destiny of the race is being fully wrought out to its finality. The idea that periods corresponding to the time of seed-sowing, of the green blade appearing, of the stalk and forming ear showing, and lastly of the full corn in the ear appearing, to be immediately followed by the harvest, to gather in the ripened product, has never yet received full and proper attention at man's hands. The Mosaic dispensation was one of these eras, during which the human crop was much behind in the matter of development, and so it was naturally and necessarily dealt with on the low, flesh plane it then occupied, and all the wars of that dispensation—that is, coupled with the name of God—were bloody, fleshly wars in perfect keeping therewith. But as the human crop progressed outwards from the green blade—or fleshly—stage, it came, in the fullness of time, to the period when the ear must form; a period of self-attention and display, when dogma and creed and strong mentality and such forces should be dominant, and these would become of necessity the factors for that period, and also the operative causes of the particular strifes of the same. Man, in his advancement along the predetermined lines of his progress towards the finality, has gone beyond the mere fleshly stage, into the mental and intermediate one; and now the strifes that must belong to the occasion, and with which the name of God may legitimately be used, are something higher than they were during the Mosaic dispensation, when the race only occupied the lower green blade, or the flesh plane; the strifes that belong to it, therefore, can only be identified on the plane of mind, reason and intelligence, where conscience is the ruler and judge between man and man—that is, the rights of man all round, quite regardless of the petty distinctions caused by arbitrary divisions into nations—and such must and will assuredly claim and secure full attention. On these grounds the writer claims that the battle of Armageddon

will be—as a matter of course and necessity—the fierce strife that must and will increase to a fury unprecedented between the two world-wide and powerful factors of labor and capital. On the earth distress of nations with perplexity. Men's hearts failing them, for fear of the distress their own ignorance and perversity has, in its progress to its certain end, wrought for them.

It is fast becoming more and more apparent to the more thoughtful minds, that only one of the factors, that are in conflict in this strife now being fomented, is at all a reality. More than a year ago the writer of this article was impelled to publish a small pamphlet entitled "The Axe at the Root of the Tree," expressing the conviction that was then clearly forced upon him. In that is unmistakably and logically shown, that "capital," or any medium of exchange whatever, between man and man, is anything but a necessity, in fact is only a very cruel fiction, aiding and abetting, at all points, the item of *might* in opposition to the item of *right*; and though being "highly esteemed amongst men, only are abomination before God." Quite recently the same thought has been quietly, but forcibly, given expression to by a novelist, who has written a most instructive and eye-opening book, commanding world-wide attention at the present moment; it is named "Looking Backward," and the writer is Bellamy. These are signs of the times we live in, and are pointing to a finality, for which a very few are now either ripe or ready; but at the same time a finality that is as certain to be ushered in, during the nearing future, as the sun is to rise in his place in the east each morning.

It can be clearly shown that the world would become practically omnipotent, if only the fictional item of capital were wholly disallowed and discarded; and that it is now, and will ever remain, practically impotent, so long as it highly esteems and perpetuates the capital notion it has so contentedly settled down to for so many generations. What the world wants, and what it must and will yet have, to establish the rule of righteousness instead of the existing mighteousness (excuse the coined term), is the thorough organization of labor everywhere, and the recognition of the truth that "the earth is the Lord's and the fullness thereof," and that it is for the use and enjoyment of one and all on the earth alike, without any respect of persons or nationalities. We shall never have the millennium until capital loses the seat of authority, until this man-created and cruel fiction is hurled down from its proud position; and while it is being done, no doubt the words of the Apostle James will be realized in all their force and fury: "Go to now, ye rich men; weep and howl for the miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Those days are to burn as an oven—says Malachi—and all the proud shall be stubble, and shall be burned up, leaving them neither root nor branch. Those whose eyes are open can see that matters are fast ripening for the

fulfillment of this long-printed programme. Such distress as will arise through the working out and getting rid of pernicious and cruel factors in human history, is exactly what the immediate future has in store for us. We have been very contentedly sowing the wind, and there is now no help for it, for there is nothing else to reap as a consequence, save the whirlwind. Let us face it as we best can, and set ourselves patiently and determinately to battle for the *right* and against *might*, and the end will assuredly be something worthy of the conflict. Wise counsels may greatly tone and modify the fury of the conflict; but nothing can or will prevent it, or prevent right coming into its inheritance as a finality.

NO NECESSITY FOR IT.

A RECENTLY published book of social studies, states that thousands of prudent, steady, skilled German workmen, with no bad habits, are obliged to resort to charity to procure absolute necessities for their families. Though they work fifty-two weeks in the year, their small earnings prevent them from living in suitable dwellings, eating nourishing food and wearing proper clothing. Many of them cannot buy a suit of clothes oftener than once in ten or fifteen years. For fuel they are mainly dependent upon charitable organizations. A family of six persons can only spend nine cents a day for food, while the poorhouse pays over twelve cents per day for each inmate.

This state of affairs seems more appalling when we remember that there is plenty for every one in the world to live in comfort and happiness if the selfishness or ignorance of men did not prevent its proper distribution.

Notwithstanding their extreme poverty, the State taxes these people, directly and indirectly, for the maintenance of military and naval establishments.

It is very evident that the rapid spread of socialism in Germany is largely due to the unjust conditions that environ honest labor.

PRESIDENT ELIOT, of Harvard University, in his essay in the "Century," terms the tendency to call attention to the wrongs, evils and dangers of our present social and industrial conditions an "empoisoned state of mind." The "Nationalist," commenting on the expression, says: "If it is an 'empoisoned state of mind' that is necessary for a sense of the enormity of the evils depicted by the author of 'Prisoners of Poverty,' of the terrible wrongs that child labor inflicts upon children and the race; of the chapters of horrors made up of the outrages perpetrated by millionaires upon honest miners, who should be free American citizens, but who are slaves in all but name, in which chapter the stories of Spring Valley and Hocking Valley, as Henry D. Lloyd has shown us, are but steps of the menacing growth of the money power;—then by all means that is the kind of poison we need to have administered in large and quick-working doses."

TRUTH is distorted by warped minds, like the form is distorted in the magic mirrors sold at toy stores.

RULE OF RIGHT.

WE can no more use two kinds of right conduct than we can use two kinds of right angles; we can no more use two kinds of *due* than we can use two kinds of straight lines; we can no more use two kinds of duty and destiny than we can use two kinds of perpendicular. When we give and receive said *due*, we do justice. Then is when we are doing unto others as we would have others do unto us; and then is when we love our neighbor as ourself, and not before. Then we govern ourself as we would have others govern themselves; and anyone who is fit to receive his *due* is fit to live it. Yet unfit as the imperfect man may be to live it, there is no other life worth living. Unable as the imperfect man is to use his *due*, there is no other *due* for him to use; and there is no other *due* for the perfect man to use. We are cursed and blessed in accordance with the use which we make of things. Owning a thing adds no value to the thing. Whatever events heretofore have been could not possibly have been otherwise than they have been, and that is the reason why "whatever is is right," and forever will be so.

The right to own a man, in the first place, begat the temptation to steal a man in the last place. The right to own a man's labor, in the first place, begat the temptation to steal a man's labor in the last place. The turmoil and the strikes now going on in and throughout this world at this time means something above and beyond anything that man has ever thought of. The striker doesn't deserve his *due* until he is fit to give and receive it; but when he is able to do that, then he will be fit to live it, and not before.

When the last battle is fought and the last blow is struck, his *due* will not have changed one iota, because his *due* is as immutable as justice, because the demand and supply of justice and his *due* are one and the same, co-equal and co-eternal, and immutable, forever the same.—*John Thomas.*

WE often hear the complaint from men who want women to have equal rights with themselves, that "women do not attend the meetings and take the interest they ought in the societies where they are admitted on an equality with men;" and those opposed to women's rights use it as an argument to prove that women do not want any more rights than they already have; but the fact is, if any of the men would stop for a minute and think how much work his wife, or his sister, mother or acquaintances have to do, who are obliged to do their own housework, they would not wonder. Most of the women who need their rights and the reforms the worst, not only have their housework to do, but they are obliged also to help make a living for themselves and family, and their time is so much taken up, and their strength so overtaxed, that they cannot attend the meetings.

It being considered lawful that young men should "sow wild oats" in their youth, the result is that mankind are burdened with an enormous crop of tares that have ripened with the increase of years.

A GOOD EXAMPLE.

THE example of the city of Marquette, Michigan, as lately given in *The Dawn*, is instructive. For two years it has owned its own water power and electric light, and already its electric plant is worth three times its cost, and is earning for the city four thousand a year net. The Mayor is confident that, in the near future, the city can be managed without a cent of taxation upon its property, either municipal, county or State, out of profit to be realized from this power; at the same time sell said power at a small profit that will encourage manufactories to come in.

The people are paying profits to public corporations that would pay all their taxes of every description several times over and leave a surplus. Every family that spends from ten to fifty dollars for car fare, and the stores that pay from fifty to two hundred dollars a year for lights, to corporations, could have the same service rendered by the city at half the cost. This applies equally to all other public necessities. So long as the City, State and Government do not own their lines of transportation, telegraphs, etc., people will have to pay enormous profits on corporations' watered stock, heavy taxes besides, and also high rates of interest, to borrow money on their bonds, to pay for City and State improvements.

THE Mayor of Houston, Texas, voices the unvoiced sentiments of thousands of the "best people,"—we are sorry to say—all those who have no sympathy with overworked, underpaid labor. He says: "I herewith return the ordinance entitled, 'An ordinance prescribing eight hours as a day's work for all labor performed for the city of Houston,' with my disapproval, for the following among the many reasons that might be urged against it: It is in direct violation of the natural and civil rights of every citizen of Houston and every person who owns property or pursues any business in the city. * * It is an unlawful confiscation, a fraudulent conversion and an intentional misapplication. I know of but one parallel, the "prestimo" of the banditti. * * Its proposition and support are but pandering to a lawless and dangerous sentiment already abroad in the land, to the imminent peril of the stability of the Government and the peace, prosperity and happiness of the people. * * It is unjust, unconstitutional, unlawful and utterly communistic in its objects, terms, purposes and certain effects."

This reads like a sermon against class legislation, monopoly, corruption, etc.

THE old orthodox religionists were modest in their monopoly of a heaven in comparison with the most of the modern ones, for they only claimed a heaven as big as this earth, but almost every day we get circulars from some one claiming the Universe as theirs, and no admittance for anyone except through the influence of these would-be Gods.

A PAPER at Julian, Idaho, has for its motto, "grasp all in sight and rustle for more." This is what the world generally is doing, but they do not publish their motto.

WHAT IS ECONOMY?

REASONABLE and healthy economy is proper and good, but the selfish miserly economy that develops avarice and greed is improper and bad. Better far that we should take the risk of some time lacking the necessities of life, than develop the hardness of heart that comes from being solely intent upon laying up dimes and dollars; besides there is another side to this question, which Mrs. Lois Waisbroker pointed out in a recent lecture before the "Religio-Philosophical Society," at Grand Rapids, Michigan. This is her argument:

"Take what we call economy, reducing family expenses for the object of saving. Do you know that if this thing, as it is understood, were carried out, it would produce more degradation than all the famine and pestilence combined? If six millions of workmen economize and save one hundred dollars a year apiece, there will be withdrawn from the general circulation, six hundred million dollars. So you see that which you have considered a virtue would, if followed out, result in a universal destruction worse than famine and sword. We must have a new system of economy on the earth that will give us justice in the matter of the great questions of bread and butter."

MRS. OLIVE WASHBURN, a well-known Spiritualist, is making all arrangements to shortly found a colony after the ideas set forth in Bellamy's "Looking Backward." Mr. and Mrs. Washburn own a large tract of land, known as the Washburn Ranch, located in Santa Clara valley, about twelve miles from Mt. Hamilton. It is there that this colony is to be located, and a lovelier spot could scarcely be found; and it is desirable in every way for the promotion of such work. We are not informed regarding the details of the plans upon which the colony will be founded, but we have no doubt the founders will enjoy the realization of a full and complete development of their high ideals. We shall be able to give a fuller description of this work after it is more matured.—*Golden Gate.*

STEALING is moral disease, and it is not confined to the poor and ignorant, but afflicts the rich and educated as well, as may be seen from the following: "The trial of John Spellman, the son of Edward Spellman, the Peoria millionaire, is now going on in the circuit court at Bloomfield, Ill. He is charged with burglarizing a gunstore. He is also accused of robbing the mailbag in Peoria, blowing open a safe in Pekin, and stealing railway tickets in Evansville. He admits the burglary, but claims to be suffering from emotional insanity."

THE Women's Auxiliary of the English Peace Society has issued a stirring appeal to women throughout the world, to work, with tongue and pen, in all walks of life—in homes, schools and legislatures—to promote the disbandment of armies, navies and all other military establishments, as being in opposition to all the teachings of the "Prince of Peace," and the true spiritual elevation of the race. Mrs. A. M. Richard, the wife of Henry Richard, a member of Parliament, is president of the Society.

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

ANOTHER important evidence of the existence of a *flora*, as well as a *fauna*, in these high northern latitudes, is found in the oft-repeated observation by navigators, that driftwood invariably lodges upon the northern shores of the islands of these high latitudes. It is brought down by the currents that proceed from the Arctic out-flow.

The proper channel through which the Arctic navigator will ultimately reach this hitherto closed sea is a natural one, cut through the ice belt, in summer, by the main southern current that comes from the polar overflow, and passes down through the ice belt in east of Franz Joseph's Land, striking the coast of Asia about longitude 100° east. Along the low marshy coasts of this part of Asia unnumbered aquatic birds, that in the early season have left their Arctic winter home and followed the course of this broad stream, find a summer home and breeding place along its rivers and amid its reedy tundras.

The proper time to reach this rift in the ice belt is in the month of June. But the hardy seaman who undertakes to explore in Arctic waters, must expect to encounter rough seas and rough weather. The meeting of the equatorial aerial currents in connection with the overflow of the interior waters at the pole, tends, at times, to produce very boisterous winds and seas.

The wise seaman will also aim to select a season for his voyage in which the previous winter has been mild in Northern Europe and Asia. This tends to form a narrower and thinner ice belt on that side of the pole, since the southern limit of the "open polar sea" is not fixed, but swings about the pole in accordance with the varying localities and temperatures of the winters of the northern hemisphere. Thus, while the area of the open polar sea should not vary much from one season to another, its greatest southern limit will constantly change from one side to another, as the seasons vary on the different sides of the earth.

On the borders of the warmer seas, that surround the pole, is a narrow belt, about sixty miles in width, that is habitable for human beings. Within this narrow zone, which is located in and near 85° north latitude, lies a small portion of North Greenland, and the large island lying to the west of it. This narrow tract of country is inhabited by a large body of the Inuit Esquimaux, who live by hunting, fishing and agricultural pursuits.

To the north of this brief habitable zone exists the perpetual cloud ring, that in summer dissolves in almost perpetual rains, and in winter throws its dark constant shadow over land and sea. It is the home of the pine, the hemlock, the fir and other *conifers*, which here attain to a great size, stimulated as they are by the nearly uniform heat and abundant moisture that the climate supplies.

Here will be found one of the large forest preserves of the world. Within its deep shade few animals are found except the mink, the rabbit, the wolf, the reindeer, the lynx and a few others. protecting shores the wild aquatic fowls gather in

vast numbers, to spend the long Arctic night in their winter home.

Under this immense cloud ring of over six hundred miles in diameter, as we have stated, neither frost nor snow ever comes. Within this vast laboratory of the air the heat and moisture-bearing air currents from the equator are in a state of perpetual influx, conflicting with the intensely cold air masses of the surrounding ice belt. This, inside the limits of the cloud ring, in summer, produces nearly constant but gentle rains in different parts of it; while within the ice belt, the dispersing air and cloud masses, on their return toward their equatorial source, let down an abundance of snow, which has been accumulating there for ages.

This cumulative tendency of the ice and snow at the two ends of the earth, if allowed to continue without interruption for any great period of time, would be fatal to the earth's polarity, since it would tend, in the course of ages, to change it from a sphere to a cylinder, the heaviest end of which would finally lurch over against the Sun, like the planet Neptune, an example in point. Neptune has at some period of its past been permitted, for wise purposes, to tilt over towards the solar orb, and now perpetually presents its feet to the warming influences of that luminary. In the course of time Neptune's original *status* will be restored, when he will again revolve with his axis at a like inclination with those of Saturn and Jupiter.

Fortunately, with respect to our own planet, it possesses a fixed compensating principle, constantly in operation in the formation of the glacier and the iceberg, which are forever at work carting off into the warm latitudes the ice and snow of the ice belt, where they melt and mingle with the waters of the ocean, and in this way maintain another of those great Divine compensatory principles in nature that everywhere prevail in Universal Life.

As previously stated, within the very narrow zone that separates the rain ring on the one hand from the ice belt on the other, is a brief tract of country where the race continues to exist. Here man planted himself in his wanderings over the planet during the long tertiary period of his existence, when the earth's axis varied only about six degrees from a vertical to the ecliptic, and a nearly tropical climate extended to the poles. And here he has remained. This habitable belt is increasing at present, by insensible degrees, as the earth's pole in its mutations constantly tends to erect itself into a perpendicular to the orbital plane.

This very slow process of axial restoration toward its proper position for human progress and perfection will continue until man has attained his majority, has passed the limit of selfish and individual into the social, reciprocal and Celestial spheres of his life, when this recuperative action will be more rapid, until the planetary axis will again reach the normal *social* inclination of 6°. This will be a return of the "Golden Age," toward which the traditions of mankind have pointed back in all ages since the great cataclysm. It will be a return of the Edenic Age of mankind, in which, during the latter part of the tertiary period, for more than eighty-thousand years, the original animal man, as

he existed upon the planet at the time, enjoyed a climate in nearly all parts of the earth in which his animal needs were few, and mere existence itself was a luxury. But it will be a return to Edenic conditions upon the rational, social, Celestial, and not again upon the animal and selfish plane, after the great final conflict has taken place between the forces of Intelligence, Light, Law, Order and organic social life, on the one hand, and Ignorance, Darkness, Chaos and Despotism on the other. And that time is not so far away as many people suppose.

These Esquimaux of the Arctic basin are polyandrous—marry at a very early age, often at nine years and are very shortlived. Both the climate and the habits enforced by climatic conditions tend to produce this state of things. They live in communities of eight or ten families in a single household. Their houses are built of logs and thatched.

It is our purpose not to dismiss this part of our subject without a more extended notice of this very curious and interesting people. Isolated as they have been from the outside world for many thousands of years, they, better than any other people, retain and exhibit in their industrial and social life the primitive civilizations of the early races of mankind, free from the changes that have been wrought in those civilizations by the more modern nations, races and civilizations. In truth they still retain those ancient civilizations in all their original simplicity. It is one of those remarkable examples of the conservation of the old civilizations under conditions that absolutely exclude all contact with the changing dynasties and the protean phases of civilization, that, in turn, have arisen, developed, culminated and fallen, since the advent of the modern era.

This era begun when, at the close of the tertiary period, man was abruptly ejected from his terrestrial Eden, in which the warm genial skies had supplied him with a domicile sufficiently comfortable to satisfy all the animal purposes of life, and the spontaneous productions of the fertile soils and stimulating climates of that period gave him nearly all the elements of sustenance which his bodily wants required. It was, indeed, the "Golden Age" for the entire animal world, including the Animal man.

But with the advent of the later Ice Age, which came upon the world with great abruptness, man suddenly found himself brought face to face with the sterner forces of nature and obliged to enter upon an intense conflict with the elements themselves for the very means of existence. This was the commencement of the "Cave Life" of the peoples that inhabited Europe during that period of intense cold, in which man (the few that remained after the great cataclysm) was obliged to fly for shelter to caves and other subterranean retreats, which he shared in common with the beasts of the field and the birds of the air. This abrupt change in the climate of our little planet was brought about by a sudden change that took place in the inclination of its poles, by which the warm sub-tropical climate of the tertiary epoch, which ex-

tended nearly to the poles, was abruptly followed by one of intense cold, in which winter reigned supreme during the greater portion of the year as far down as latitude 15° north and south, and within which parallels there was alternate winter and summer on the two sides of the equator.

WASTE NOT, WANT NOT.

AT Nantes, France, a mother of four children committed suicide, driven to despair by destitution. Two days previous the Society of Public Assistance sent her a note informing her that they were sorry they could not entertain her demand for aid for herself and her children.

There is enough wasted in well-to-do families to supply all who suffer for the necessities of life, if it were saved and systematically distributed, and no one would be giving away anything that they would make use of themselves. General Booth has instituted in London what he calls "Waste Not, Want Not Brigades," whose duty it is to go to all private residences and collect what otherwise would be wasted and distribute it among the needy. If those who can afford so many things to eat could be prevailed upon to only eat what was necessary and best for them, and let the rest go to those who have not enough, there certainly need be no hungry people left. The same could be said in regard to all the necessities of life—clothing, shelter, etc.

A law might be passed enabling needy people out of employment to make a demand upon the city or town authorities to supply them with work, whereby they could earn a living. The money to pay them might be raised by a tax on church property, and on all property that is enhanced in value by the growth of the community.

HEREDITARY tendencies, moral, mental or physical, may be stamped out and the standard of the race raised. Enlightenment as to matters of heredity should be widespread, and teachers and parents alert to repress or develop as each individual case may require. Instead of allowing a child just to "grow," like Topsy, we should adopt Froebel's method, and from the cradle guide and develop each child as an individual, always taking into account individual peculiarities and inherited tendencies, so that its life may be a symmetrical, well-rounded whole. There must be still room for individuality, and the true disciple of Froebel delights in drawing out and repressing only when necessary. Our children are crowded into the large public schools and put through a common drill which meets some cases and misses more; where many things of first importance receive no attention whatever; and in consequence children cultivate all sorts of deformities. It is the duty of every one to help elevate the standard of public schools, the parents co-operating with the teachers in the education of our youth, morally, mentally and physically.

WE need both protection and free trade to bring about wide spread prosperity—protection from selfishness by free trade in brotherly love. Establish these and the tariff will not vex us.

THE PROBLEM SOLVED.

THE paragraph here quoted from Stephen Maybell's "Civilization Civilized" would solve the problem of human happiness if the advice were universally followed: "If you are sick, love! If you are envied, hated and slandered, love! If you are surrounded by enemies, love! If danger and death hiss, dart and stab you, love! Love will redeem, bless, save, preserve, shelter and crown you with the essential powers of the universe.

"And know that for every man thou hatest, thou shuttest off from thyself just so much of the universe,—thou separatest from thyself just so much of life and eternity; remember, each is a part of the whole, and to be the whole thou must include all in thy love."

WHAT wonderful progress, to be sure, we have made in the direction of establishing the kingdom of heaven on earth; when we have not even grown out of the state of cannibalism! Have you ever seen a train of cattle cars crowded with squealing, frightened hogs on its way to Porkopolis? What an appetizer that is to your dish of sausage! For my part, I should not care to stand in the shoes of Mr. Phil. Armour on that day when we shall be called upon to give an account of the deeds done in the flesh, and meet that host of helpless victims he caused to be tortured and murdered in the service of Mammon. It shows how far we have advanced on the road to a true civilization when "high-born" ladies, who would be ashamed to take the calloused hand of a seamstress or factory girl, can thank God over the picked bones of a turkey. So runs the world away.—*F. T. Reid in Twentieth Century.*

ALFRED R. WALLACE says: "In one of my latest conversations with Darwin, he expressed himself very gloomily on the future of humanity, on the ground that in our modern civilization natural selection had no play, and the fittest did not survive. Those who succeed in the race for wealth are by no means the best or most intelligent." We fail to see wherein the race for wealth affects the survival of the fittest. The fittest must survive according to the Divine Plan, and that they do is proved by the fact that each generation is spiritually an improvement on the one preceding. A man living in extreme poverty, judging from the Divine standard, may be by far better fitted than the richest man. Darwin "expressed himself gloomily on the future of humanity," because he viewed it from the physical standpoint.

THOUSANDS of poor miners who are anxious to work are thrown out of employment, in order to enable the coal monopoly to compel consumers to pay far more for coal than it is worth. This is a question in which every human being who has need to warm himself or herself by the fire in the winter is immediately interested. There is no natural reason why coal should not be within the reach of every consumer in the greatest abundance. A scarcity of coal and high prices are the result of the false system which permits organized selfishness to get control of the supply.—*Industrial Age.*

MURDER VS. MURDER.

ADVOCATES of capital punishment claim that they favor it because it carries terror to evil-doers and prevents more murders. In England, where capital punishment is adhered to, there is an alarming increase and the use of the revolver is a common thing; while a few years back it was an unusual thing to find an Englishman armed. Capital punishment does not destroy the thought of murder, it only destroys here and there a manifestation of the thought. Capital punishment is itself a manifestation of murder. If you apply capital punishment to the principle—to that which produces the murder—then it would be effective. Successfully apply a death penalty to selfishness and there will be no more murders committed.

THE Press comments at great length on the plans outlined by Salvation Army General Booth, in his book, "Darkest England and the Way Out of It," for the relief of the miserable poor of England. Opinion is generally favorable to a trial of the scheme. The least encouraging article on the subject is that of the "Times," and even this is only mildly in opposition. Booth's book has made a profound impression on all classes, and to many it is a revelation of a condition of affairs unknown to them. No one can read the work without an uncomfortable sense of disaster, and it is perhaps this which leads nearly everyone to cry out to General Booth, in effect, "Go ahead and try your plan, and we will do all we can to help you." The suggestion of the author is, in brief, the establishment of houses of refuge all over the kingdom, and the organization of volunteer bands to seek out and rescue the unfortunate and minister to their minds and bodies until employment is found. There are many ingenious details in the scheme which could only have been devised by a man thoroughly experienced in the needs of the poor, and whose whole heart is in the cause.—*Oregonian.*

INTELLECTUAL laziness is a greater bar to prosperity than physical laziness, and a person is equally as blamable for one condition as the other. It is the demoralizing fault of most State prisons that they are conducted on a system that instead of forcing the minds into active operation they almost force men into a state of intellectual imbecility. All the efforts seem to be directed toward keeping the physical man in good working order, but the brain, the motive and directing power of the man, that which is intended to guide him as a free agent, is neglected and permitted to grow weak and unserviceable; consequently, when the State ceases to control and direct his body he is turned out into the great current of humanity with just about as much power of guiding himself aright as a steamboat would, having been launched upon the Mississippi without a pilot. A prison is a place where the lazy mind should be forced into habits of industry as well as the lazy body.—*Prison Mirror.*

THE day with the Hebrews commences at sunset instead of at sunrise. This is the case with all things in this life, commencing with the night and advancing to the day.

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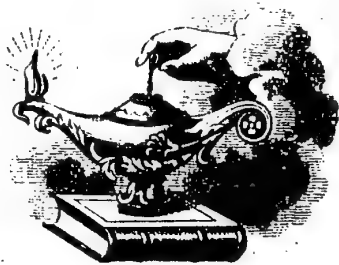
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SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men; REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:03 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:53 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

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For The World's Advance-Thought.
SOUL SAGES.

ALICE ESKEL.

ALL hail to you, great Gods and Goddesses,
That sway the destinies of our planet home!
Sages of the Soul Sphere! wise beyond compare!
Whose loving care sustains the growing world,
And guides it ever to the goal of righteousness.
Soul-pure Fathers-and-Mothers of all Life!
Many-in-One! Notes of the Perfect Melody!
That revolve the spheres with Harmony Divine!
That roll them up to planes of Light Celestial
And from harsh discords make sweet songs of Love;
Whose soul-awakening tones transform all beings lost,
And lead them to the Way, the Truth, the Life,
To share with you the glories of the Universe
And drink ambrosial nectar in Elysian fields—
To reign Celestial Kings and Queens in myriad worlds—
Symbolized to men in sovereigns of the earth.

All hail! O Advent of the Almighty Good!
Messiahs of the Hidden Past all honor—hail!
Who come to earth in homage of the New,
And bear the Christ of all upon your palms.
O Nobles of the All Time around the Throne of Peace!
Whose titles are in powers you have earned
By lives far purer than our world now owns,
Descend to man to heal his widespread woes,
And knit in One Harmonious Whole all diverse lives.

OPTIMISM.

OPTIMISM and pessimism are other terms for materiality and spirituality. The materialist is a pessimist because he sees everything from the dark standpoint of matter, corruption and decay; the spiritualist is an optimist because his view is from the spiritual. The various degrees from the lowest pessimism to the highest optimism mark how far on the road one has traveled from the dungeon of matter-bound desires to the illuminated wisdom of Celestial Freedom. The fault-finding and discontented utterances of the pessimist could not inhabit the brain of the optimist any more than the darkness of the cave could be brought into the sunlight.

The world requires more *real* optimists or spiritualists; there are plenty who claim to be optimists when things fit their desires, but they are pessimists of the weakest kind when their desires are crossed, and then they wonder why they have to climb the mountain so often without reaching the top. The trouble is that they take a few steps upward and then spend their time in going down again and starting over.

THE sacrifice of a human being for the sins of the world, as in the case of Jesus Christ, is an extension of the same idea that caused the Hebrews to sacrifice the lives of animals as an atonement for their sins. Sacrifices of animal bodies—or the external symbol of the sacrifices of the animal nature in man—were considered sufficient to propitiate the spiritual man as if the killing of the body of one living thing purified the spirit of another.

OCCULTLY CONSIDERED.

THE germ starts in its unfoldment as a dual-unity; and ultimates itself out of the darkness into the light, in the fullness of its unfoldment, again a dual-unity. All creative processes so proceed, and thus type themselves to our comprehension in the natural fields, when reverently in quest of knowledge; and when such knowledge fruits into true wisdom we come gloriously into life-realization of the fundamental truth that the universe throughout is a play of infolding and unfolding Divine energies, of which the Divine-Human, or the mind Celestially illuminated, is a self-conscious and eternally-expanding part. The most obvious of the natural illustrations is plant growth. The seed of unific forces bursts, sending forth branching roots in all directions, and the further and deeper they extend in the soil, or away from the light, the more they branch. Every force and thing has a consciousness peculiar to its own self-bound existence; and all things and forces are embraced in the Infinite or Divine Consciousness. Thus each root of the plant shoots out under the impulse of a self-bound consciousness, its contracted life-realization being that of isolated and independent existence; but the consciousness expands in the ascending line, the order being mergence instead of divergence, until all the lower branchings unite in a single stalk above. But to the full-orbed spiritual vision there are no separations, the unity is unbroken; it is a perfect sphere. The branching roots suggest to the external understanding the radius of the sphere that is negative to the light, that is turned away from the vitalizing sun; as the fruited branches above do the radius that is in the light, or turned towards the vitalizing sun.

OTHER hell than that produced by the vipers of strife and hatred that lurk in the low animal instincts there is none. On this intermediate plane between the brutish and the spiritual war perpetually rages between the different life conditions. The spirit of competition, with its attendant envies, jealousies and heartburnings, is rife all along the line on the animal side, the riotous endeavor there being to force together incompatible life conditions. Struggling up, pulling back, jostling out of place, felling and trampling—such is the wild saturnalia! The battle is the hottest where the darkness is the densest—members of the same body in their insatiable fury seeking to destroy each other; but there is no true peace, no perfect rest, for the weary soul, until it shall have risen above the last shadow of matter into the One Life Consciousness. There are peace and rest that abideth forever.

GROWTH.

NEVER were mankind more harmonized than they are to-day, although from the material standpoint, it may seem that inharmonies were never more widespread, but it is only the increased commotion that always occurs before the birth of the new. This year has been remarkable for the number and variety of international congresses that have been held in the principal cities for the purpose of promoting peace and disarmament among the nations, the close union of the world's workers, social purity, prison reform, etc., and we can see the influence for good they have wielded in the purer tone of the public press, and the general advocacy of better thoughts in regard to these matters. Reform publications are rapidly increasing among all peoples and languages. Though the closing year will be a rich gem in the Crown of Time, the year 1891 will be still grander. The universal power of Soul Communion is working.

IT may seem difficult to explain how two semi-souls can exist as One United Soul, but we have an illustration in the organs of vision in man. There we have two distinct eyes within one being that are capable of separate action and yet both harmoniously united blend together and see as one. Inharmoniously united, as is the case when the eyes are crossed, two images are seen and there is no visual union. When bound together inharmoniously there can be no soul-union between man and woman; in this condition they work at cross-purposes; but united spiritually they act as one being and see clearly the needs of humanity.

UNDER a materialistic system every new invention that would lessen the hours of labor, and cheapen the cost of production would be hailed by the workers with delight, for all would be benefited; under the individual monopolistic system the laborers fear new inventions, because the more labor saving machines there are the less opportunity there will be to obtain work.

THE warp and woof of our Spiritual being is woven from the silent threads of thought we think from hour to hour. Our character like our clothes is spun thread by thread and the finished garment will be exactly as we have made it.

MACHINES will be constructed that will enable people to travel on land or sea or in the air, by utilizing the magnetic currents from the north and south poles. Practically, space will be annihilated.

WITHOUT peace there can be no progress. The masterpieces of art, science and invention are the products of the silent peace within the souls of great geniuses.

For The World's Advance-Thought.
THE SOUL'S JUDGMENT.

ALICE ESKEL.

"**B**RING forth the dead! his life shall now be judged,"
In measured accents spoke the priest of Om,
Who sat upon the Judgment Seat of Egypt's Sacred Court,
Wherein at death each human life was tried
Before the Soul-Perceivers of their mystic faith.
The dead was brought in trappings rich with gold,
For, rich in goods had been the living man.
The priest looked not upon the gaudy corpse,
But gazed with fixed eyes in vacant space above.
"Spirit of the arisen man," he sternly said,
"Your soul now sits in Judgment on your deeds!
We now shall judge if they were right or wrong!
And whether righteous honors shall be given
To its rejected casket lying here!
No wheat shall be enclosed within the shroud,—
Symbolic of the good that you have sown
While you were yet encased within the form—
If you did plant bad weeds in earthly life!
No pot of peas shall lie beside your corpse,
Unless you strove to climb the Better Way,
And did aspire above the darksome earth!
Let your Soul judge! its essence never errs!"
From out the air there spake a Judgment Voice,
And said: "My life was false, my deeds were ill;
I only thought of self and selfish aims;
No love dwelt in my heart! Better I had failed
In all my ambition sought to gain
Than be bereft of my soul's approbation!
Therefore, O, priest of Om, no honors give
To my undeserving body lying here;
But publish wide o'er Egypt's beauteous land
The Judgment now my Inmost Soul proclaims,
As warning to all men to plant the Good
If they would reap a bounteous crop of joy,
And be at peace when they do pass beyond!"

HABITS.

ENTRENCHED wrong relies upon entrenched habits to perpetuate its power. Many who are eager for reforms are the last to be willing to change old habits of thought and action. Ignorant prejudices, long fostered, have more to do with retarding progression than real wickedness. Man is afraid to move forward for fear that his established interests will suffer. He thinks that he has reached the ultimate, and the Infinite God is powerless to better his condition. He has no faith in the All-Wise beyond "the things that are known." He continually doubts that there is a power in the Universe that can improve his self-limited powers. He does not recognize Infinite Power (his own soul) until he has become Universal in his sympathies and thoughts. He is lost because of this lack of recognition. When he finds his immortal soul he is saved by the power of God, which is his own being.

* *

WE believe that inventive genius will develop until instruments will be produced that will enable the inhabitants of the earth to communicate with the planets of our solar system. The telephone, microscope and phonograph are foreshadowings of instruments whose use will be of a universal character. There are magnetic currents from one planet to another as well defined as the rivers that connect our cities. The Power that is capable of uniting the world through telegraph wires and cables has not exhausted its possibilities.

THE EYES OF THE UNIVERSE.

THE false (matter) masks the truth (spirit). Man's present knowledge of the Universe is false, because he looks at the matter clothing of spirit, and, as his material sight cannot penetrate the clouds, he bases all his astronomical knowledge upon the things lighted up by the sun (spirit) where it shines through. Before the microscope came he could only see dirt where now he sees living worlds; before the telescope was evolved he only saw clouds where now he sees millions of shining systems. The truth is ever hidden, cloaked with matter, like a precious gem buried in the earth, and we must get beneath the surface to find it in all its loveliness.

What we see of the suns and planets is not all there is of them, any more than the body of man is all of him.

In man it is the eye that lights up the countenance. The eye is the sun of man's physical being. The eyes are the windows of the soul, for they are extensions of the part of the brain where spirituality is located.

Light or sight—synonymous terms, for sight is born of Light—was the Father and Mother of all the other senses. Let there be Light was the first fiat of the Creator.

When man closes his eyes he is in the dark, just the same as when the sun disappears the earth is in darkness. And as his eyes are a part of his physical being the sun is a part of the Solar Being—our planetary system.

As all the senses in man depend, for their proper operation, upon his sight, so the planets, or senses of the Solar Man, depend upon the light of the sun. The sun and the planets are not separated from each other but belong to one united, firmly knit body, and are under a unity of direction, and move together as the parts of an individual.

God sees us because the outer eyes (the exterior senses) and the inner eyes (the interior senses) of the Universe are continually shining upon us, and the evil doer generally does his work when the sun is absent.

ONE would suppose from the manner of giving thanks on Thanksgiving Day that God dwelt in the stomach and needed to be propitiated with burnt offerings of turkeys, geese, ducks, etc. It seems to us that to give thanks we should divide our plentiful store with those who have nothing, for God is Universal Goodness and they who do the most good give the best thanks.

As only Truth is immortal we can see the necessity of incorporating it within our being. The Truth makes us live. To seek for riches and other external things is to court death and oblivion. Better to become immortal than to seek the false adulation of an envious world that must pass away.

As a man awakens to the day to use his accumulated material property and experience to supply his wants, so the spirit after the release from the body must live on the spiritual wealth he has accumulated to minister to the needs of the spirit.

Do not mistake impulse for inspiration.

FORCES.

As man ascends in the scale of progression higher and higher forces work for him; as long as he is below forces enslave him. When he dominates spiritually he is their master. We have the Universal Power according to the spiritual influence we develop. The power of any good we do is in the good itself and, therefore, there can be no arbitrary rewards given us for what we have not done. In the Universal sense all things gain greater powers by growth. The plant that has only rooted has within it the possibilities of the blossom, but it will not have the blossom until it has grown it. The world is full of human plants that boast of having gained the Celestial Blossom, but as none display its fragrance it is evident that they have not yet grown that which they desire.

* *

THOUGHT is master; the body is servant. Whatever controls the mind moves the body. That matter is subject to mind is best illustrated by the subjection of the body of the hypnotized to the thought of the hypnotizer.

The material world obeys the behests of the Universe. As purely physical beings we are only subjects; as spiritual beings we are masters. The spiritual world is the real world of power, for it is the over-controlling power. Before Spiritualism came to the world we were hewers of wood and drawers of water for matter; but when spirit was acknowledged its masterful force elevated us to a higher plane, for no force can operate intelligently in the physical world until it is recognized and utilized.

* *

EVERYTHING contains infinite possibilities, because the Infinite resides in all. The invisible germ is the foundation of the Universe. In the vocabulary of progression there can be no such term as insignificant. Given the germ the skillful gardener can trace the forests of the future. Mankind are heedless of the germs they are daily planting in the garden of their being! The future can only be the present on an increased scale, just as the single seed we plant to-day through the process of growth yields many times its kind in the future. The now is the important, for the future must ever be the now.

* *

THE soul does not need to be saved. The Savior does not save the soul, for the soul is the Savior. When we know the soul we accept the Christ and it saves us. The world is lost because the people—Christians as well as the rest—know the body, but the soul realm is "that undiscovered country from whose bourne no traveler returns." Christians cling so tenaciously to the bible, because they know nothing of the Inmost Soul, that has created all bibles. Their conception of the Infinite Power is so limited that they imagine all Wisdom contained in that onebook.

MATERIALISM never progresses; progress lives in the spiritual.

SPIRITISM AND SPIRITUALISM.

MOSES HULL.

The word Spiritualist I think is wrongly applied to a set of phenomenologists whose knowledge of spiritual things is limited to what they have gained by witnessing certain physical phenomena; and who seem to have no desire for any other kind of spiritual culture than that which they imagine they obtain in a table-tipping or materializing seance. Such, in my estimation, are no Spiritualists at all; at best they are only *Spiritists*. That is, they believe in spirits—that they exist and that under proper conditions they can give sensuous evidence of their existence.

On the other hand, a *Spiritualist* does not reject external or objective evidence of spirit existence, but believes himself to be a spirit here and now; and, while he may put in much time assisting those who need objective evidence, he realizes that he is now a spiritual being, and puts in his time in an effort to grow a spirituality which even here brings him *en rapport* with the world of spirit, the world of thought, the world of Wisdom. He is not so particular as to what spirit reaches him, he is glad to get a wise and truthful communication from even his own spirit self.

The test that such want is the test of truth, of spirituality, of superior wisdom; not of the existence of some particular friend whom the world calls dead. Such are not so particular to see the forms of their mothers or their babes as they are to get something which will assist them in circumnavigating their own spiritual natures.

This class of exoteric Spiritualists think the phenomena which have led thousands to investigate Spiritualism are Spiritualism, but they are not. The phenomena are not Spiritualism or any part of Spiritualism; they are only the steps leading toward Spiritualism. The phenomena prove the existence of a power, which, on examination we find to be spiritual in its origin; that sets us to searching in the realm of the spiritual, which results, when the search has been sufficiently thorough, in discovering ourselves to be spiritual beings.

Having made the discovery that we are, here and now, spiritual beings; having found the evidence of spirituality in ourselves, we no longer need the objective phenomena. Of course the world needs the phenomena to carry it to this altitude as much as old Spiritualists once did to set them to thinking on spiritual things.

I have learned the alphabet, and no longer need to study it. I now read books, and, though there is not a thing in any book I read but is composed of various combinations of the letters of the alphabet, yet I do not see the alphabet; I see words, sentences, thought-pictures, which could not be made without the alphabet.

Now, I do not want the alphabet abolished, I want others to have it, to study it. It will lay for them a foundation for an education, as the various spiritual phenomena lay the foundation for an education in the spiritual.

But the mere phenomenal Spiritist is not a Spiritualist any more than the student of the alphabet is an educated man; and no person should stop

with the investigation of exoteric or objective phenomena, any more than the student should cease his studies when he has learned the alphabet.

That which we need to learn, above all things, in Spiritualism is that we are here and now spirits. It is not enough to simply assert this; we want to know it, to feel it, to realize it. This can never be learned by merely observing external phenomena. Spirit phenomena are good and useful, but they are not soul-food.

I am hungry: I go to your house and tell you so; you invite me into your dining-room and show me fine pictures of vegetables, fish and fruit, and tell me to look at it until my hunger is satisfied. I am thirsty, and call for water, and you show me a landscape with a beautiful lake in the fore-ground, and invite me to slake my thirst. How long will it take me to supply my hunger and thirst by viewing these pictures? Just as long as it will take to satisfy spiritually hungry and thirsty souls with external phenomena! I demand and must have spiritual food—something which feeds me as a spiritual being; not something which merely convinces my eyes and my ears of spiritual existences.

To be continued.

WHATEVER the much talked of Indian Messiah may be, he is certainly under the influence of an orthodox Messiah, as witness the following extract of a narration made by an Indian named Porcupine, who had seen and heard the "Messiah" talk:

"The Christ said all was to be resurrected; that they were all to come to earth, and that was too small for all; and he would do away with heaven and make earth itself enough to contain all. He spoke to us about fighting, and said that was bad, and that we must keep from it; that the earth was to be all good hereafter; that we must be friends with one another. He told us not to quarrel, or strike, or fight, or shoot one another; that whites and Indians are to be all one people. He said if any man disobeyed what he ordered, his tribe would be wiped from the face of the earth; we must believe everything he said, and he would know our thoughts and actions, no matter in what part of the world all might be. I thought all he said was good. When I got back I knew my people were bad and had heard nothing of this. So I got them all together and told them of it, and warned them to listen for their own good. I told them just what I have told you here to-day. If you think I am not telling the truth, you can go and see this man yourself. I will go with you, and I would like some of my people, who doubt me, to go too. The Christ talked to us all in our respective tongues. You can see him in your sleep any time you want after you have once seen him and shaken hands with him."

WHATEVER men may do to us there are none who prevent our progression so much as ourselves. No one can stand in our way if we have the light without being enlightened thereby.

We can never live in any higher current of intelligence than that which we allow to permeate and sway our being.

Or the soul-world, the source of life, the average human being knows *nothing at all*; he is utterly unconscious of its existence. Just as the intellectual man may be wholly unconscious of the existence of spirit, so the spiritual man, or spirit, may be wholly unconscious of the existence and nature of soul. The first absolutely necessary requirement of the intellectual man who wishes to gain spiritual knowledge, is to stop dogmatizing, stop asserting, stop contradicting, stop telling what he knows, stop trying to gain it by purely intellectual processes. Spiritual knowledge is only gained with development of spiritual senses and powers of finer perception, and this comes through change of brain structure, and change of brain structure is made by unconscious cerebration, which is action of the spiritual forces, of which the person acted on is unconscious. Now, this unconscious cerebration, or change of structure of the cerebrum, can only take place while the subject is quiet and passive. If he is denying, or asserting, or contradicting, or trying to learn, he is keeping up the action of the old forces in the brain, which must stop before the finer forces can act. For spiritual development, the best rule I know of is to keep quiet, and as much as possible, in the atmosphere of spiritually developed people, so as to give the spiritual forces a chance to act. For soul or vital development, keep quiet, stop thinking, stop believing, stop studying, stop feeling, stop trying. Absolute calm is necessary to commune with the soul, and draw strength from the fountain of life in repose—of being in rest. The voice of the soul is silence. Development of soul powers or solar consciousness is independent of conscious cerebral action. The soul forces appear to emanate through the solar plexus, which corresponds to the centre of gravity of the system. The interior or microcosmic world which interpenetrates and inter-exists through all space, is no doubt the soul-world from which the life-gemms of all things emanate and to which the life of all things returns.—James L. Jones, in *Golden Gate*.

"THE NATIONAL LIBERATOR" is successfully exposing the fraud of the (so-called) science of orthodox medical practice, and the monopolistic league of "regular" physicians to influence legislation in all the States of the Union, in favor of excluding progressive practitioners. It contains contributions from the most eminent progressive doctors in this country and Europe.

PROF. GEORGE CHAINÉY, the inspired editor of "Psyche," is about to leave London for Jerusalem, where himself and several friends propose to establish an esoteric college. "Psyche" will still be issued from the London office, but if he succeeds in obtaining the permission of the Turkish authorities he will transfer its publication to Jerusalem.

No power in the Universe can make perfect, except by continuous effort. It is a very great detriment to progression to suppose that there will come a miraculous change at some future time that will make us perfect. The True Being must be self-grown.

For The World's Advance-Thought.

WHAT IS SOUL?

A. F. MELCHER.

SOUL is the primeval life-essence of the Universe, and constitutes the conscious motive power of the same.

As an epitome of existence, man represents it in an individualized form, and may thus be studied as a microcosm of the whole.

Self-knowledge is the acme of spiritual teachings; and by looking within, man learns the nature of the Universe, and withal, of the causes that govern the same.

Law is the term usually employed in speaking of causation or the controlling power of effects, but is no more expressive of its true nature than God is, when speaking of Him as the origin of all that exists, or of life so-called. But as the conscious motive-power of existence, we can better comprehend it, both universally and individually, and as such we will endeavor to elucidate it.

On the average, man gives vent to three definite sensations, impulses or emotions, viz: Thought, Will and Love, and which comport very harmoniously with consciousness or intelligence, motion or activity, and power or governing impetus (self-control or law), and which, in combination, signifies a conscious or intelligent motive power, compatible with Universal Soul or the Life-essence of existence. Now, man exhibits the same consistency with nature throughout his unfoldment as a living entity, and, not only in his characteristics, virtues, spiritual gifts, etc., but in his discords with nature, or evils so-called, for as he progresses in thought or intellectual force, he becomes sensitive to a higher degree of consciousness, which takes the form of psychometry or spiritual perception, inspiration, or intuition, and clairvoyance or discernment (penetration of causes). As he gains in Will or Soul-Force, he becomes more active, energetic, manly, deliberate and potent in his psychological impetus. And as he unfolds in Love or that Centralized Force which makes him an individualized law or self-controlling life-entity, he increases in power as such over his fellow-creatures as well, and indicates the true status of his spirituality or positivity as a living epitome of the origin of life, law or God, so-called—all these conditions comporting with the same as a conscious motive-power of existence, or of Universal Soul.

In his discords or vices, human weaknesses and passions, man exhibits the same marked peculiarities and characteristics, and proves that they are branches from the same tree of life, or impulses from the same source—only that they act for a negative, worldly or material effect, instead of for a positive, spiritual or Divine effect. Lust, for example, is a misuse of man's intellectual qualities for an animalistic effect—sensuality being the opposite of intellectuality, and the negative impetus of intelligence, or as it is manifested through the brute creations. By enhancing his appetites or indulging his senses immoderately, man dulls or destroys his finer sensibilities, and instead of unfolding his spiritual gifts or talents, he becomes coarse or unrefined in speech, bashful or ungraceful in dispo-

sition, and often brutal or exceedingly unspiritual in soul or governing impetus; and, if intemperate, ignorant or passionate in addition to this self-developed negativity, falls into crime besides. In the latter event, though he goes beyond the tone of self-injury, and to do harm to others, he must exercise his will-power. Now, such is misusing it for an unspiritual or a selfish effect, and destroys its potency of action, its consistency of motion, as a qualification of soul needed to make man firm, energetic, active and stable in his duties and material affairs of life; and withal, disturbs his equanimity of being, because it produces discord between the individual soul and Universal Soul—man only being able to dwell in harmony with the latter as his soul-nature partakes of the same qualifications, as it were, *i. e.*, acts for a positive effect exclusively—positivity and spirituality, love, humanity, sympathy, charity, etc., having synonymous meanings in this respect, and must comprise an active qualification of the soul to prevent it from falling into negativity or from being dragged down by the negative, sensuous or material tendency of the animal body which surrounds the soul. Although in its harmonious state the soul acts for a positive effect naturally, owing to man being subjected to so many temptations of the flesh and surrounding aggrivances, it readily partakes of the indulgence itself, or gives way to anger, and thus falls into a negative state of being on one or the other evils, and therefore a positive impulse of some sort is necessary to counterbalance or neutralize its negative tendency. A selfish passion, for example, in the form of hatred or ill-feeling towards a mortal brother, must be neutralized by a force of sympathy or charity for another, in order to keep up an accordant vibration with the positive of existence; or a sensual passion in the form of lust or intemperance must be neutralized by one for an opposite effect—mental labor, study, school-teaching, etc., which, when sufficiently active to become a spiritual or positive passion, neutralizes the negative or sensual one. So worldly passions or human weaknesses in the form of false pride (conceit, vanity, self-righteousness, etc.), have to be neutralized by tendencies having an opposite effect (deference, modesty, humility, etc.). But direct arrogance is the ultimate of the above—being self-righteousness accompanied by selfishness, or exercised in conjunction with the the soul's will-power, thus perverting it and destroying its potency. When the will has been thus affected, it disturbs the harmony between the soul and spirit, or brain-functions of the mortal, and he becomes "weak," or nervous, irritable, impatient, unstable, and often unreliable, in comparison to the force of the evil or selfishness exercised or committed—such weakness being due to the lack of vitality which must necessarily come from the life-principle of the individual, the soul, but which infusion is interfered with by the broken harmony between the soul and body. Now, such is frequently the cause of a torpid liver, and nervous or brain affections, and man may thus ascribe the cause of all such diseases to arrogance, or self-love in some form, for the vital essences which are needed for the stability of the brain and nervous

system must pass through this channel, and when the communication is partly destroyed or disturbed, as above-mentioned, all the organs depending on this vital-essence for stability or firmness will be more or less affected in consequence, and of which the liver is the first recipient—this being the storehouse for further delivery. Now, unnatural physical habits, indulgences or practices have a similar effect on the organic system—only instead of dis-severing the communication directly, they absorb an unnatural quantity of vitality direct from the liver to restore the loss which the muscles and sinews suffer in consequence, and thus rob the other organs of their just dues or quantity needed for support, and also ends in nervousness on account of the more rapid absorption of vitality than the interior life-principle is enabled to generate or furnish. Thus the soul-weariness that is often experienced in conjunction with physical enervation. If simply tired from material labor, rest or sleep will restore strength or energy, because nature's restorative, in the shape of magnetism, will neutralize this; but when the life-essences are wasted, only the original cause of life can give relief, and this takes more or less time, according to circumstances—some spending a whole life-time in waiting on it, because they do not put a stop to the external waste by abnegation, or controlling the said habits, indulgences or practices. Thus, health as well as strength, depends on the use of our will-power, for to indulge a habit or passion, it needs the will to enforce it, and without motion or action as the cause no effect will take place. Misusing it, therefore, destroys its potency and leads to ill-health; but exercising it for a positive effect, *i. e.*, by laboring for our needs, and overcoming our animal passions, not selfishly or immoderately, as the burglars or "Adepts" do, but conscientiously and reasonably—for making a living by robbing others, or swindling through pretended bankruptcies, embezzlement, "corners," "futures," etc., is perverting the soul's will by selfishness, and constitutes arrogance, so-called, ending in discord, and followed up by suffering at some time in the future, even if only on "the other shore;" for will-power perverted by selfishness not only makes the spiritual being weak, but subjects it to all the material influences that mortals are subjected to in consequence of their lack of positivity to resist or combat them, as it were. A positive will is needed to free the spirit from earthly conditions, and positive love to illumine its path through the windings of the spirit-world, as it needs sunlight in the material world. Selfishness immures the soul-nature in a darkened aura, and causes it to wander into congenial localities, of which there are many on the earth's sphere, and especially so when sensual passions exist in conjunction with selfishness—thus attracting it to dens of vice where such tendencies prevail, or to localities inhabited by lower races, etc.—to the negative conditions of earth generally. Passion being extreme negativity, drags the being down, or places it in stronger rapport with the earth's attracting force than ordinary undeveloped spirits are, while love has the opposite tendency—placing it *en rapport* with the positive of nature

and away from the earth's attracting force or influences. Love constitutes the law condition of the soul—the centralized controlling force, and lends it a conscious motive power which enables it to act independently of nature's laws, and, therefore, in the condition to control these laws or forces to the extent of its individual potency of action or motion. Thus selfishness is the soul's greatest bane, and makes it powerless in being, while love has the opposite effect, and leads to its aim—independence, individuality and happiness, for the latter is only acquired as the soul comes *en rapport* with the positive of existence or Divine Nature, and in this respect it becomes one with God, as an epitomized condition of the primeval life-essence of the Universe, SOUL!

If Spiritualism is going to be the great religion of the future, it has got to keep growing. The Spiritualism of forty years ago is no more the Spiritualism of to-day than the orthodoxy of forty years ago is the same as that of the present. Each have grown in accordance with the demands of the age, but Spiritualism has so far advanced that it has given a new creed, whose arm shall be so long, whose strength shall be so great, whose power of love shall be so infinite, that every human being, be he saint or devil, shall find a resting-place beneath its power. The majority of people have more need of salvation than they have of Jesus Christ. This is figurately, but you may figure all you want on it. If you are in trouble, whatever consoles you becomes a Savior. There is only one real Savior in this world, and that is the man or woman that brings a greater truth to you than that which you already know. The person that takes you a single step along the path of life, that gives you a brighter view of humanity—a teacher that inspires love, charity and a forgiving spirit, is the only one that is a Savior in the true sense of the word. If we are true to ourselves, we find our heaven; and the reversed conditions are induced by the relations we sustain to ourselves.—*Lyman C. Howe.*

CHRISTIAN TRUTH is Infinite. Who can think of shutting it up in a few lines of an abstract creed? You might as well compress the boundless atmosphere, the fire, the all-pervading light, the free winds of the universe, into separate parcels, and weigh and label them, as break up Christianity into a few propositions. Christianity is freer, more illimitable, than the light or the winds. It is too mighty to be bound down by man's puny hands. It is a spirit, rather than a rigid doctrine—the spirit of boundless love.—*Wm. E. Channing. D. D.*

We would call the special attention of our readers to the very able and interesting article "What Is Soul" from the pen of A. F. Melcher, editor of "The Better Way." It was sent us for publication nearly two years ago, and by accident was mislaid and forgotten.

THE recognition and worship of the Universal Good (God) is the assimilation and distribution of Love and Truth. All other Gods are false, and the worship of them is idolatrous.

PEACE EDUCATION.

THE International Peace Congress, held in London, adopted the following resolutions relating to the education of youth in the principles of peace:

First: The Congress is of the opinion that war is often represented under false colors in the education of children, and desires to call the attention of teachers as to their duty in this matter, and to the great responsibility that rests upon them. It exhorts them to bring their pupils to love the noble actions inspired by the spirit of peace, and to dwell at length, though with sadness, upon the sacrifices and the misery that war causes to the conqueror as well as the conquered.

Second: The Congress exhorts them to use those historical works which show how much militarism is the enemy of the liberty and progress of peoples, and to see for themselves, what aids modern science, applied to the political field, can bring to the movement in favor of peace.

Third: The Congress recommends, besides, to educators, to introduce arbitration in all differences between their pupils: this practice, established by M. Godin, has been in use for a long time in the schools of the *Familistere* at Guise. The Congress desires also to impress upon its teachers the desirability of excluding from physical exercises all military terms and customs which are now in usage, and puts forth the hope that boys shall be formed into companies for the purpose of succoring the unfortunate and extinguishing fires, instead of, as now, being put through military exercises in soldiers' uniforms and accoutrements. The Congress also exhorts parents to pay special attention to these particulars in the education of their children. Furthermore, knowing that the songs and games of childhood leave a lasting impression upon our youth, it begs them to give their most soulful attention to this subject, so that the new generation will be free from the barbarism of war and its horrors.

The World's Advance-Thought is Reformist as much as Spiritualist, or more. Now, we have a wholesome dread of pulling the ivy down from a tottering wall. The ivy keeps it up. It may be well that it should be pulled down; it may be necessary. When that necessity arises it must be done; but it must be done with judgment and at the right time. It seems to us that the destructive phase has gone quite far enough. We want a constructive mind now, but we do not find it in the pages of "The World's Advance-Thought."—*Light.*

"O wad some power the giftie gie us
To see oursels as others see us."

A SOCIETY has been founded in Paris, by Mme. Marie Breon, that gives to young girls, whose families cannot look after them, suitable recreation on Sunday; such as walks into the country, innocent games, painting on cloth, singing lessons, lectures on deportment, etc. A library of good books has been provided. All are free to the girls, and places are also provided for them.

THE co-operation of the mortal with the immortal is best effected by spiritualizing the material instead of trying to materialize spirit.

Transferred from the portfolio of Wm. H. Kimball to The World's Advance-Thought.

I.

THE corn springs from the life-germ of the kernel in the ground; grows in the stalk that stands open to view, where the primal kernel is seemingly totally lost: and fructifies at last in the ear that ripens to a charming order—a glorified embodiment of basic seed and germ. So the true creation of God—creation by the human form—springs from Creative Life-germ as incipient Word-Humanity creatively environed; unfolds to outward appearance in the manifest Natural Humanity, where all trace of the Initial Form is lost; and comes to full embodiment in fruition that manifests the Infinite Perfections of that form in organic order and consistency that glorifies the first term in the immortal glory of the last—the word made flesh in the Divine Natural Humanity.

II.

There must be thesis base or involution else there could be no antithesis or evolution. And antithesis is necessarily the exact oppugnance of the first term. So, if there were only thesis and antithesis there would be no consistency or scientific order in the case. For where extreme, irreconcilable difference is persistent no orderly system is possible. In the interest of conclusive order, therefore, a third term must be found, in which previous differences—whether of being, knowing or doing—shall become reconciled completely. This third term, under present verbal investiture, will stand as apotheosis.

"Wealth is more than money, because it includes the public weal;" and the public weal involves true manhood.

EVERY thought we think and every word we speak sends forth an energy proportionate to the force we have put in them, and that force will operate until exhausted. If the will power accompanying our evil thoughts is strong enough we can kill with them; and we can likewise regenerate one sunken in degradation with our good thoughts. Criminals are not redeemed because good thought-force is not sent to them; and they are held to evil by the power of evil thought that is continually generated for them in the minds of the public.

THE scientists of the materialistic school are still working upon ideas that the spiritual men of Greece gave to mankind centuries ago, and now they are commencing to work upon hypnotism and kindred ideas brought forth by the early Spiritualists, thus proving that the material man is subject to the spiritual man.

THEY who worship self get a rushlight to see the Universe by. The Sun of Being is the aggregation of all egos in one, but no one being forms the Universal Light. Co-operation is the Universal Law for the production of a plant as well as a man. They who worship self are as a seed that would isolate itself from the co-operation of the sunshine, rain, earth, etc.

IGNORANCE is the pall of darkness that hides the Universe from our view.

For The World's Advance-Thought.

COMING TO ONESELF.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

WHEN the prodigal son, in the parable, "came to himself," where had he been and what had he been doing that he had not made the acquaintance with himself before? This is the question of questions to every person. To be initiated into, so as to fully grasp, the profound mystery of our very self, is to find the key to all knowledge, to gain access to the treasury of all wisdom and truth; it is to come into possession of those very keys which open the door into the kingdom of heaven, and, which, by exoteric prodigals, have been the endless source of strife and bloody persecution for centuries. We cannot come to ourselves without finding Christ; for the mystery which hath been hid from ages and from generations is CHRIST IN US—THE HOPE OF GLORY.

How very hard and unpalatable a truth is this for exoteric wanderers from the Father's home to confront! To them it is all that is dishonorable and base, all that is blasphemous and reviling against him whom they call God, or the personality they conceive to be the Christ. Ah! but these are all gone with the life the Father gave them right away from the Father's peaceful home, and into a far country, and there they have been wasting their substance with riotous living. They are not aware of the fact. They have not come to the turning point in their headlong career where God could open their eyes to His Son in them; so, not having come to themselves in that way, they are wearying themselves in the fire from sheer vanity; and, although ever and anon they have an inward craving for food of a very superior and more satisfying character than they have, they find no man among them able to give it to them. Trying, as they sometimes do, to feel or make their way back to something more satisfying, and craving for better work and better food than utter profligacy affords, they fall in with citizens of the country they are in who send them into their fields to feed swine. These swinish exoteric creatures are fed with some sweet pulpy bean pods called the carob bean, very toothsome and tasty to young people; but there is still a something in their natures that mere swine's food does not meet or satisfy. Things which are esoteric are not likely to be appreciated by the swinish herd; no: they must have the sweet pulp so suited to their exoteric natures; and if by any chance anything better is thrown to them, the results described by the Christ follow—"they trample them under their feet and turn again and rend" those who so treat them. Let an esoteric man shew himself amongst exoteric people and he will promptly have just such a reception. It is an experience well worth having for all that, for an esoteric person is one who has come to himself; and in his begun experience he finds such joy and peace and quiet satisfaction that for the wealth of worlds he would not wander back into that exoteric wildness again.

None but those who have experienced what it is to come to oneself, and what one's self is when it is thus come to, are in the least degree qualified to

say anything about it. They are the sheep, however, who will not follow strangers to esotericism, but will flee from them, not recognizing their voice. They know what is meant by the passage: "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out." They know what is meant by the passage: "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out." They know what Christ meant when he said to Peter: "Blessed art thou, Simon Barjonas, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Those esoteric ones know well that "no man can come unto me (Christ) except the Father who sent me (Christ) draw him."

It is not in the power of flesh and blood to render any assistance at all in this great work; the Father alone possesses the power to do so. The one who has come to himself very soon discovers the meaning of Paul when he said: "I am crucified to Christ, nevertheless I live, yet not I (the ego) but the Christ (the eso) dwelleth in me; and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself concerning me." Yes: for just as soon as this awakening takes place the newly risen eso eyes the sturdiness of his antagonizing ego, and takes upon himself all the weapons of the heavenly armory so that thus equipped he may crucify the ego to the eso—in other words sacrifice the outer flesh nature to make the way clear for the dominancy of the inner spirit nature. The ego is the reality of the devil, the works of whom the eso—or the Christ within—came expressly to destroy. Not only does the Christ lovingly purpose to destroy the works of the devil, but he determines to destroy the worker—that is the devil—himself. Man's flesh nature is the devil manifest there; the eso (man's inner self) is the Christ in us, the hope of glory, or God manifested in the flesh. God wills that man should become a co-worker with Himself by boldly attacking his dire foe entrenched so firmly in his flesh nature, his external ego; if man becomes acquiescent in that will, he then crucifies that will with all its loves and desires, and as he does this he obeys the gospel and advances towards the higher vantage ground of the perfect man in Christ. Then he is very evidently at-one with God, knows God, sips the new wine of the kingdom with the Christ he has found within him; in short he has come to himself, and fathomed the profound mystery of man.

What an amazing amount of pretentious and sophistical clap-trap and nonsense is being constantly uttered by exoteric expounders and defenders of the Scriptures when they pretend to humble themselves by belittling man! Ignorantly and in unbelief they do the very thing they strive to shun, and they fail to do what they aimed at or intended! Exoteric men are of necessity prodigals, wasting the life the Father gave them, amongst harlots; and when they get so far through desire and anxiety as to presume to preach Christ—not having found him—they then enact that part of the parable of the prodigal son when he accepted the situation from the citizen of that country to go into his fields to feed swine!

This is a leaf from my own dearly-bought experience; so I speak that I do know, and testify that I have seen. All intuitive, or esoteric, or truly spiritual, men and women can endorse the same, for all who have come thus to themselves have in some measure or degree the same experience, the self-same consciousness. To all such a door has been thrown open for them to enter which no man can shut. How is it that so few do open thus to the truth, while so many assume—or shall I say presume—to teach and preach it? Mainly because they are looking everywhere save in the right direction for what they want. They understand that Christ is knocking at the door wanting to be recognized; but they interpret the truism in opposition to its intention. They look for the knocking Christ without when he is only to be found within. They are burying him there under all manner of external forms, ceremonies, creeds and the like, using the letter that killeth, and his still, small voice is thus easily stifled; and if by any chance a poor prodigal does come to himself and hear this inner voice and knocking, these blind guides are bound to administer a strong caution against listening to the awakening eso, for they only recognize him as the devil. How like the Pharisees of old: "Thou hast a devil and art mad!" Will this short utterance prove helpful to bring any dissatisfied prodigal to himself and back to his Father's home?

It is recorded that over twenty-five thousand years ago, certain Hermetic brotherhoods of the Orient had schools in secret temples, far from the habitations of men, in mountain fastnesses. These temples were dedicated to the study of God, or Primal Cause. They found that in certain stages of high understanding, the result of systematic training along certain lines, they came into such harmonious relations with this Primal Principle or First Cause, that they were themselves endowed with causing power. They found that by living right and thinking generously and unselfishly they awakened new faculties within themselves. They sought the good or God, and through that universal law by which like attracts like, the good or God sought them. They also found that when they came into right relations with the principle of good that they had apparently supernatural powers. They found what Jesus Christ called the Kingdom of Heaven within, and all things were thereby added unto them. They are said to have had the power to cause rain or sunshine, heat or cold, and produce at will all the flowers, fruits and other products of the field. They could also bodily fly through the air, having acquired an understanding of that which lies back of gravity. They controlled all the elements by the word or thought and proved that we became like that which we study. They studied cause and became masters of the world of effects.—*Christian Science Thought.*

The misery of life comes from the soul's disapproval of that life. A change of consciousness from bad to good, and not a change of existence, is what is needed to create peace and contentment. The soul can only be happy as the thought approximates perfection.

For The World's Advance-Thought.

ANN LEE.

A. G. HOLLISTER.

THE work called Shakerism started in the year 1747, in the borough of Manchester, England. It first came to a number of manifestations of great light, and mighty tremblings, by the involuntary power of God, and visions, revelations and prophecies, which progressively increased, with the administration of those spiritual gifts which were given on the day of Pentecost by the Holy Spirit, which leads us into all truth, and which was promised to abide with disciples to the age of the "fulness of times."

These people, some of whom had been of the denomination called Methodists, and others of the Quaker fraternity, professed to follow Christ in the regeneration, separated from other denominations, united in a degree of order, and Eldership was established among them under the leadership of James and Jane Wardley. This little society held to no special forms, nor adopted any creed, either as a rule of faith, or as an order of worship. The movements of the Holy Spirit in honest, prayerful souls, were allowed free course and expression. They affirmed that a work of God had commenced, which would increase until every Divine promise was fulfilled. They were exceedingly zealous and strict in their morals and discipline, according to light they had received, which led them to an open confession of every sin they had committed, and to bear a full cross against everything which they knew to be evil. The information given by those of them who came to America, represents them as the most godly and exemplary people that we have any account of since the falling away of the Primitive Church, and possessing the spiritual gifts bestowed on the church in the days of the Apostles.

Ann Lee joined this body of people about the year 1760, at 23 or 24 years of age. She was a married woman, in the vigor and prime of life, had a robust constitution, and had four children. In her younger days, even while a child, she had an utter hatred to the flesh, and to that nature which leads men and women to acts of uncleanness. She made this known to her parents many times, but having the same nature as others, and no one to support her innate principle, after she grew up, she declined, and became for a time a prey to the Destroyer. (Our printed account says in Sept. 1758, in her 23d year. Daniel Goodrich, of Hancock, Mass., who wrote this paragraph, says he received the account from her own mouth. Her children all died in infancy. One, a daughter, reached the age of 6).

It is recorded that so great was her sense of the impurity of carnal intercourse, that her father, hearing her talking to her mother against it, threatened and attempted to whip her; upon which she threw herself into her mother's arms and clung around her to escape his blows. Quite a significant illustration of the testimony she was destined to bear, and the sufferings she was to pass through in consequence. When she joined the society aforesaid, she determined to know God for herself. She submitted to the order and discipline of the

Elders, and resolved when she confessed a sin, not to be overcome with that sin again; nor to be reproved by the Elders a second time for the same fault. But she was not satisfied with an external righteousness which appears to men; she wanted to be cleansed from the nature of sin. And to keep her feelings awake, sometimes reflected, in looking at a burning oven, that if she could not bear that, how could she bear the flames of hell. She often abstained from pleasant food, and ate that which was mean and poor, that her soul might hunger and cry to God more. She resolved that no man should go to hell on her account, and while she was laboring out, her "prayer to God was that His eye would not pity her, nor His hand spare her, until she became what He would have her to be." These and many other items of her early experience she related from time to time, to her people in America, to encourage effort or to increase their zeal. She said: "Soon after I set out to travel in the way of God, I labored a-nights in the work of God. Sometimes I labored all night, continually crying to God for my own redemption. Sometimes I went to bed and slept, but in the morning I could not feel that sense of the work of God which I did before I slept. This brought me into great tribulation. Then I cried to God, and promised Him that if He would give me the same sense that I had before, I would labor all night. This I did many nights, and in the day time I put my hands to work and my heart to God. And when I felt weary and in need of rest, the refreshing operations of the power of God would release me, so that I would feel able to go to work again."

She often rose from her bed and walked the floor in shoeless feet, to avoid awaking her husband, lest her anxiety and distress of mind arouse his affections. "Many times when I was about my work," she said, "I felt my soul overwhelmed with sorrow; and I used to work as long as I could keep it concealed, and then run to get out of sight, lest some one should pity me with that pity which God did not." Evidently her mental struggles, sufferings of spirit, and soul travail were of no ordinary kind or degree, but exceed the power of language to adequately describe. Like one before her, who trod the wine-press alone, it would seem that the burden of a race rested upon her; and her trials arising from a keen sense of her exiled and sinful state, and that of mankind in general, sunk in the apathy of moral death, were such that excepting a few wise and considerate watchers, none understood or appreciated, but chose to oppose and suppress, rather than encourage efforts calculated to place an interdict of conscience on their carnal pleasures. Thus she labored against principalities and powers and spiritual wickedness in high places; and in opposition to the old Serpent, and that nature which all have received from him; against the customs, beliefs and false teaching of ages of spiritual darkness and errors of ignorance; against natural relations, a mortal husband, and against earth and hell in her own propensities, with a persistency of purpose, intelligent method, and fortitude of endurance, that we believe was born of the highest Wisdom and directed and sus-

tained by Divine Power. We have proof of this in her success in overcoming obstacles which men of supposed piety, learning and genius, and devout and talented women, have for many generations submitted to as inscrutable limitations of the human will, and in the fruits which she succeeded in bringing forth, being of the same kind and quality as those manifest in Christ Jesus, with whom she became one spirit.

In later years, she spake to some believing sisters, thus: "When I was young in the faith, as you are, and was laboring out my loss, if I only heard the name of Jesus Christ it would make me all of a glowing sweat. How can you be so careless? Do not be afraid of mortification and tribulation; it made me hunger more and cry to God more." At times her tribulation was so great that her flesh consumed off from her bones, as she expressed it, and many times while resisting temptations, her agony of soul was so keen, she clenched her hands and wrung them until the skin parted from the flesh, and blood pressed through her veins, or formed a bloody perspiration, and her body became like a skeleton. This account was witnessed to by friends who were acquainted with her at the time, and came with her from England.

Though Ann was wrought upon in this manner more or less, for the space of nine years, she often had intervals of releasement, in which her bodily strength and vigor were wonderfully renewed, and her soul was filled with visions and Divine revelations. By these means, the way of God and the nature of His work gradually opened upon her mind with increasing light and understanding. Those Divine manifestations which she received from time to time, were communicated to the Society, and tended to enlighten the members and confirm their testimony. She related some of her experiences to Daniel Wood, in this country, as follows: "Some time after I set out to live up to the light of God manifested to me through James and Jane Wardley, I fell under heavy trials and tribulation on account of lodging with my husband; and as I looked to them for help and counsel, I opened my trials to Jane. She said: 'James and I lodge together, but we do not touch each other, more than two babes. You may return and do likewise.' In obedience to Jane, I went to bed with my husband, but could not sleep seemingly more than as if I had been in a bed of embers. I quitted the bed in great tribulation, and continued laboring and crying to God for the space of twelve days and nights, to know how the Creation was fallen, and how the restoration should take place. While I was in this labor, I saw the Lord Jesus in his Kingdom and glory. He revealed to me the depth of man's loss, what it was, and the way of redemption. Then I was made able to bear an open testimony against that sin which is the root of all evil, and I felt the power of God flow in my soul like a fountain of living water. From that day to this I have taken up a full cross against the doleful works of the flesh."

(To be continued).

HEAVEN is union; hades is disunion; the lowest forms of life increase by dividing; the highest by uniting.

For The World's Advance-Thought.

THE TERRIBLE IMAGE.

LEO MICHAEL AND JEANNE GABRIEL.

THERE are dreams of the Age as well as of individuals. These are both good and bad. Through the wide world there flies to-day a troubled dream. The Genius or Spirit of the Age, personified in our drama by Nebuchadnezzar, has seen something terrible impending over his life, and yet the thing itself has gone from him, but his spirit is troubled and sleep has fled, so he calls upon all his acknowledged servants, the magicians and the astrologers and sorcerers and the Chaldeans—meaning thereby the reigning orthodoxies of science and religion—to come to his rescue, saying: "I have dreamed a dream, and my spirit is troubled to know the dream." "Tell us thy dream, O king," they make answer, "and we will show the interpretation." But he demands from them both the dream and the interpretation, or their immediate and total destruction. So sorely are they troubled; and in vain do they plead that such a demand was never made before by any prince, potentate or lord whatsoever; declaring the thing quite impossible; that such knowledge is with none save the holy Gods whose dwelling is not with man. At this the king is exceeding wroth and angry and issues his decree that his great captain Arioch shall destroy them all. Arioch means lion-like, and denotes the destructiveness of intellect when divorced from the intuition of the soul—breaking out into iconoclasm and revolution. The intellectual and conventional orthodoxies can carry matters with a good face as long as they have something definite, like a creed or an accepted theory, to interpret. But the spirit of the Age is wise enough to have lost all faith in its creeds, and, though it has dreams and visions of something coming to take their place, it cannot yet formulate its need in the language of Reason—for the thing has fled from the memory of this great king, and so the world is filled with a spirit of unrest, uncertainty, trouble and foreboding of impending disaster. All creeds are shaking on their foundations. The accepted theories of science are totally upset by the modern facts and revelations.

The ancient teachings of the Chaldeans, revived by many, are equally inadequate to meet the present demands. The only hope for us is in a fresh and living revelation from the Unseen, through the interior faculty of Divine Illumination as possessed by the dreamers of dreams and seers of visions. According to all the orthodoxies this is supposed to be quite impossible. To them the heavens are closed; the Gods no longer make their abodes with men; the prophets are dead, and the priest bears rule; so all they can do before this imperious demand, is to stand helplessly protesting that such a request is unprecedented, the like of which has never been heard before, and, all the time the kings, command is urgent—that they be destroyed and Arioch, the lion of revolution, is mustering his cohorts and preparing the instruments of destruction. Here, in London, while we write, can be heard the low, but deep voice of the beast. In hundreds of clubs, as on the eve of the French Revolution,

crowds of fierce, lion looking men are assembled nightly, and among them the angry spirit of the Age is busy encouraging revolt against, and destruction of, the established order.

But now a strange thing happens. Arioch first seeks out Daniel and his companions to slay them. The spirit of revolution in religion feels orthodoxy as within its grasp for it is too much alarmed about its emoluments to offer any longer even the show of resistance. If orthodoxy and religion are synonymous, then is religion in its last days.

Mistaking the form for the spirit, the shadow for the substance, a great pall of despair, born of unbelief, has settled down over many of the best of the Age. Many, filled with the impulse of Arioch, inspired by the troubled and baffled spirit of the times, through failing to find satisfaction in the outward forms of religion, have gone forth in a lion-like rage to destroy them all. But, guided by a sort of unconscious and undefined instinct and unacknowledged hope, these are beginning to turn to the dreamers of dreams and seers of visions, of whom report brings strange tidings, that for them the heavens are still open, and that the holy Gods yet have their dwellings with men. Many are beginning to feel that before upsetting religion entirely, this claim must be examined. So Arioch turns to Daniel and his companions, and lo! these young men are found to turn aside wrath with a soft answer, to speak with counsel and prudence, saying: "Wherefore is the king's command so urgent? appoint a time and we will reveal the king's dream and show unto him its interpretation." The hand of revolution will soon be uplifted, but it will fall powerless before the superhuman, and the rudest tongue will be hushed to silence by the voice of a new and living inspiration. Once again shall the word of the prophet in all its sublime potency and thrilling eloquence be heard in the active affairs of our daily life.

The secret of the king's trouble was revealed to Daniel (God's judgment—the faculty of interior illumination) in a vision of the night. Seeking the royal presence he relates the vision and gives the interpretation. All know the dream of the strange and terrible image. The head of gold denotes Intellectualism; the breast and arms of silver represent the inferior position assigned to the Intuitions of the Soul; the belly and thighs of brass are symbols of the falseness, hardness and cruelty of an Age almost wholly utilitarian and unperceptive of principles; while the legs of iron denote the form doctrine of materiality; and the feet part of clay, the weakness of a system resting on matter, as the substance of existence. The stone that smites this image is the philosopher's stone of a pure spirit—the intuitions of the soul. It is cut out without hands, because the hand denotes power "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." The Lord of Hosts is the Illumination within the Soul of all the Seven Spirits of the Divine Operation. This stone shall fill the earth as a great mountain. The hour comes when man shall know instead of believe. The knowledge of the soul shall be exalted above all the opinions of the intellect. Cyrus, the Sun, the Christ Jesus

within, of all anointed souls, shall rule the coming Age, and for Babylon—confusion—we shall have Jerusalem—peace. The peace of God which passeth all understanding.

For The World's Advance-Thought.

"WE ARE EACH AND ALL ANOTHERS."

L. PRUITT.

THE history of the "Peasant Prince of Judea" tells us that, at the marriage feast in Cana of Galilee he not only kept the supply of wine undiminished but its quality was better at the last than at the first. Herein may be discerned a lesson for those who grow "weary of well-doing;" who complain of the ingratitude of the world—that its habit is to "turn again and rend you"—and, who sometimes feel, as they "faint by the way," that to do deeds of kindness and charity to the ungrateful, and to bestow favors on the thankless, is, after all, only casting pearls before swine. But the bountiful love of the truly spiritual is as unfailing as the widow's cruse of oil; its flow is perennial. The dogmatic spirit that demands recognition of its goodness, that requires of the recipients of its bounty that they pay due homage to its merits, is far removed from the "charity that suffereth much and is kind." Such may have an intellectual perception of truth, but it is silvered o'er with the frost of a hard and cold self-esteem, rather than gilded by the warm glow of spiritual benevolence.

The spirit of dogma is the same in all ages and climes. The Nineteenth Century differs from the Middle Ages only in method. The "infallible" pope, whose recognition was enforced by the sword and the stake on earth and threats of a burning hell in the hereafter, has his counterpart in some types of modern "savior", who, while proclaiming themselves as on the "universal plane," yet deal out invective against those who will not bow down to their greatness; and they vaguely hint at dire disaster and cataclysm in store for such unbelievers. When will men learn to dis-associate their personality from the consideration of the Universal, and to abjure the offensive personal pronoun, I, when discussing the Eternity of Life—the Universal Good?

The truly spiritual are those who "do good, hoping for nothing again;" they are the "meek and lowly of heart;" the "good soil" in which the seed sown shall bring forth a hundredfold; the "salt of the earth;" the possessors of the ten talents; in them is the faith that shall remove mountains of evil. And as the best fruit is found on the topmost boughs so the quality of charity is refined as we rise to higher and higher planes.

"O, my mortal friends and brothers!
We are each and all another's,
And the soul that gives most freely from its treasure
hath the more;
Would you lose your life, you find it,
And in giving love, you bind it.
Like an amulet of safety, to your hearts forevermore."

MAN's outer government is an exact counterpart of his inner government. Whatever is most exalted in his mind rules over him externally. The strongest desires in him become his rulers.

MATERIAL prosperity without spiritual growth is more a cause for regret than for thanksgiving.

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For The Universal Republic.

MY INNER ROOM.]

MATTIE E. HULL.

UNTIL myself I turn and find
An Inner Room, most wondrous there,
Peopled with forms that ne'er take shape
Or dwell within the outer air.
They meet my soul as face to face,
And read my ev'ry thought of wrong;
They sense my bitterness and hate,
And chide me e'er with silent tongue.

Like faithful sentinels they stand
To bar out each unholy quest;
They fall sometimes, for ugly arms
Through the half-open door are pressed;
And when I turn to meet the eyes
Of those untouched by mortal dust,
They speak rebukes. I love them still,
For well I know their chiding just.

My Inner Room! upon its walls
Are hung the purest, softest folds,
With colorings that must fall down
From Heaven's skies when touched with gold.
But there are times when I am blind
And nought but dreariness can see,
Then the pure beings seem withdrawn,
A veil falls down 'twixt them and me.

My Inner Room! its door is swung
To none but me; I enter there
To leave my offerings alone,
My tears, resolves and secret prayer.
I do not see my watchers e'en,
Or beauties that are held therein,
Save when I strive to do my best
And rise victorious over sin.

Portland, Ogn., Dec. 1st, 1890.

LABOR IS CAPITAL.

IN Spain, after long and fruitless discussions between employers and employes, to put an end to the continual strikes in Manacea and Barcelona, and consequent upon the demand of the workmen that strikers should be reinstated, several employers said that they would rather burn down their factories and devote their capital to some business in which they would have no need of workmen, than agree to the demand.

We do not know of any business that anyone could engage in that could be done without laborers. Place capitalists upon an island with all their capital, and without laborers, and they would soon starve unless they became laborers themselves; and their capital would neither increase nor diminish. Capital of itself is of no more use to the world than the fifth wheel to a wagon.

THE co-operation of evil being for selfish purposes is only transient, while the co-operation of good being unselfish is eternal. Trusts and monopolies are the culminations of co-operation for bad purposes; and these will be followed by fraternal co-operations for the common welfare. The monopolists are excavating for the new temp'e.

OUT OF DARKNESS, LIGHT!

IN all the great coal countries of Europe—England, France, Belgium and Germany—the miners have gathered themselves into national federations. The federation of miners of Great Britain numbers four hundred thousand, and was established last year. The federation of Belgian miners was founded in March of the present year. That of Germany dates from the Congress of Miners that took place at Halle on the 17th of September.

Bent and Pickard, members of the British Parliament, have sent a manifesto to the miners of England, Germany, France, and Belgium, inviting them to send delegates to an International Congress, that is to meet in Paris on the 31st of March of the coming year. The object of this Congress will be to discuss the necessity of the passage of laws to make eight hours a legal day's work in the mines.

Everywhere in Europe employers are organizing to resist the demands of the workmen for bettering their condition. But the laborers are not to be kept down longer. Out of darkness cometh Light. The greed of the capitalists is forcing the masses into co-operation, and this, that was born of necessity, will be one of the greatest factors in the salvation of mankind from misery and ignorance.

SOME ten years ago the number of parish pupils in the highest educational establishments in Russia was forty-eight in every ten thousand souls, while the number of Christians was only twenty-two in every ten thousand. Now the Czar has decreed that only ten per cent. of the pupils admitted to the Theological Institutes should be Jews. The persecution of the Jews in Russia is, in the main, due to their religious belief. It is a survival of the same spirit that, not many years ago, kept the Jews of Italy within the walls of the Ghetto and prohibited them from serving on juries, sitting in parliament, etc., in England.

POTATOES are being shipped from Ireland to America, notwithstanding thousands of Ireland's population are starving for want of them. If this thing were being done in a "heathen" country instead of a Christian land, it would form the text of many a sermon, to show how benighted non-Christian people were. But we can look for nothing different as long as the heathenism of Mammon-worship prevails, and men kill their better natures for gold.

MANKIND suffer because they reject truth, either ignorantly or willfully. Every truth rejected is replaced by pain and trouble in some shape or other. As bodily pains follow physical indiscretions, so mental discords follow spiritual perversity.

USURY.

A PRESS DISPATCH reports that the Czar gives as his reason for driving the Jews out of Russia, that their usurious practices is concentrating all the property of the people in their hands. If this is a valid reason for banishing a race of people from the land, there is not a Christian nation in the world that could not be banished on the same charge.

According to the teachings of their bible neither Jews nor Christians can lawfully take interest. Usury is bringing the world to beggary, and Christian usurers are running an ignoble race with the Jewish usurers. The Christian usurers inaugurated the anti-Semitic war in Germany and Russia, not because they have the interests of the people any more at heart than the Jewish usurers have, but because the latter were distancing them in the race in the legal stealing of other people's property.

It has been reckoned that the compound interest on one dollar, calculated from the time of Adam to the present, would require more than the known wealth of the world to pay.

Interest, while doing no work itself, will eat up, in a few years, more than an industrious man can earn in a lifetime of hard toil. While sufficient security should be given for the loan of money, its use should be free, and the State should be the only one allowed to loan it. It should be made a penal offense to loan money on interest, for usury leads to beggary, and beggary leads to universal degradation.

A "CHRISTMAS LETTER MISSION" has been inaugurated by some ladies of Pittsburg, their object being to send Christmas greeting to inmates of charitable and penal institutions, and to distribute on the streets to men out of employment. While all expressions of good, will are to be commended, it seems to us that this stereotyped sympathy is on a par with the prayers we offer asking God to help the needy and sinful while making no effort to help them ourselves. A Christmas greeting consisting of a formal letter would not afford much cheer to a hungry man.

ERRONEOUS SYSTEMS.

ALL the religion, business, politics, finance of the Old Order are based upon the same principle, viz: that others do the work while we live in idleness and reap the benefit of that labor. All the accepted systems of our civilization have their Savior who pays all the debts. The erroneous Christian system is the foundation of most of the errors of the Governmental systems of the civilized world. It is but step from a Jesus who suffers for our sins to a population who labor and suffer that a chosen few may live in idleness and luxury.

THE CELESTIAL MIRROR.

ALICE ESKEI.

EMPRESS of the New Age! Queen of Love!
To you Heaven shall send its choicest gifts
In keeping for the good of all mankind.
A looking glass the angels shall prepare—
A mirror made of essence crystallized—
The like of which the world has never seen.
Who looks therein his true state shall behold.
His aspect mirrored there cannot be false,
But, base or good, his rightful future show.
All men shall know themselves as they are known,
Celestial essence ne'er reflects untruth,
Therefore its glass shall show us as we are,
And happy he who sees his spirit pure.

PRISON REFORM.

ONE of the good signs of the better times coming is the increasing interest being universally manifested in the welfare and reformation of criminals. The sermons in the various churches on "Prison Sunday" breathing a truer charity for the convict and the prisoner. Barbarous penal systems are disintegrating in the dawning Light of Liberal ideas, and it will not be long before prisons will be turned into scientific institutions for the treatment of the moral diseases that lead to crime.

It is now asserted that idiocy can be cured by making an incision in the skull of the patient and operating on the brain. In the Spiritual Scientific Age that we are entering, it will be possible to make a thief an honest man.

Ignorance in all ages of the world has sought to crush that which was obnoxious, and there would never have been any progress from savagery, if wisdom had not taken the materials that ignorance cast off and condemned and transmuted them into something better.

We are glad to see that many of the penitentiaries throughout the land are following in the wake of the Minnesota penitentiary, at Stillwater, and are issuing papers edited and published by the inmates. These papers do much towards stimulating the prisoners to look at their own condition. All that stimulates the prisoner to think in the right direction gives him strength to resist evil. Crime is more often due to a negativity of mind, fostered by a want of thought, which enables evil spirits to hypnotize their subjects, than it is to deliberate wickedness. Intellectual and moral culture that awakens thought will reform criminals, for as the mind becomes more refined it becomes more sensitive to the suffering produced by wrong thoughts. The most depraved and hardened criminals are the least refined, therefore, their wrong thoughts do not cause them suffering, but, on the contrary, often afford them fiendish pleasure. But even these can have the spark of spirituality that lies latent in every human being, awakened by painstaking and sympathetic souls.

The management of many of the prisons in the land is put in the hands of men who have gained their places by doing dishonest political work. These men, as a rule, are not fitted mentally, morally or in any way for such a position. The term politician has become a synonym for dishonesty, and there cannot be very much reform in the treatment of criminals so long as prisons are in the hands of politicians.

SELFISH IGNORANCE.

SELFISH ignorance is the greatest obstacle in the way of progression. The solution of all problems is in Universal Love and Co-operation. The "practical" people in the world, as a rule, are an impediment to progression; they do not produce the new but use over and over again the old. "Practical" people might live for ages without progressing if it were not for the, so-called, impractical ones. Spiritualism has done more to bring progress to the earth, in the last half century, than all the religious systems combined in the eighteen hundred years previous, for they established telegraphic and telephonic communication with the spirit world, the boundless source of wisdom.

THE political policy of conservatism is the indispensable negative condition, the stationary blade of the shears, that makes progress possible; and the Democratic party represents this negative condition in the American Republic. When the positive power for good becomes exhausted in any direction, then the negative influence prevails until the positive impulse manifests itself in a new direction. The next Presidential election will be a repetition for Democracy of the Pierce campaign; and then will rise and pass on to victory the new party representing the labor interests, analogously with the birth and development of the Republican party.

EVERY thought we think, and every word we speak, sends forth an energy proportionate to the force we have put in them, and that force will operate until exhausted. If the will-power accompanying our evil thoughts is strong enough we can kill with them; and we can likewise regenerate one sunken in degradation with our good thoughts. Criminals are not redeemed because good thought-force is not sent to them; and they are held to evil the power of evil thoughts sent them.

NONE of the physical faculties in man equal similar faculties in the animal creation. He cannot swim under water with the perfection and endurance of the fish: he has not the strength of the lion nor the swiftness of the deer; he can not soar like the eagle nor hibernate like some animals. Only as a spiritual being can he dominate the animal creation. In thought alone has he the power to do more than all below him. The spiritual man is a necessity to prove his pre-eminence over the brute creation.

WOMEN'S rights will be recognized when men have freed themselves. Men are now slaves to their passions, and, therefore, women are the slaves of slaves. Free men will want free women. Slave fathers and mothers cannot produce free offspring; hence, the children mistake liberty for license to follow their tyrant passions.

It is a great mistake to cram a child's mind with more mental food than it can contain, and be healthy. It is not what the mind can absorb, but what it can evolve, that is the measure of its productivity.

CHRISTIAN MILITARISM.

"MAJOR GENERAL HOWARD, commanding the division of the Atlantic, in his annual report, dwells at length on the necessity of continued activity in the matter of sea-coast defences. * * The present maximum of 25,000 enlisted men results in severe restrictions to keep the organization up to 25,000. The maximum allowed should not be less than 35,000."

Major General Howard has the reputation of being one of the most pious Christians in the army and a fervent believer in the Bible as being the inspired word of God, yet nowhere in the teachings of Jesus can he find warrant for maintaining any army whatsoever.

An increase in the army means a "Strong Government" whose nobles will be the principal followers of Mammon and whose head will be a theological King Christ who will countenance anything to keep Mammon in power, and prevent the True Christ from ruling in the land.

SAYS Judge Attgeld: "If some of our policemen were to deal with the property of other citizens with the same freedom that they deal with their liberty, they would soon land in the penitentiary. I can see no reason why the law which protects the liberty of the citizen should not be just as rigidly enforced as the law which protects his property. As to the practice of brutality on the part of some policemen in dealing with some defenceless people on the street, I do not deem it proper for me to discuss that at present."

ALL whose property is enhanced by the growth of a city should be made to compensate the city therefor, by contributing to its welfare in the establishment, at every few blocks, of free drinking fountains for man and beast, and also the creation of free libraries, gymnasiums and baths for both sexes. Non-producers, who grow rich from the toil of other people, would then make some return for what they receive.

LIKE a crooked tree, the tendency of the human being is to lean in the direction in which it has for so many years grown; much persistent training is necessary to grow straight again. We have grown crooked because we have received light from one direction only. We grow straight and symmetrical in the all-sided Universal Light.

CHRISTIANS look with pity upon Hindoos who worship images of Buddha covered with a great wealth of gold and silver and precious stones, but the former bow down to and worship images of Mammon, called bankers, brokers and millionaires, and fill their vaults with great riches.

PEACE societies are rapidly increasing every where. We hear of them in Australia, New Zealand, Japan and Syria. The Japanese are now publishing considerable peace literature.

As morn, noon and night exist at the same time on this planet so man's past, present and future are all here.

ENCOURAGEMENT FOR ALL.

MY DEAR MRS. MALLORY: Your beautiful letter should have had an earlier response, but I am much from home, and my correspondence is demoralized greatly in consequence.

The wisdom of this world prompts me to say, that, had I the fortune of a Croesus, or a Vanderbilt at my command, The World's Advance-Thought should be placed on a financial basis impregnable as could be constructed of silver and gold to any reasonable amount.

But a higher and diviner inspiration, on this Sunday morning, seems to be, to leave all that to the Infinite One whose is the silver and gold, and go out and do my own humble work in my own humble way.

Some of your early and able correspondents we read no longer, and I often wonder what has become of them. The grave may have made some of them its prey, as it has, and does still, my own personal loved ones. But not all. Both men and women have graced your columns in the past with words of wisdom and of prophecy; of truth in many forms, on many themes, from whom we no longer hear. But still the power and the graces of the Spirit are with you, and I devoutly hope may long remain.

For, though there are now many brave and excellent journals, both east and west, whose light illumines wide circuits around them, it does seem to me there is not one among them all, that could not be better spared than yours. Yours, that has so richly and so well earned its name.

Though now in my eighty-second year, my interest in all the great Progressive and Reformatory enterprises was never more fervent than to-day. This world can never be redeemed but by the spirit and power of Love. War has done its bloody work in the butchery of unnumbered millions of immortal human beings. And yet war never settles anything but the deluded victims who fight its battles. Them it always settles in myriads. Settles to rise no more! When the butchering is done, then the contending parties settle as best they can.

So when the last bloody war is over, the nations of the world will soon know how to live in Peace and Love, learning war no more forever!

I think of you and brave, able, noble Judge Maguire, every day and every night. How can I help it considering the immense labor you have done and are doing, almost, I fear, without even ordinary thanks? May the blessings of all the good and great be yours in heaven and on earth, forevermore!

To me, the Millennium of Non-resistance and of love to enemies, as well as friends, has already come. And in the true spirit of Love and Human Brotherhood, permit me to subscribe always yours,

PARKER PILLSBURY.

Concord, N. H. Nov. 9. 1890.

THE millionaires and speculators of this generation are the blossoms of the competitive and "practical" era that is passing away. The panicky feeling in all the principal centers of the world presages the coming storm in which the false commercial and financial systems will decay, to give birth to something better and more equitable.

THE TYPICAL RICH MAN.

HE is foolish in that he thinks he contributes to his own happiness in the midst of poverty. He does not understand how much better off he would be if all others were as rich as he. He becomes a monopolist, and a monopolist is one that discourages the production of wealth. He wants to force people to buy of him at the highest possible price, which, of course, discourages their use of goods and that, in turn, discourages production.

The world will always be poor until men are free to use unoccupied land, and to trade together without any restrictions upon their medium of exchange. There need be no mistake then about who keeps it poor. It is the vacant land owner and he who helps to put restrictions of any kind on trade. These are the enemies of the race. These are they who should be held up to public scorn and contempt. These are they who should be made more disreputable than any other kind of women and children killers, because their business is respectable and carried on by wholesale.

Oh, I like to think of the rich world, wherein thought will bound into fullness of life; wherein love will overflow its artificial boundaries; wherein it will be so easy to get food and clothes and houses that they will no longer seem worth the sacrifice of everything else to attain. You may say that I am a dreamer, a fanatic, a crank, if you like; but I do not care. I live in that rich world more than in this poor one, and so pleasant is it that it would be well worth the sacrifice of life if one dying could bring it into being.—*El Comercio del Valle*.

To the Editors of the Companion-Papers:

YOU are evidently fighting a hard battle, and you are doing it well. I greatly appreciate your paper, and feel a pleasure in contributing to it. I certainly admire its breadth of sentiment and liberality of tone; more especially do I realize—with many of the excellent writers you have—that the esoteric idea is the one that is fraught with all manner of salutary and saving consequences to man.

It has been running in my mind that America would attract me some day; but I wish to do some work here yet, and it is a very uphill work. If a person is esoteric that is enough; exoterists meet him at every turn, and let him be what he may they try all they know to keep him down. I can endorse the utterance of James G. Clark, in the article "Why They are Afraid," on page 139 of Part IX. God be with you and prosper your work.

Yours Faithfully,

THEODORE WRIGHT.

South Brisbane, Queensland.

THE population of the earth is estimated to be about fourteen hundred millions, which would be an average of twenty-six persons to the square mile. The trouble is not over-population, but congestion, owing to the concentration of the people and products of the earth in cities.

Our orthodox friends make God responsible for the good and the Devil for the bad, but as God and Devil are in man he must be responsible for both.

For The World's Advance-Thought.

ORGANIZATION VS. INDIVIDUAL ACTION.

HAMILTON DE GRAW.

FROM the earliest dawn of human life we see man becoming more and more gregarious in his habits, impelled onward by the ever-moving cycle of progressive development that is unfolding to the human race the Divine Brotherhood and Sisterhood of Humanity. The class of extreme individualists that would seek to dissolve organized society and bring it back to its original elements, trifle with volcanic forces which, given full power of action, would dissipate to ruinous ends the cumulative powers that are leading mankind onward to higher unfoldment of individual life.

The vast gulf between Fraternalism and the malignant forces under the guise of Paternalism can never be bridged by individualism. Its inherent weakness will be manifest when brought into the arena of action. Pitted against the solid phalanx of the organized forces in the spiritual and material world it must go to the wall.

Malignant forces in the psychic world are moving heaven and earth to accomplish their designs against the human race. Example, the intense activity of the human mind displayed in the rapid development of engines of destruction, the science of chemistry being constantly developing more and more destructive explosives.

Realizing the power of united action, the plastic mind of the masses is being molded and trained as mere automatons, moved by the mental forces of a few master minds.

The spiritual forces are also marshaling to give battle to the powers of darkness; not with carnal weapons, but with the spirit of truth that is mighty to pull down the strongholds of error.

"Whole-World Soul-Communion" is a type of the wave of progressive thought that is destined to sweep over the planet with its renovating and purifying elements, eliminating from the human soul the crudities that have been inwrought into its very being by ages of false teaching.

We have not been led up to those heights of spiritual illumination to realize the sublime possibilities of a redeemed humanity, where life is all that the name implies, a perpetually ascending scale of pure enjoyments unalloyed with any dross, only to have those hopes dashed to the ground.

As each accession of cells to the battery gives it more power, so a blending of individual strength in the organization mutually strengthens each separate part, and makes the united whole comparatively stronger than the total of individual life divided and scattered. The lesson is being learned that the best conditions under which individual life can be unfolded and perfected is not in isolation, but in combination with other individual existences.

The idealist dream of a united humanity in the past cycle will be practically realized in the present and coming one, "when the knowledge of the Lord shall cover the earth as the waters cover the sea," and the great heart of our common humanity shall beat as one.

For The Universal Republic.

TEMPERANCE AND INTEMPERANCE.

H. A. BRADBURY.

INTEMPERANCE is the hydra-headed monster of evil! Where intemperance is, every other vice and evil has an easy entrance! It is the power that turns the prison door on its hinges, and bolts it on its victims! It makes wife beating and murder (njoyable pastimes! It destroys those qualities in a man which distinguish him from the brute creation, and which represent him as a child of the Infinite, and it makes of him a thing considerably below the brute!

Temperance lies at the base of all personal reform; with temperance principles at heart all other vices and evils are easily kept away. Temperance in practice is necessary to true manhood and sound character! It is necessary to social enjoyment and personal improvement! It is necessary to the true religious life and spiritual growth! In fact, temperance in all things—living right—is the straight and narrow way that leadeth unto life; and intemperance—bad living—is the broad road that leadeth to destruction!

The evil of intemperance comes very near to many of us. If it has not passed our own lips, it has a neighbor's lips; and some very near relative may have been a companion of that which bites like a serpent and stings like an adder. A dear son, a husband and father, may have been the victim. When it comes thus near, and knocks at the door of our own hearts, we can realize something of its course. When it is far away we know that it exists, but, not troubling us, we are apt to be too unconcerned about it; but the inebriate, anywhere, is somebody's relative, and may be as great a loss to friends and society as were he of our own fireside.

Could all the mental suffering, poverty and wretchedness of wives and children, all the debauchery and crime, ragged and dirty forms, bleared eyes, besotted brains, and haggard faces of drunkenness, and the open graves it is to fill with drunkards, be arrayed before our vision, what an appalling sight we should behold! We should shudder to look upon it; yet it all exists as seeds sown from the garner of evil; and in the crude soil now remaining in our humanity they obtain a vigorous growth. Is not the crudeness of environing conditions responsible for all this array of evil? Is not the cause purely objective, and not in the ego? It is the custom to charge all evil to the conscious being, and bring it to an account by inflicting punishment on the body. In thus doing we act from the same unwise principle that the boy does who passionately strikes his younger brother because he doesn't know as much and do as well as he does. Has not this spirit been the ruling force of law quite long enough? There may be an excuse for it in barbarous nations, but there is no excuse for it in a nation like ours, founded upon the principles of justice and equal rights to all; and to be administered for the highest good of every citizen.

Brute force is the main factor in the commission of crime, and it is the moving power of all its punishment. Punishment does not act as an antidote

or curative agent for crime, but has the opposite effect, to harden and more securely fasten the subject to the spirit of evil; because brute force is added to brute force. Capital punishment—jerk-ing the life out of a man at the end of a rope, because he has been so unfortunate as to cause the death of some one else—is the most barbarous and disgraceful crime committed in modern civilization. It is a dark and foreboding cloud hanging over our nation to-day, which for our safety must be removed. See to this, now, ye who clamor for the death of the murderer! see to it that you do not perpetuate the evil, by committing a worse crime by law.

The question of all questions is, what can be done to cure humanity of that crudeness which is the cause of so much sin-sickness in the world?

It seems to the writer that the most effective work for those who would labor to save souls, is done, not by converting the youth to a religious creed, but by generating aright the unborn. It was before birth that most of the drunkards of the last decade were made. Correcting the wrong prenatal conditions which are so prevalent with the poorer classes, would do more towards saving the world from sin than all the pulpits in the land, for the last fifty years.

The old saying is "As the twig is bent the tree is inclined." Give the right direction to the twig of human life, and it will need no re-directing, "new birth," "change of heart," nor redemption from sin, in after years.

The appetite for strong drink, once formed, generally stays. I have known a few cases of cure under religious excitement, and many under spirit influence and guidance. The former cases were no doubt the work of spirit influence. This is one great good that spiritualism is doing in the world. Spirit intelligences are everywhere at work; tho' silently and unseen, the result will be known and appreciated in the home circle, if nowhere else.

In this connection I have also known quite a number of cases of habitual tobacco-users entirely cured of the habit by spirit influence. The tobacco habit is one of the heads of this hydra-headed monster—intemperance. The excessive use of intoxicating drinks presents a greater array of bad results to the individual and surroundings than the excessive use of tobacco, but the slavery of habit is greater to the tobacco-user, and the slaves are more in number. It is the filthiest of all habits allowed by intelligent men, and borne by intelligent women. While it does not besot the brain, it befouls the breath and clothing; making them unbearable and quite unfit to be admitted inside of a dwelling-house, and especially in the company of ladies. Still there are but few men that are decent enough to leave the house when they smoke.

Bar-rooms of hotels, especially of country hotels, are generally cesspools of tobacco smoke. Here the foul breath of the smoker mingles with the poisonous smoke of the tobacco, issuing from the mouths of half a score of participants, and an atmosphere is produced that is as unwholesome as exists; and, together with the profanity usually accompanying it, another atmosphere is produced,

which the youth should not be allowed, or allow himself to partake. It is here, and in the saloon, that many take their first step in the downward path that leads to ruin.

This picture can be seen in its real deplorableness only from a spiritual stand-point.

In "Looking Backward," on the third or fourth day of the acquaintance of Mr. West, with the new world in which he found himself, Dr. Leete presented him with a cigar; and they have a smoke.

Think of it—they have a smoke! This is in perfect society where even no smoke arises from the chimneys of dwelling houses, but it is made to arise from the mouths of society men, and allowed to poison the clean and wholesome atmosphere of that beautiful society. A century and more have elapsed of the struggles of sin-sick humanity to rid itself of crudeness and impurity, and the malady manifests itself in still smoking the filthy and poisonous weed. This shows the tenacity of society men for their sensual idols. The author of Looking Backward carries his cigar into the Coming Society, because he wants it. He has given man a position above the want of money, and thus has cured him of greed; but he leaves him uncured of the want to smoke cigars; a useless habit, and, as it seems to the writer, entirely out of place in a society founded, as Bellamy's is, on the exact principle of use.

There has been much work done in the last fifty years for the cause of temperance. Man has become more enlightened, and emerged from the thralldom of sense into the higher atmosphere of spirituality, and such a thing as drunkenness ought not to be known. In fifty years more of changing forms, the growth of the ascendancy of mind over matter, and of the supremacy of spirit to sense, we may reasonably hope that rum-drinking and all its attendant evils—the crime it produces, and the present mode of punishment—the tobacco habit, the opium habit, the lacing habit, and every other bad habit and vice—will no more be.

In the list of evils remaining in the next decade for abolishment, we could include meat-eating. But abstinence from meat-eating the few only have grown to—those in whose systems chemical changes are replacing earthy, animal elements with those more refined and spiritual. The refining process must embrace the whole of man. The hardest, and last reached and overcome, is animal sense, which feeds upon the animal, and so long as it remains a constituent element and controlling force of the body the animal will be slaughtered and eaten by man.

Those whose sense of right, or feelings of tenderness are not disturbed by the sight of animal killing, eat the flesh with a gusto, and of course have a demand for it; but those whose sense of right and propriety, and feelings of tenderness are shocked at the barbarous sight, need no animal flesh in their diet. To keep up appearances, in fashionable society, many such allow themselves still to visit and patronize the shambles. And greater is their condemnation, and more the shame, for, for them killing is made a necessity, and they give it their sanction; while the spiritual within

them is striving to extricate itself from the earth-binding power of the flesh. Thus, as the moderate drinker perpetuates the use of strong drink, shuts the door to total abstinence and opens it to intoxication, and is vitiating his own spiritual nature, this kind of meat-eater is doing the same thing against another branch of reform, which is as adversely affecting humanity and his own spiritual progress. No man or woman can unfold spiritually while the stomach and vital forces are disposing of the flesh of animals.

One wishing to unfold spiritually, and to attain the higher life of the spirit, should use for a diet only those things that grow in the sunlight. The cereals, having in them new life germs, are especially adapted to sustain the life forces in the body which are requisite to spiritual growth. The animal life forces are barren of the real life which we all want. Therefore, we should seek that to serve us in our diet which will serve for our spiritual elevation, and not indulge in that which strengthens the passions, animal propensities and functions, as animal flesh does. And it also strengthens the appetites for intoxicating drinks. Who ever knew of an excessive drinker that was not also a meat gorging? After a drunken debauch meat and rich gravies are the first things wanted.

Those who live in the country, and, perhaps, never went in sight of a slaughter house, know but little of the enormous numbers of cattle, hogs and sheep that are butchered annually to feed the insatiable appetites of human beings. The cruelty connected with the business makes it brutalizing, and quite unfit as an occupation for civilized men. A hungry tiger let loose in a pen of lambs, would, no doubt, produce a cruel sight; but human appetites, passions and greed, at work, produce sights far more cruel. As, notice how calves are slaughtered by a slow bleeding process; bees drawn to a ring on the floor and beat on the head with an ax; cattle, hogs and sheep crowded into cars, jostled together, and, for a number of days not given any water or food.

Would that there were more resolves than there are to eat nothing, which, to obtain, something must die. When this resolve becomes universal, then there will be no more killing; then will man have overcome passion, selfishness, sensuality and greed; every species of vice and intemperance, and stand before the judge, in his own soul, justified in all his works—free and spiritually unfolded child of the Infinite.

Norway, Me.

THE Czar of Russia owns fifty millions of acres of land in his own right. Surely this should satisfy the most insatiable land-lust, but experience shows that greed grows upon what it feeds on. If it were possible for one man to obtain possession of the whole earth, the rest of his life would be spent in devising some ingenious scheme to get the other planets of the solar system. Contentment comes from universal distribution, not selfish accumulation.

A CHINESE philosopher said, thousands of years ago: "If there be one idle man there must be another who is starving."

[James G. Clark in the Morning Oregonian].

A GENERAL application of the co-operative principle will abolish the fountains which lead to both extremes. The people are beginning to realize this as never before, and are determined to change the existing order. Hence, this unrest and discontent, this agitation, which is simply a recognition of higher truth, the "beginning of wisdom."

Everywhere the masses are growing out of their childhood—out of the assumed guardianship of kings and earthly rulers and leaders, so-called, into a sense of their inherent rights and responsibilities, "the cannon's mouth" and "strong Governments" are powerless to prevent this growth, which must and will find expression.

Permeating and inspiring this growth is the prevailing and relentless instinct and tendency to combine against a common foe; for this tendency is a part of the Infinite Pulse of things and cannot be arrested.

Sooner or later that which is fragmentary must necessarily be swallowed up in the general aggregations governed and assimilated under the popular will, and in the interest of the whole.

This alone will redeem the co-operative idea and make it useful and respectable—transferring it from the control of those who are now employing it in watering stocks, freezing out small shareholders, borrowing money of the people (Government) at one per cent. interest, and loaning it back to them at six to twenty per cent.—with their farms thrown and in—stealing and wrecking railway and telegraph companies.

This law can be obeyed if the people understand and decree it. And to obey it is to live it. Whether the details outlined by Bellamy, Henry George, or John Smith, are to accompany the execution of the design already within our grasp, is of minor consideration, and for the people to determine when the time is ripe.

THE business of science is to serve people. We have invented telegraphs, telephones, phonographs, but what improvements have we made in the life of the people? We have catalogued two millions of insects! but have we domesticated a single animal since biblical times, when all our animals had long been domesticated, and still the elk and the deer and the partridge and the wood hen are wild? From the time of the ancient Egyptians and Hebrews, when wheat and lentils were already cultivated, down to the present time, not a single plant has been added to the nourishment of the people except potatoes, and these were not discovered by science.—*The Christmas Bells for 1890.*

It is estimated that the recent military maneuvers of the various armies of Europe, extending over a period of several weeks, cost five million dollars a day. Enough to have paid for the labor for a long time, of the men in those countries who are half starved. Warlike Governments are the enemies of the people, and like all other public vices that mankind sustain they sap their strength and beggar. There would be no more war if it were left to the people of the nations to decide.

COMMON BROTHERHOOD.

IN the Joint Conference of Hebrews and Gentiles, that met at Chicago to consider the Jews' social, political and religious status, William E. Blackstone, chairman of the conference, remarked in his opening address: "But a better era is dawning. It may indeed be a New Dispensation, and the time is surely coming when men shall seek each other's good, and Jehovah shall be king over all the earth. I can see no good reason for the multitude of sects among Christians. Why may not Jews and Christians, who have so much in common, come closer together in a spirit of mutual helpfulness and welfare? The fundamental basis for this must be a better knowledge of each other, and to this end I wish to emphasize the object of this conference, which is to give information and promote a spirit of inquiry therefor on the basis of mutual kindness between Jews and Christians."

Rabbi Hersch said in his opening address upon the "Attitude of the Jews toward Christianity:"

"The attitude of the Jews toward Christianity is not one of hostility. Christianity has been recognized by the Jews as a daughter of Judaism, and we have long been in closest sympathy with Unitarianism. We are not hostile to Paul, but we do not believe that man ever fell, and if he did fall we hold that his descendants should not suffer for his sin. We do not believe in original sin, and therefore, do not accept the doctrine of vicarious atonement. I hope I clothe my remarks so as to give no offense, for I am the last man to lay unholy hands upon any altar. I simply say I cannot understand vicarious atonement. The prophecies, so-called, in the Bible, are not rightly understood by many Christians; and we are credited, therefore, with a belief we do not hold. Our Messiah is a political leader—not one who will wash away the sins of the world. We have a great respect for the New Testament, because it is a literature of our people, and I believe some learned Rabbis are better scholars in the New Testament than some Methodist exhorters. To us, Jesus, as he is pictured in the New Testament, was a good Jew. Finally I believe that Christianity has some good work to do in darkest England and America. When it shall have redeemed the so-called Christian race, the professors of that creed might try their hand at the redemption of the Jew. We will challenge the Christian, however, to a comparison of virtues and vices. I am sure the Jews would not suffer. We have no temperance societies because a drunken Jew is a rarity. We have no wife-beaters, and we take good care of our tramps and orphans. While we are faring so well, go to others and teach them morality. Go to those who are not doing what we are doing, bring them to Christianity, and then come to us. The Jew believes to day as ever that he has a message to deliver, and he looks for the day when all will be joined in a common fellowship."

THE province of governments should be to lighten the burdens of the people, but they mostly serve to increase them, because they are mostly maintained in the interest of the governors instead of the governed.

For The World's Advance-Thought.

THE BLOOD OF CHRIST.

W. E. COPELAND.

PERHAPS no words have attracted more attention than those at the head of this discourse, and on the whole it is not surprising that it is said, "a scarlet thread runs through the Bible." Especially in the writings of Paul we find constant allusion made to the blood of Christ. Small wonder that, finding this phrase so frequently, preachers should have enlarged upon it until Christianity has been called both as a term of reproach and of honor the blood theology. Some evangelical writers have rejoiced in this title, and have emphasized the importance of a blood atonement, though greatly blaming the Mormons who practised a similar method. Some infidels have declared that Christianity, as usually preached, is a savage theology worthy only of cannibals; and, on reading some sermons preached in praise of the blood of Christ, one would agree with the severest condemnation. Consider, for instance, the extravagance of Talmadge, who says that he could think of no greater happiness than to sit forever in the lap of Jesus with his hand thrust into his bleeding side. Such materializing of a spiritual idea tends to drive intelligent people away from what might be of the greatest value.

It is unfortunate that so much of the symbology of the New Testament has been misunderstood, or rather has been taken in the literal sense, which is always degrading; when, if understood in its inner sense, it would tend to the elevation and strengthening of the best in man. Though this is no more true with regard to the Hebrew Bible than other Bibles, yet it is of more consequence to us since all English speaking people regard this collection of Scriptures as *the Bible*.

We might follow the example of the infidel, and dismiss the whole subject as a relic of barbarism, were it not that the idea has been so interwoven with the texture of Christianity that we cannot overlook it. A better plan would be to attempt, if possible, to discover the meaning of the phrase, since we are learning that the peculiar words used in the sacred books are not carelessly thrown together, but have an important meaning well worth our while to discover. And Theosophists as well as Christians are interested in the study of the Hebrew Bible. We make a great mistake when we altogether ignore the esoteric side of Christianity.

To understand this side, it is necessary that we borrow from the Aryan Masters one or more keys. But we should remember that we live among a people who profess Christianity as their religion, and, therefore, our first duty is to find out the true meaning of the popular religion, and lay that before the people instead of the crude theology which now they make their idol. And when we devote all our time and energy to the teaching of the Aryan symbolism and its interpretation we miss a grand opportunity. If I mistake not, the more advanced portion of Christendom is to-day hungering for a more spiritual presentation of their religion. This can only be done by Theosophists, who possess the key which will unlock the long-concealed myste-

ries, removing the veils and permitting us to catch a glimpse of the treasure concealed in the Holy of Holies.

In other essays I have explained the difference between Jesus and Christ, and have shown that Christ is present in every human being; not only in Jesus of Nazareth and other founders of religion, but in all men. Christ is the same as is meant by the Hindus when they speak of Atma Buddhi, or by modern Mystics when they speak of the Higher Self; it is "the light which lighteth every one who cometh into the world," spoken of by the writer of the Fourth Gospel in the ever-famous proem. This Divine principle, called by various names in different religions, is the Christ.

I have already mentioned that the New Testament, like other sacred books, is mystical and cannot be taken literally. In this, Swedenborg was entirely right, and his doctrine of correspondences entirely correct, though all his correspondences may not be true. Blood in the sacred books always stands for life, not only in the Hebrew sacred writings, but in all books which attempt to express truth by the use of symbol. And the trouble has been with all religions, that they have, in course of time, attempted to take literally what was intended to be understood symbolically. And another difficulty is, that interpreters are not agreed upon the meaning of the different symbols, and so there arise a multiplicity of sects. But over the meaning of the word blood there can be no confusion, since in all sacred books it has always the same meaning and that is life. The ancients all holding to the same thought that the blood of a creature contained the life of that creature, which is the explanation of the blood sacrifices common in ancient times; pouring out the blood meant pouring out the life, and thus giving the whole to God. But life, in its highest truest sense, is not the physical life, which is the only life known to most; but the essence of that life, the inward God in man. The mystical blood of Christ's whereby we are saved, is the secret of the Christ whereby they succeed in rising to the spiritual plane; the secret of inward purification. The blood of Christ then is not the material blood of any man. "It is the secret process of spiritual perfection attained by the Christ, and that whereby all who follow His method know God and attain the gift of Eternal Life". So writes Annie Kingsford. And I want here to add, by way of a digression, that the last book of Mrs. Kingsford's published by the United States Book Company, and entitled, "Clothed with the Sun," is the most valuable of any of her books, consisting of intuitional readings from the spiritual side of nature. A few of these readings are found in the "Perfect Way," which is the text-book of Christian Theosophy. Those in the new book should be read by every one who wishes to cultivate the true spirit of Christianity, to penetrate within the husk and reach the nourishing kernel.

Repellant and disagreeable as it is at first, to speak of the blood of Christ, disgusting to many as is the blood theology, when one understands what blood stands for, then one learns that it lies at the heart of religion, for is not the true life the pur-

pose of all religions which the world has ever known? Not always the purpose of the external ceremonies, not always the purpose of the creed, but with no exception the object of the inner part of religion. Take popular Christianity, for instance, the purpose of its creeds and ceremonies is to escape from the impending doom due us for our transgressions of the Divine Law; but when that has been escaped, what then? Why the next step must be union with God, the higher life which frees man from the law and lifts into the liberty of the spirit. Jesus says, "He who loses his life for my sake shall find it," which might be read: he who sheds his blood for my sake shall find me; the two meaning the same thing, and that is, "whosoever loses his personal life for the sake of the Higher Self," the same as the Universal Spirit, he finds the real life, which is superior to all change.

Those who have obtained this secret, who know what was the life of Jesus, the real life, the life of the Christ who spoke and lived through Jesus; those "have their robes washed white in the blood of the Lamb." They have lost the lower life; the blood of the Christ, the life of the Christ, becomes a part of their life, and they are lifted up into oneness with God. The Divine Man, the Christ in Jesus, suffers for the sins of the world, just in the same way the Christ in us suffers, and the whole crucifixion scene is a representative drama in the person of Jesus, showing that which takes place in every human being. As the blood of the physical man Jesus was shed on the cross, so must the lower self also be wounded, crucified and killed; its blood or life poured forth as an acceptable offering to God, that is to the Higher Self. Then may man ascend into Heaven and sit at the right hand of God the Father. The drama enacted in Jerusalem somewhere about the first year of this era is a visible representation of a drama which must be enacted in the life history of every human being no longer visible to the world, but upon an invisible stage with invisible actors; none the less real, however, for that. We learn from a comparison of religions, a study of different systems, and a possession of the key, that there are always several meanings to every symbol, so the blood of Christ means several different things; but never what is generally supposed by the church.

We also learn that the drama enacted in Jerusalem, in which Jesus played the principle part, has been enacted again and yet again during the slow upward movement of man. Sometime the hero is called Bacchus, sometimes Baldur, sometimes Osiris, sometimes Jesus. A writer who sought to ridicule the crucifixion of Jesus, proved from history that there were sixteen crucified Saviors. He might have indefinitely extended the number, for with every race and sub-race and collection of men, some one has been chosen to play the part of the crucified one, and give to the world a realistic, dramatic representation of that drama taking place in every human life.

To be continued.

ALL members of society who despise labor and the laborers are ruled by some phase of the spirit of lust.

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

THIS state of things continued without change for a period of one hundred and six years. It was the "Lesser Ice Age" of the geologists.

It came to a comparatively speedy termination after that time by the restoration of the earth's axis from an inclination of 36° , which it held during the glacial epoch, to one of 28° . This change in the axial inclination extended over a period of about twenty-five years.

This transition from the Arctic cold of the "Ice Age" to the milder seasons of post-glacial times began about 11,570 years ago, or 11,676 from the great cataclysm that, for more than a century, buried the greater portion of the land surface of the globe beneath a perpetual mantle of ice and snow, down to the present time. During its long continuance many of the remnants of the inferior races of men and animals left by the great catastrophe became extinct. They included those races least fitted to maintain existence in the fierce conflict with the elements.

At the commencement of this terrific war of the elements, produced by the sudden termination of the Tertiary period, some of the more northern remnants of the Mongolian races fled for shelter beneath the protecting influences of the cloud-ring at the north pole. There also collected much of the animal life of those high latitudes. Men for a time subsisted upon the abundant animal life that had found shelter or had originally existed there before the great change. And there have these curious and remarkable people continued to live in a hitherto impenetrable seclusion from the rest of mankind for a period of over 116 centuries, upon the northern edge of the ice belt and in a narrow zone of about sixty miles in width.

As before stated, like his pre-glacial ancestry he is polygamous and polyandrous, and they live in household communes of ten persons of each sex, within which all things are held in common.

In civil government each family or household forms a minute republic. All civil affairs are adjusted by a Council of Ten, which consists of a member chosen for three years from each family or household in a Dec-Archy of ten families.

In matters of religion, he worships idols, each family having its own *penates* or household gods, which are held and worshiped by the entire family in common and on particular occasions. One of these is the great Annual Festival of the return of Sun to their hemisphere on the 30th of May. The second occurs at the completion of the harvest year, when the combined fruits of the earth and sea have been gathered in and stored away preparatory to the commencement of the long Arctic winter night that lies before them. This festival begins on the 21st of September. It is a time of universal feasting, and continues for several days.

A similar harvest festival has long existed among the inhabitants of more southern climes; but it occurs over three months later in the year, in consequence of the greater length of the seasons among southern peoples, that are required for matu-

ring and storing the harvests of the closing year.

This annual festival in honor of the bounteous closing of the year is a very ancient one, antedating the glacial epoch many thousands of years.

The "Tree of Plenty," on these occasions, was a symbol made use of by those ancient peoples to represent the combined fruits of the harvest year. But this venerable festival in honor of the abundant fruits of the year has been changed into one in honor of the nativity of Christ, whose real birthday does not occur on the 25th of December, but upon the 10th day of January, and three years previous to the one fixed as the natal year of the Christian era.

During the long period included in the Ice Age, the Arctic Circle was brought down from its present position in latitude $67^\circ 32'$ to latitude 54° north. This was productive of great annual changes in the summers and winters of our planet. These annual journeys of the sun north and south during that period, by which during our summers in the northern hemisphere the sun was vertical in latitude 36° on the 21st of June, not only narrowed down the perpetual ice belt of that hemisphere at its southern border, but also at its northern edge, as will be seen upon reflection.

At this period of the year the sun looked down at a high angle upon a circle about the north pole of 72° in width, and for a period of over six months of the year, without the least interruption. This tended to rapidly narrow down at both edges the vast ice mantle that formed over Europe and North America, until, during the late summer season, it was reduced to a zone of about thirty degrees in width.

During this protracted period of intense cold, man became for the time like the animals about him, a hibernating cave-dweller in winter and an open-air dweller during the intensely hot, brief summers that succeeded.

During this period Arctic man found a refuge beneath the cloud ring about the pole and sheltered himself in cabins made from the forests that surrounded him. He lived chiefly upon the flesh of the fishes and the seals that swarmed in the seas. Here, during the many long, cold, dark nights of the post-glacial era, hyperborean man, hibernating beneath the north star, has perfected those social habits derived from his pre-glacial ancestry and intensified by his long sojourn in his Arctic environment.

Thus, by a singular chain of causes and events, nature often perfects certain traits and forces in the character of the race in one environment that were begun in one of a wholly different sort.

During the long interval that has elapsed since the close of the ice period proper (of 131 years, which includes the period of active retrocession of the poles from 36° to 28°), the ice belt has gradually narrowed down to its limits of about five degrees in width. Its present changes occur chiefly upon its cis-equatorial aspect. They proceed by almost imperceptible degrees at the present time, and vary greatly with the varying seasons on the different sides of the earth, and in accordance with the changing conditions of the earth's magnetosphere, the position of whose poles east and west

fluctuates in response to the relative positions and attractions of the planet Mars. It is but one of the many evidences of that ultimate social sympathy and harmony that extends throughout nature; which runs and reigns through our solar system, and predominates in every part of the universe of God.

These, with the things already related, are but a few of the Infinite tokens of the power, wisdom and glory of the Creator, made manifest in the realms of external nature, which He has fashioned after His own Divine model.

But the lineaments of His Divine character are more fully displayed in that marvelous and Infinite concatenation of material and spiritual suns and worlds that everywhere dot and festoon the illimitable fields of Universal Life, from its material circumferences to those mysterious, immortal and invisible Centers of Being in which that Life loses and forever conceals its venerable and hoary head! For, in the words of Thompson;

"These as They change, Almighty Father,
These are but the varied God!"

In no way has this Innuït, during his long imprisonment within the ice ring, more displayed his original conservatism of character than in the modes and means of industrial life. The Mongolian born and bred in the "Lost Atlantis" is without doubt the most ancient civilizer of the planet. His character is formed. It has an inflexibility and an imitateness at the same time, to be found in no other race. He is an apparent racial solecism amid the civilized and civilizing forces of the world. The Chinaman is one of those nations that, in due time, like his Japanese congener, will be "born in a day," but it will be within that brighter, nobler, future day, when the spiritually reconstructive forces that are playing upon the dominant races have developed and perfected those great Divine principles of Universal Love, Law, Justice, Order, Liberty, Equality and Fraternity, from mere names into organic, ordained and incarnated truths in human life.

Then, and not till then, will the Mongolian, with his uncounted millions and his vast capability for social and organic industry, permit himself to adopt the religious, political and industrial institutions of modern civilization, or be permitted by other nations to mingle freely with them as an industrial element. Until the arrival of that time, it would prove an untold calamity to both.

In his cultivation of the soil the Arctic Mongolian, like his Chinese relative, employs the spade and the hoe. These, with his axe of copper, are his chief implements of husbandry, as they were in the pre-glacial ages. His patient labor terraces the mountain and hill sides, which he irrigates from the streams that flow from the melting snows of early summer. The lowlands he devotes to the culture of the various grains—rye, oats and barley—that here grow and mature from the moisture left in the soil by the melting snows of winter. For he lives chiefly outside the rain ring about the pole, and within the rainless zone of the ice belt.

He lives his brief life in a constant warfare with the Titanic forces of extreme heat and cold, light

and darkness, excessive toil during his brief summer, and entire relaxation during the long hibernation of his Arctic winter nights. In winter he robes himself in the skins of the hunt. In summer he needs little else than the robes of nature. During the long winters he has little else to employ his time than to care for his ponies or his poultry, or to while it away in eating, drinking, sleeping or gambling, to which he is passionately devoted.

His poultry consists of the geese and ducks of that region, some of which he has tamed and rendered subservient to his uses. The feathers are wrought into beds and bed covers, or fashioned into garments by the women for the members of the household. Among geese the black is tamed, and of ducks the azure-plumed.

One other domestic animal shares his affections and his solitude during the long intervals of darkness. It is the faithful dog, the universal companion of man in all countries, climes and conditions. This animal he has tamed to catch the rabbit, the mole and the marmot, the last named being troublesome in the grain fields.

As different families of the same Dec-Archy often follow different pursuits, and live on opposite sides of the arable zone, the ponies which are used as beasts of burden by the husbandman, are taken at the coming of winter to their pasture lands on the north side of this belt, where the rains of summer have provided a rich pasturage of rye or barley for the winter provision of these animals. Here each Dec-Archy of persons own a large pasture in common, which is fenced, cultivated and cared for in winter by some of its members.

Various members also of the Dec-Archies in summer devote their time to hunting the beaver, the seal, the rabbit, the reindeer (or elk), the fox, the wolf, etc. Other members of the household are devoted to the pursuit of fishing, or hunting the wild fowl that abound in those seas at all seasons. The productions of these and other industries which they follow, are exchanged, so far as necessary, among the households of the Dec-Archy. But these social exchanges are rigidly confined to the various households that form that particular commune. Any outside traffic is conducted in the interest of the whole Commune by some agent selected for that purpose, and who is usually some member of the Council of Ten.

In clearing and fencing their fields and pastures they have a curious method of getting rid of the very large trees. These they burn down by fires kindled at their base. These are again burned into convenient lengths by smaller logs laid crosswise, when they are either burned up or split into rails for fencing.

In this manner have these singular people lived, loved and labored through the long bright days, and passed the longer dark nights, during the centuries and decades of centuries that have come and gone since their long incarceration behind the mighty ice barrier that hitherto separates them from the rest of the great family of man.

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When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	8:03 p. m.
Boston, Mass.	8:23 p. m.
Baltimore, Md.	8:03 p. m.
Burlington, Vt.	8:13 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:13 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:56 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	8:53 p. m.
Columbia, S. C.	2:43 p. m.
Columbus, Ohio	2:33 p. m.
Cape Horn, S. A.	8:43 p. m.
Caracas, Venezuela	8:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:03 p. m.
Detroit, Mich.	2:33 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:13 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	8:13 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:23 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:43 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:13 p. m.
Mobile, Ala.	2:13 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:13 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:33 p. m.
Ottawa, Canada	3:03 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:43 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:33 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:53 p. m.
St. Paul, Minn.	1:53 p. m.
Smithtown, Jamaica	8:36 p. m.
Stoux Falls, Dakota	1:43 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:23 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:03 p. m.
Vera Cruz, Mexico	1:43 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:13 p. m.

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For The World's Advance-Thought.
WHAT IS PRAYER?

A. P. BROWN.

PERCHANCE 'tis not in words, though ranged with studious care,
Or pouring forth in silvery flow of eloquence;
Nor couched in rugged, labored, halting speech,
And spiced with "groans, amens," or shouts of
'Glory, Bless the Lord!, and go on, brother!'
Still less is it the voice of droning priest, repeating words
Mainly because the dial's hands point to the accustomed hour.

Or organ's tones have ceased, or hat been passed,
And so he knoweth not what other thing to do;
And lowest, least of all, is it the choicest, loudest words
Of him who preys upon his fellow man, although it be
By means of law and ancient usage consecrate,
And sanctified by time, bell, book, candle-light
And all the powers of earth or hosts of heaven.

Enough! prayer is a conscious or unconscious state of mind—

Say momentary recognition of the soul's identity with God—
And must be turned to deeds, or made a living thought,
Else it exhales useless in air, like leaking steam,
That noisy wastes itself away and never turns a wheel.

Life of the world! Soul of great Psyche's living soul!
The contemplation I call prayer does but reveal
The linking of my life to Thine in union close;
Defying all analysis to trace the boundary line
Between Divine and human. Dogmatic speech of charlatan
Indeed may say, that is Divine or this is human,
But Psyche, turning in her track to face and scrutinize herself,

Sees but herself, a mystery, a mist, a formless void, or even
Matter's function and result, being played upon brief time
By other matter, and a theme for learned dispute; in any case

A feeble thing, intangible, and seeming sport of fate
And chance and time, a breath from Heaven or what you will;

Yet, when She dreams mind plans, brain wills and body shall.

Jersey City, N. J.

WHAT which we call death is not limited to the physical existence. The spirit also undergoes, at intervals, changes analagous to death of the physical body. Death is a purifying process; and we must continue to die until all the evil has been eliminated from our being; then death will be swallowed up in the victory of the soul triumphant over evil. We are not immortal until we have overcome evil. All that which is "dead" falls to the earth and decays, while true life grows ever upward towards the Light. Mankind are continually rising or growing up from death to life.

PROGRESS.

MATERIAL progress is the offspring of spiritual progress. No sciences, arts, inventions, etc., can come unless the spiritual germs are fructified in the souls of the spiritual humanity. The history of material progress of the age is a correct indicator of its spiritual growth. The fall of nations into barbarism has always been due to their receding more and more from spiritual standards and embracing the grossest materialism. The Spiritualist always sees endless progression, and by spiritual methods helps to evolve it. The materialist views everything as if doomed to annihilation, and always thinks that the apogee of civilization is reached, because he sees nothing beyond the range of his material vision. All Spiritualists know that no matter how far we may have advanced along the road of progression, there are ever grander things to be evolved.

In the true sense there is no Spiritual existence for the materialist, for so long as he is encased in his materialism he can only cognize matter; he has only the physical consciousness. When the materialist dies his consciousness still lives in matter forms, for it is all the life he has grown, and it is all there is of or for him until he can grow some more.

THE expansion of earthly materialism (the base of the trine) separates man from woman; but as they ascend to spirituality (mutual blending) they become the apex or governing power of all beneath them. Thus showing that the ultimate is dependent upon their mutual ascension to a spiritual state of consciousness. Neither the man nor the woman must be exalted above the other, but both must be as one. The curse of the race has been that woman has been separated from man, for their happiness is dependent upon their perfect soul union. Both have been degraded by man seeking to maintain himself in a position as being superior to that of woman; and the maintainance of this unseemly pride has been the cause of all the strife of the ages.

THE highest spiritual power can only act through like power within our own being and to the extent of its unfoldment. The most potent angel cannot save from destruction, on the material plane, if there is nothing within the individual to relate him to the Celestial spheres. We are self-grown and self-saved. We are not independent until we become self-dependent. All the experiences of life are for the purpose of teaching us to be self-dependent. We are the weaker when we rely upon others to do that which we should do ourselves.

FREEDOM from error is the only freedom.

KEY-THOUGHTS.

HEAVEN and hades are focalized thoughts.

MANY are intellectually great, but spiritually ignorant.

GOLD is sham wealth, as error is the counterfeit of the truth.

MATTER displays the degree of the perfection of the spirit, just as the work displays the degree of the worker's skill.

THE involved is infinite; the evolved is finite. We evolve to the outer life as we become involved with the inner life.

THE soul is the key of existence, and when we strike it the whole harmony of being stands revealed.

LOVE is the impelling force that carries us forward on the road of progress; hatred clogs our way and holds us back.

AGE ever strengthens and gives new beauties to truth, while error with increase of age grows more decrepit and feeble.

TO the matter-bound man the earth is the center of the universe; to the Spiritual man it is but an inn on the road of Eternal Progress.

TRUTH is Universal; error is local. Truth is the same to the uttermost bounds of the Universe; error is always divided up into sects that never agree.

TRUTH is like an endless thread that we can weave into a variety of complicated patterns, either beautiful or ugly. Simple in its conception it lends itself to our fancy, and we give our work a variety of high-sounding names, but the truth has not changed, we have only adapted it to our purpose, and used or misused it according to our wisdom or ignorance.

THE law of life is from the invisible to the visible. The Source is hidden, the effect is seen; the Source is Infinite, the effect is finite. To have Faith in the invisible is to be one with the Source of all power; to acknowledge only the visible is to be unprofitable, unfruitful, transient, mortal. The mind is barren that is closed to all save the physical sense.

NOTHING higher can reach us from the spirit side of life than that which is on a level with our thoughts. Saints, if they could foster for a while bad thoughts, would be, while those thoughts dominated them, just as bad as the ones with whom bad thoughts are habitual. We are continually falling from heaven to hades or rising from hades to heaven. Only by continuous efforts of our own will power can we obtain permanency in the Celestial State.

For The World's Advance-Thought.

POET OF MY SOUL.

ALICE ESKEL.

COME to me, as I ascend to you, O Poet of my Soul,
And let our beings blending, love-entwined, commune!
O fill me with your grace, Angelle Seer of Inmost thought!
O fill me with your Truth-impacting Essence that redeems!
Waft melodies of bliss from your supernal home of music!
Sing songs of Soul into mine inner ear, to wing thought upward

To where the All-pervading Good forever reigns supreme!
Poet of my Soul, give forth your inspiration to my mind!
Give forth, that men may see your Truth-Light and turn
from darkness!

Give forth, that songs of rhythmic love may melt the stony-
hearted,
And dissolve all sense-bound lives into Celestial knowledge!
O poet-thoughts, that flow from ideal worlds in living
streams,

Expand all yearning hearts to the sweetness of your Power!

CONSCIOUSNESS.

As all forces are intelligence in essence, and the forces that control our being are continually changing, according to our desires, and the influence upon us of our environment, we are subject to many states of consciousness. The sensitive is a spirit barometer, and records a change of consciousness as faithfully as an ordinary barometer records a change in the weather. Then bodies are instruments upon which the disembodiments or spirits of the forces of intelligence act, but they are the masters or instructors over these by the potency of their own souls, provided they expand and develop their souls. The bodies of the majority of mankind are the sport of the ignorant spirits who have to acquire their experience through contact with matter. Seldom do they find any obstruction to their efforts to infuse their ignorant states of consciousness into the beings of mortals; seldom do they find those in the mortal form who sufficiently understand and cultivate the powers of the soul, to be able to say: "I am master of my being, and only a true and good state of consciousness can abide in me."

In the Universal workshop material bodies are the instruments that the spirit workman is learning to handle. Like the shiftless workman, we may spoil the tool we employ by improper usage and careless handling, or we may keep it always up to the highest standard of perfection. We may be indifferent as to what becomes of it, and allow every passer by to ignorantly handle it, or we may keep it well guarded under lock and key so that it may maintain its useful qualities to the end. While we have a double state of consciousness as an integral part of our being (because the spirit is a dual unity or a combination of feminine-intuitional and masculine-mental states of consciousness), these states of consciousness may be put to sleep and other spiritual beings, or other states of consciousness, may control the body for a longer or shorter period of time. Mr. Alfred Binet, in his book on "Double Consciousness," says: "Psychologists in the last few years have come, by many different ways, to establish the fact that in hysterical patients a plurality of persons exists. The curious observation, for example, of Dr. Ayam of Bordeaux, may be recalled, where a young woman, by the name of Fidelia, manifestly hysterical, presented two suc-

cessive lives in which she possessed neither the same character nor had the same recollections. This observation does not stand alone; there are others recorded, very many in fact, of the same kind, as for instance that of Dr. Dufay."

Of late years the displacement, for the time being, of the consciousness of the individual by a foreign state of consciousness is becoming more and more frequent. It is becoming a matter of everyday occurrence in our cities for individuals to disappear for days, weeks and months, from their homes and business, who come to themselves in distant places, and who have no recollection of what had taken place since their departure.

That the body is not the real individual, and that it can be made subject to many states of consciousness, is proved by these instances, and that of mediumistic instruments where any number of intelligences can speak and act through the same physical organism.

For the growth and safety of our being it is necessary we continually cultivate individuality (not selfishness) in order that we may not be acted upon by ignorant, undeveloped spirits either in or out of the mortal body. If we strive always to entertain the best state of consciousness possible, we shall become more and more individualized, or masters of ourselves.

THE serpent that tempted Eve was said to be a living one; but the modern serpent that tempts men and women is made of gold. The ancient serpent tempted Eve with fruit, one of nature's highest gifts, but the modern serpent tempts with mineral, the lowest in the scale of evolution. When Adam and Eve fell they did so ignorant of the consequences, for they did not know good and evil, but the modern fall is done with full knowledge of the consequences.

WE cannot realize that the boundless universe is ours until we become universal in our sympathies; and we cannot be so unless we see that all are partakers of this inheritance, and have equal rights in property and ideas with ourselves. Neither the monopolizer of ideas nor material wealth comprehends universality, for the former would restrict all intellectual power to his individual mind, and the latter would restrict all material riches to his person.

ALL ideas—past, present and future—live in the Universe. Thought transference is the eternal mission of life. Matter, Spirit and Soul are but different states of the focalization of ideas. The secret of attaining the highest power is in the assimilation and concentration of the purest ideas. True nobility and power can be obtained in no other way. We cannot make power; we can only make the best conditions for the utilization of power.

In the progress of being, material life and spiritual life are the alternating night and day of existence.

DOUBLE CONSCIOUSNESS.

EVERY one has a double consciousness, the reasoning consciousness and the intuitional consciousness. Each lobe of the brain has a separate consciousness, just as the two eyes have separate vision. The reasoning lobe of the brain is usually most active in man, and the intuitional lobe in woman. If the individual would cultivate equally each lobe of the brain it would be possible to exercise this double consciousness at the same time. For instance, it would be possible to read and write at the same time, etc.

Mr. Alfred Binet, in his work on "Double Consciousness," scientifically proves the existence of double consciousness by a number of experiments and observations made upon persons. Things that the intellect of the subject was totally ignorant of were sensed by the intuition. In many he found the intuitional consciousness dormant, but in others it was so very marked as to leave no doubt of there being two separate states of consciousness within the individual.

THE dread of darkness that is peculiar to some extreme sensitives has its foundation in the fact that the dark magnetic curtain that covers the earth after the sun disappears is the atmosphere in which the spirits of evil mostly operate. These are allies of the wrong-doer and the criminal. It is this repelling atmosphere of evil that causes the very unpleasant sensations that sensitives feel in the darkness.

WE cannot have greatness in the true sense thrust upon us. The earth is great because it has accreted to itself through long periods of time many small atoms. A great man is made up of an aggregation of many duties nobly performed. To be great in a worldly sense means mostly to be great through the efforts of others; but true greatness can only come through our own exertions.

INHARMONY attacks the weakest parts of the spiritual nature, as disease attacks the weakest organs of the body. Man's worst traits are therefore intensified in ratio to his allowing himself to be dominated by inharmony; and also are his best traits intensified in ratio to his allowing himself to be dominated by harmony.

THE spiritual realm is the realm of ideas. We are in continual communication with that world when we are receiving ideas. All ideas are spirits seeking expression through matter. The difference between Spiritualists and non-Spiritualists is, that one communes consciously with spirits and the other unconsciously.

WE intuitively perceive what is involved; we intellectually cognize what is evolved. Immortality belongs to the involved realm; mortality to that which is evolved. The immortal and mortal are from different points of view.

For The World's Advance-Thought.

ANN LEE.

A. G. HOLLISTER.

(Continued).

THAT man is fallen, is proved by his abominable works of darkness, which he tries to conceal from the knowledge of his more upright comrades, that he be not despised in the sight of his fellows for his baseness. That he is lost from God, is proved by his ignorance of God, and of any way which commends itself to his best reason, as the true way to regain his lost birthright.

All stories about Ann living unhappily with her husband, on any other ground than her conscientious scruples, are entirely imaginary. She said that her husband would have gone through fire and water for her sake, if she would only continue to live with him in the flesh; but that she could not do. So strong was the power that attended her, in favor of a pure life, that he became her professed disciple for a number of years, and came to America with her. But after she had used up all her earnings in New York City, in nursing him back to health from a fit of sickness, he abandoned her because she would not and could not conscientiously return to their former way of living, though she promised to do all she could for his happiness and comfort, on condition that he would return to obedience to his own faith and sense of duty. We have not heard that they ever met again.

They arrived in this country Aug. 6th, 1774, when she was in the thirty-eighth year of her age, and fourteen years after she began her spiritual travail. They left England because the ignorance and prejudice of the people there prevented her testimony from spreading. Persecution had ceased about four years. They were directed by revelation to come to this country, and were told that the people would receive their testimony. The work died out in England, after Ann's departure, which shows that the inspirational life of the movement, at that time, centered in her; for in America, through her labors and persistency, it has greatly extended and continued over one hundred years to the present time, and has strong vitality in it yet.

After coming to America, having to rely upon the labor of their hands for support, they were scattered here and there wherever they could find employment; while John Hocknell, whose means had enabled them to emigrate, returned to England to sell his property and bring over his family. When he arrived again in America the little band gathered and settled on a tract seven miles northwest of Albany, New York, then a dense wilderness, now called Watervliet.

Here they worshiped God, unmolested by those without, and toiled industriously three years and a half, clearing land, building houses, laying in stores of provision, and anxiously awaited the predicted increase. The anticipation was so keen, and hope ran so high, as to cause the delay to seem long and disappointing, and all but Mother Ann lost courage and feared that the promises made to them would never be realized. But Mother's confidence never seemed to waver in the darkest hours of depression and trial. On the contrary, hers was

like a fountain from whose overflow others were revived and replenished with courage and comfort, when their own resources were exhausted. This gift of hers was the fruit of deep suffering in spirit and fervent labor of soul. Before she left the visible form she testified: "If there is anything in me that is not of God, I do not know it." Can we not behold in her the power of God, the All-Good, operating through human will?

For The World's Advance-Thought.

MESSIAHS.

HAMILTON DE GRAW.

NOTHING is more indicative of the culmination of the old and the ushering in of the New Dispensation, that is about to unfold to the world higher spiritual revelations and possibilities of growth, than the Messianic Movement that is simultaneously affecting sensitives in different parts of the country. Drawn from the orbit of normal conditions, the erratic movements of those impressible minds puzzle the exoteric understanding of the masses, and the too common conclusion is arrived at, viz: insanity. Preceding the expected Messiah, in all ages, a period of intense unrest and disappointment has pervaded the minds of mankind. Dissatisfaction with present social, religious and political conditions was prevalent. The expected Messiah was to right those wrongs and bring out of chaotic conditions order. The present essay is to dwell more particularly upon the one that directly preceded the present expected Messianic advent, viz., the "mission" and revelations of Ann Lee—"Mother," as her followers are pleased to speak and think of her. All the revelations that have come to man in the order of the Messiah have heretofore been masculine. One very important object of her was to unfold the sublime and eternal truth of the Motherhood of God, and with what faithfulness she labored to give to the world evidence of the truth of her mission the present awakened thought of the world can testify.

Beginning to realize the truth of the Divine Motherhood, the feminine principle is asserting itself in efforts for the emancipation of women from the thralldom in which ages of one-sided teaching have bound her. Like a mathematical problem, easy after solution, so the truth of the Heavenly Parentage is dawning upon the race.

Through intense suffering of both body and soul she traveled out and above the environments that surround the ordinary mortals, and became one of the world's Messiahs, adepts in the esoteric science of spiritual things.

She asserted her right to enter the inner temple, the holy of holies, and there commune with the Divine, and was to any man that dare to deny her that right, as the career of her former husband, after his rejection of the revelation of God through her, can testify! The question will be propounded, who was Ann Lee? She was the founder of the order of Shaker Communists, that have flourished for the last century in the United States.

But the founding of a sect is a small matter when compared with the far-reaching results of her complete mission. "Creeds, empires, systems, rot with age," like scaffolding to a building, it is necessary

to remove them on the completion of the structure. At the time of the great tidal wave of spiritual baptism that visited our societies prior to the advent of Modern Spiritualism, she said, through one of the inspired media, that her mission would directly be closed and cease with her people, that she would go where she was not known or wanted.

In all ages the higher revelations have first come to illuminated souls, that, far in advance of the body of the race, stand as an advance-guard, and many times a forlorn hope, who "take into their breasts the sheaf of hostile spears and break a path for the oppressed." Such constitute the Messiahs of their time and race, and such was Ann Lee. Her testimony, so little understood one hundred years ago by only a chosen few of her direct followers, now through the evolution of soul, is being accepted in its fullness or in part (according to development) by more than the organized body of her immediate followers. For those earth-blinded souls who, looking only at externalities, we have pity, when they call on us to recede a little from the high standard planted by our leader for the sake of making accessions to our numbers. We are certain that should Mother Ann Lee come to earth-life again she would not teach a doctrine less pure than the one that she left as a pattern and guide.

As the on-rolling ages unfold to human perception higher and more exalted thought, Ann Lee, enrolled among the illuminated Saviors of the race, will hold the position of Mother in the New Dispensation, already dawning for the redemption of mankind. San Yea, N. Y.

IT is high time that all people who call themselves Spiritualists, should be spiritually minded. It is only in the light of soul growth that our sublime philosophy is appreciated. We may sit down on the earth-plane to the end of our days, and wonder and speculate upon this or that phase of phenomena, and never grow spiritual by the process. It is only in spiritual unfoldment that we either receive benefit ourselves, or confer it upon others. When we ascend to higher conditions, we attract others of like inspirations to follow us, and thus we are doubly blessed, as we are made a blessing to them. Under the warm sunshine of reciprocal love, spiritual growth is realized, and latent spiritual powers are developed. As our love for truth increases our capacity to comprehend it is enlarged. Great souls are never characterized by pomposity, arrogance or assumption. They are great, as they grow in the love, and knowledge, and practice of the Truth. "To be spiritually minded is life and peace." To dwell amid the sensuous, material environments of the flesh is to starve our spiritual natures, and inflict a serious injury upon our higher, better, nobler selves. Nothing is more needed among Spiritualists than spirituality. Wrangling and all inharmonies are on the sensuous plane. As we arise to a cognition of the glorious, yet practical elements of our philosophy, the clouds lift and the mists are rolled away. Then, heart beats responsive to heart, and mortals and angel loved ones meet in delightful, soul-expanding fellowship.—*Carrier Dove.*

[Extracts from a sermon by Rev. T. L. Elliot, Pastor of the First Unitarian Society, Portland, Oregon].

THE GRACE OF GOD.

"As every man hath received the gift, even so minister the same one to another; as good stewards of the manifold grace of God." I Peter, IV: 10.

ONCE more, my friends, I take up the theme pursued through two previous Sunday mornings: We had first, the Grace of God considered as a Universal Law—meaning by this His continual outpouring of Creative Providence in Nature, Society, Home, and the Individual experience. Secondly, we spoke of the Grace of God as Pardon-ing Mercy, merciful, restoring Grace to the broken-hearted, the discouraged, the self-accusing, the oppressed, the struggler with besetting weakness. We saw that the heart of God's Grace to erring, sinful man, is the revelation that comes to him when he is profoundly moved by conviction and penitence, the revelation that the Infinite Father accepts us not for what we are, but for what we mean to be. This day—which as nearest Christmas especially recalls for us a gift of blessed memory—let us speak of the Grace of God in Jesus Christ, and in humanity as typified in his experience. I do not wish to enter upon any difficult question of Christology. There is indeed the proper time for that, and so far from underrating the discussion of the essential nature of Jesus, and the essential nature of his work, I deem that discussion of the greatest importance; and think that upon its right solution depends, to a large degree, the question whether organized Christianity is to suffer a permanent arrest of growth or leap to the full power and prophecy enshrined in His name. But let us assume that the Grace of God in Christ means above everything else the truth that the giving spirit and the forgiving spirit of God may be incarnated in every human heart and life; that the Christian life is a life like God's, and like Christ's, because his life was like God's, illustrating to the full that in and through the human experience of loving service God's nature is expressed and made known.

It is because of the revelation of God's love, in his own heart and life, that Jesus becomes the Light of the World. It is the like revelation that causes Christians to become the light of the world, fulfilling the words, "Ye are the light of the world; a city set on a hill cannot be hid."

If selfishness is sin,—and is not that the root of every sin, whatever form of evil it takes on?—then *unselfishness is salvation*: and to be unselfish is to be Christ-like.

Jesus' grace was the giving of himself; and that is the grace of any living in his likeness—the grace that Paul noted when he said in respect of a certain action of the Macedonian churches, "for according to their power they gave of their own accord, beseeching me with much entreaty, but first they gave their own selves to the Lord, and to us, by the word of God." That describes the total self-surrender, completing the circle of grace.

On the one part, God gives Himself to the world a free gift, and we read off the gift in the Universal Providence of Law, and in the experiences of the living soul; on the other hand, the soul that

awakens fully to the Grace of God, gives itself to God, grace for grace, and gives itself to other souls, believing that it is even "more blessed to give and forgive than to receive and be forgiven."

The beauty and fragrance of an act of grace is, that it seems to be done as a matter of course and of ease and out of one's very nature—just as a mountain-fed spring cannot choose but flow. Do you not know of such givings? where some one has done for you what is really an inestimable service, without the shadow of a suggestion that it is to be accounted a debt or held by the giver as a kind of pride, a thing to be insidiously boasted about?—nor was it performed even as a cold duty. There are a hundred travesties of grace; a hundred ways in which a service may outwardly be done by one human being to another, in an imperfect spirit. Every one of them, indeed, may contain a certain measure of good, or prophecy of good; but every one of them may contain, in varying shades, the self-asserting spirit, a touch of pride, or patronage; or "I do this because it is becoming to me," or "because it is my duty," or "because I myself have received benefits." A little tainting spot of some such kind will take the action out from the Kingdom of Grace, and mark it far away from comparison with Christ's Grace and God's Grace. Does not the offensiveness of many an act of giving lie in the fact that the giver did not first give himself? He gave, and perhaps gave time, money, personal ease and comfort in order to perform the benefit; but the beauty and fragrance of grace were absent, because the giver is hunting around to be "appreciated" for all this; some subtle pride and selfhood hang to the action—a kind of business tag to go with it, as thrifty merchants tie on to remind others where the parcel came from. Have you ever, as you did a kind thing, caught yourself taking pleasure in the prospect of bringing in the fact incidentally when you are next talking with some neighbor or friend? Let us not think of such subtle self-plumings as the mark of absolute evil; for the more one studies real experiences of souls the more evident it is that there are progressive stages of moral and spiritual growth; that selfishness is natural, and self-caring is an early and continuing ordinance of nature, and a real stage in the development of body and mind. But the same deep study of human nature will lead us to recognize that the selfish nature is meant to be outgrown, and the stages of that outgrowing are innumerable.

There are thousands of hired servants of the Kingdom of God. These are the respectable moralists, the conventional levels, the servants of forms and creeds, the servants of religious pride or philanthropy, and, going higher, the servants of duty,—souls under law—to whom right doing is a kind of yoke, and their salvation is the great transaction, and an object of sacrifice. These are all stages from the animal towards the spiritual.

The pride of goodness, the pride of being of service to others, is one of the last things of the natural man, clinging after all others have let go.

I have spoken of it and of all these subordinate stages, because they only become subordinate—

may we not say unworthy—by contrast with the heart and life of Grace; for there is another kind of service so rendered that there is complete self-surrender in it. I mean that the service and not the server becomes the supreme thing. There is a completeness of the giving; the something that set the gift free; the quality of love, which is greater than any special service. It is the "first they gave their own selves," spirit. With such a gift there goes no self-assertion, no acted consciousness of superiority, because none is felt; and no reward is sought or looked for. Such thoughts are lost, in the greater spirit that has seized the man who is serving. It is the Kingdom of Grace; it is a rising into the spirit of Christ, and a sharing of the nature of God, whose manifold grace has this highest of all power, that the same grace at last is kindled in human souls. It was so kindled in Christ's soul: and Christianity will be an undying power so long as it is a history of Grace in human hearts, and grace from human lives; a story of men's giving their own selves; a story of a service in which self surrender is the law; a story of Love: that grace which is more than tongues, knowledge, prophecies, philanthropies, forms or creeds, and includes hope and faith and immortality.

Is it not remarkable, beyond any wisdom of this world's prophesyings, that the purest grace of human giving has often flowed out from the lives of sorely tried men or women? souls stricken and afflicted, bruised and broken hearts? If you will seek out for me, to-day, that person of your round of friendships whose life is a ministry to others, in the finest sense, one who gives himself to others, and with every giving goes an unconscious self surrender, I dare affirm of that friend that he or she has been a chief of sufferers—one marred and oppressed, one of sorrows and acquainted with grief. Where will you ever find gentleness and majesty, helpfulness and companionship, goodness, that irresistibly attracts you to a confession of your unworthiness, and a holy calm, which wins from you with sobbing suddenness, your bosom's darling sin or mortifying defeat, except in one "who, in that he hath suffered, is able to comfort and lift his brethren?" The Grace of Christ was so, and, in a real measure, the grace of any life that follows him is a revelation through sorrow or pain or conquest of mortal sin or the sense of God's Infinite grace to individual unworthiness, which is converted into the heartfelt consecration of a self-rendering service to others.

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The mention of great philanthropies leads me to say, that, in our whole complex social fabric, when amid so wonderful progress so much friction and wrong are developing, the world's great need is, that everywhere men and women who realize the wrongs and oppressions shall first *give themselves* to their solution, their relief. They never will be solved except by souls born of grace. Philanthropy is a great word, and justice also, but they are often abused, and institutions—things of worldly pride, or bribes through which men stave off conscience—take the place of the great Grace of Christ. How

often money or time is given to them in a kind of blackmail spirit or spirit of pretension? How often officialism poisons charity—as Pharisaism embitters religion—to the outcasts? or home profaned by idolatries of sense? or business by the traditions that are hellish in their disregard of human pity and helpfulness? O! for the Grace of Christ, a birth of more transcendent beauty than ever was woven by legends of star-following magil and angel-haunted mangers! a birth into human souls! a regeneration of the heart! Come blessed Christ Spirit, whether in pangs of sorrow and self-mortification, or out of the very pain of our overburdened joys! Come to bestow on us that grace which shall resemble the manifold Grace of God!—the grace of self-surrendering service in every walk and way, work or strength, giving or forgiving, of our mortal-immortal lives!

A NEW SCHOOL of moral culture has been organized in Portland, denominated the "Society of Theophilanthropists." Its object, as its name implies, is to seek and prove the principles upon which may be founded a science of life. "The nations are full of empirics in this the grandest of all fields of thought," said one of the founders of the new society, "and what if we are no more? Can anything but good come from aspiring for the better?" Though not exclusive in character, the controversial spirit is carefully guarded against in the meetings of the Theophilanthropists, the assumption being that expressions of error will do no harm when the discovery of truth is the object, and that truth needs no special advocacy."—*Daily Oregonian, Portland, January 8.*

WE regret to announce that with the December number "Psyche" of London suspends for a time its publication. It gave voice to a high order of spirituality; the lofty sentiments expressed by its inspired editor will live and grow. The publication of a magazine such as "Psyche" has been worth more to the world—even though its life was brief—than all the great journals on a lower plane of thought with their immense circulation. It has sown good seeds that will add abundantly to the Celestial harvest. Mr. Chainey goes to Jerusalem to interpret "the Secret Doctrine of both the Soul and the Book." May success attend his mission.

ALL who keep the run of the labor movement have watched with great interest the proceedings in Australia. Whether or not Government ownership of railways, etc., will help the working classes is one of the questions, but it may be regarded as part of their policy. At any rate, the Government in Australia owns the railways, the eight-hour day is established by law, wages are high, and there has seemed to be good promise in many ways for all classes of working people.—*Saturday Evening Spectator.*

THAT which does not make an impression upon our minds has no existence for us in the state of development. Everything must first be cognized as a material form before we can give it material shape.

A GOOD MAN TRANSLATED.

To The Editors of The World's Advance-Thought.

ON the 27th ult., at 1:40 p.m., Elder Giles B. Avery, at Mt. Lebanon, N. Y., passed into the incorruptible. He was in the ministry of the whole Shaker Order, composed of seventeen societies, all in the United States. This general ministry is composed of four persons—two males and two females. Elder Daniel Boler, in his 87th year, (the deceased Elder, Giles B. Avery, was in his 76th year), Eldress Ann Taylor, aged 79, and Eldress Harriet Bullard, aged 65, are the remaining general ministers.

Elder Giles was one of the most gifted brothers in the Shaker Order. He was prominent in both the temporal and spiritual affairs of the order. For thirty years he had been associated with Elder Daniel, and, though second in the ministry, the chief burden rested upon his shoulders. He was a skillful mechanic, and could turn his hand to anything needed, and act efficiently in every department of useful work, from tailoring to house-building, from horticulture to the management of all kinds of machinery. Intellectually, he had no peer in the Order as a writer and orator; spiritually, he was a medium of a high order, being in the different phases through which the Shaker Church has passed. As a religionist, judged by his works as by his moral and spiritual character, Elder Giles B. Avery was unique. As it is recorded of Father James Whittaker, whom Mother Ann brought up from early childhood, and educated religiously, protecting him so effectually from sin that he knew no sexual defilement, so was it with Elder Giles B. Avery. He was pure as Jesus was pure, in that respect. Will modern mothers and ministers, of all denominations, hear, and bear to hear? Or is the above "too plain English" for popular, fashionable, Gentile Christianity?

Giles B. Avery came into the Shaker Order in 1817 when two years of age. F. W. EVANS.
Mount Lebanon, N. Y.

WE cannot rely upon the ideas we get when in an inharmonious state of mind. Inharmony is the essence of error. An inharmonious individual cannot be a reformer. Inharmony and reform are contradictory terms. A true reformer is related by the harmony of his being with the realm of Truth, and inharmony cuts off his power from that supernal source.

If all the "Reformers" in the world would spend as much time, and labor as hard, to cure the ills in themselves as they do to cure others, it would not take very long to reform the world.

On the physical plane man kills the savage beast, but on the Celestial plane he will be able to tame the savage nature in the wild beast without destroying the body.

It is only those who have never planted any good seeds in the minds of "depraved humanity" who insist that no good can come out of them.

GOODNESS is the only equalizer of men; inequality comes from selfishness and kindred evils.

THE SPIRIT OF RIGHT.

To the Editors of The World's Advance Thought.

I AM reading up the back numbers of The World's Advance-Thought, and the Universal Republic, and am in full sympathy with the great work you are accomplishing towards bringing around peace among all peoples, and Soul-Communion over the world; in installing the spiritual or supreme over the material, I fear, however, that you will not be in accord with me in my fealty to the Bible and the Divinity of Jesus Christ. The spiritualistic papers, so-called, regard me as worse than the Orthodox. I care not, and can stand as firm under "spiritualistic" assaults as I did when the profane papers blew a journalistic hurricane around my ears. Like my great namesake, "So help me God, I cannot do otherwise." I stand by the Celestial messages I receive; else I am at sea, in a yawl-boat, with no oar or rudder.

I am not yet fully in possession of your views—judging only by hints thrown out here and there. Perhaps I will know better when I get through these numbers. But if we differ it need not prevent my warm sympathy in your revolutionary work for the benefit of humanity, nor need it diminish your appreciation of my integrity.

Your paper stands alone in the world. It is indeed in advance of all. It marches out in front. It is the advance guard. If the nations will follow, then peace on earth and joy in heaven! So may it be. Selah.

We can, nevertheless, walk hand-in-hand and shoulder-to-shoulder in the work of inducing the children of men to sink the mundane and material and elevate the spiritual, and in assisting Peace to spread her white wings over the globe and in inducing a oneness of communion with the Divine amongst all tongues and kindreds.

Thine, in verity, LUTHER R. MARSH.
Middleton, N. J.

LUTHER R. MARSH has sent us his "Glimpses in the Upper Spheres," consisting of "conversations with the chief characters of the bible," held by Mr. Marsh through the medial powers of Clarisa J. Huyler. The communications bear evidence that the characters communicating are on a high spiritual plane. A spirit of deep reverence generally pervades the work, and the style, upon the whole, is imposingly and assuringly simple. The critic in the spiritualistic ranks should consider, before charging over-credulity on the part of the complier of this book, that the more natural the evidences of spirit communion the less spiritual they are. We have heretofore had too many materialistic spirit communications, too many materialistic channels of communication, too many materialistic advocates of immortality.

WHEN labor is degraded idleness is exalted. The tramp who will not work is the natural outcome of the aristocrat who despises labor. The only difference between the two is a distinction of clothes and surroundings. Spiritually they belong to the same class, and, like all people who have the same evil traits in common, they look upon each other with contempt and hatred.

For The World's Advance-Thought.

THE WISDOM-RELIGION NOT AN ESOTERIC DOCTRINE.

MARY EVEREST BOOLE.

THE new school of Theosophy is creating such confusion in the popular mind between the Wisdom-Religion of Ancient Asia and the doctrines of some Indian sect or college, that it is high time the truth should be told. For, among those to whom the Wisdom-Religion, if they knew its tenets, would prove an inexhaustible source of delight, some, in the hopes of learning it, join some esoteric body or sect, which they soon leave, disappointed; while others are deterred from seeking it at all by unwillingness to join such sects. And this is a pity, for the Wisdom-Religion is a perfectly straightforward and simple science; it is related to esoteric secrets, much in the same way as knowledge of the laws of muscular development is related to the practices by which acrobats and dancing-masters induce special kinds of flexibility. The latter (the special practices) may be the secrets of a clique; the former never can be so, for knowledge of law is the common birthright of all who care to learn.

It is, of course, conceivable that some college may have taught, at the same time, both the Wisdom-Religion and certain esoteric secrets; though even that is unlikely, for nothing more effectually deadens interest in esoteric doctrines than does the practice of the Wisdom-Religion. It is far more probable that some college, which had lost the Wisdom after possessing it retained the name, and applied it to some secret of more or less value. It would seem, too, that symbols once used for teaching the Wisdom-Religion were afterwards employed for other purposes, some of which may have been of an esoteric nature. However that may be, this much is certain: the Wisdom-Religion itself is a secret only from that enormous majority of mankind who prefer not to know it. Those who know it are willing enough to explain it to whoever asks them—so much of it as can be explained in words, which is little. It is learned, chiefly, by practice. And what can be said about it is in fact so simple and monotonous as to be found very uninteresting except by those who practice it. It teaches the main laws of action and development of the faculty by means of which man receives new Truth; and its principal proposition may be stated, in modern terminology, thus: Man is an animal so constructed that he receives an accession of mental force when he returns to the thought of unity after attention to contrast. For instance, if a man, immediately after carefully weeding his field, (which of course involves giving his attention to points of contrast between his crop and the weeds), spends a few minutes in meditating on properties common to all plants, he thus performs an act of the Wisdom-Religion; and does more to fertilize his brain than if he had read many pages of science or philosophy. This kind of alternation is exactly what the common-place man dislikes; if his livelihood depends on the destruction of weeds, he prefers to nurse a hazy and unphilosophical feeling that they are not worth considering, because "only weeds,"

and, in fact, somehow organically different from and inferior to the plant which he cultivates. The hunter who thanks his Manitou for sending prey into his hands and for delivering him from the paw of the lion and the bear, is merely conforming to the dictates of ordinary religion; but if, while his soul is still warm with the sense of his own escape, he reflects that the lions hunting for their prey seek their meat from the same Great Power which, on this occasion, has frustrated their desire, he is performing an act of the Wisdom-Religion. This is precisely what the majority of hunters are too lazy, mentally, to do.

It must be observed that no amount of mere abstract philosophic meditation on the unity of plant-life or the similarity of animal needs (or of any other entity which contains within itself the material for potential contrast) confers the benefits attaching to the practice of the Wisdom-Religion; these benefits are the reward of such meditation only when it is an act of reunion after a mental act of contrast—of homage to the great principle of contradiction.

It may be asked on which side the Wisdom Religion gives its verdict, in the great controversy between Materialism and Spiritualism. According to the former, the brain is a machine which merely transmits into intellectual and emotional force those coarser forces derived from food, air, and other physical sources. Spiritualists believe, on the contrary, that the brain receives part, at least, of its force directly from a spiritual source. The Wisdom-Religion makes no statement on that point; it declares only that alternation of contrast with synthesis is the normal action of the human thinking-machine, and the condition under which it performs its proper function, whatever that may be. But nearly all those who systematically conduct their mental life in accordance with the dictates of the Wisdom-Religion are irresistibly led by experience to the belief that part of their force is derived from some source other than those known as material.

It has been shown that the peculiar mathematical formula in which the Wisdom-Religion has revealed itself in these latter days is not the expression of any abstract or necessary Truth, but a statement about the working of the thinking-machinery, by means of which man comes in contact with Truth. It is possible to conceive that the Law might have been different, that there might be creatures who receive Truth by some other process than that of re-uniting contrasted elements; but sex-law is there to remind us how much older than the creation of man, how much wider-reaching than the human intelligence, is the sway of that Adonai-Force which incarnates at the contact of contrasted polars. Flowers obey the Adonai-Law; and even the most elementary leaf-forms are evolved in accordance with it. Creation manifests it everywhere, and he who diligently practices the Wisdom-Religion is brought to feel that his soul is not imprisoned in a mere material brain, the slave of an arbitrary law, but is the child of the Law-Giver; free to call Him Father on the sole condition of trying to think as that Father thinks; and,

on that condition, heir of his creative power, and able to evolve for its own use a habitation suited to its needs, a brain which works in conformity with His modes of working.

Books written by followers of the Wisdom-Religion are, for the most part, unintelligible to outsiders. The latter, however, not infrequently contrive to misunderstand the books, and gather from their philosophic calm an impression of moral indifference and of heartless selfishness. We do not care to refute accusations made by such readers. Our religion has always been an object of fear and hatred, and therefore of slander, to idolaters of systems, whether religious, ethical, or spiritualistic. Each such system consecrates some special code as being in itself good, and condemns as impure or diseased whatever impulses are contrary to that code; whereas in the Wisdom-Religion ethical ideas are treated as valuable chiefly because they create antithesis to natural impulse, and thus set up that action of contradiction in which consists the truest life of man. For instance, an abnormal craving for alcohol is, in the eyes of moralists, a curse; whereas the true student of the Wisdom-Religion thinks of it as an opportunity for moral struggle and for strenuous acts of Faith; he knows that, in whatever way the struggle may end, something will have been gained by its taking place. He believes that his abnormal craving is the result of his ancestors having been addicted to the worship of the Wine God, and the practice of (what used to be considered) the "duties" of a cordial hospitality; and reflects that their mistaken ideas of duty were as sacred and as much a part of the spiritual education of Humanity as are some of the ideas most in favor in our own more sober days. He knows, too, that the practices now insisted on as religious and moral are, in their turn, preparing a legacy of bitter but wholesome struggle for a future generation. In every department of the field of ethics, the Wisdom-Religion is the great iconoclast, the merciless and imperturbable destroyer of settled convictions; and the idolater of system always supposes that its impartial belief in antithesis necessarily implies moral indifference. As one of our great masters used often to say, an idolatrous multitude can be brought to condone any heresy or to forgive any crime; the one thing which it never tolerates is Faith. We are not concerned to defend our religion from the attacks of those who prefer superstition to faith and random accusations to careful inquiry. Nothing that is said about it can prevent the fact that the practice of it confers a peculiar and enduring force; and those for whom it has become a habitual exercise trust far more in the survival of the fittest and the ultimate predominance of the brains most saturated with spiritual energy than in arguments addressed to contemporary opponents. If we tell our priceless secret freely to whosoever asks us, that is surely as much as we can be expected to do; it is no part of our duty to force it on those who prefer to consider it valueless. But, for the encouragement of any novice who may be really anxious to know towards what moral goal he is being led, we quote the following extracts from

the letters of one of our greatest living masters to the present writer:

Extract I. "The possibility is arising of the apotheosis of Judaism. * * * But where shall we find the counterpart of Judaism, the destroyer of idolatry and the return to Unity! When will the Jews, sunk as they now are in the lowest mammon-idolatry, realize that the outcast Ishmael is to be their restorer?"

Extract II. "What a relief to think that this vile hull will be changed! It is a terribly mournful thought to think of the possibility of my meeting my true counterpart, that is to be my counterpart hereafter, in some den of infamy, perhaps, or in such woeful condition of circumstance as might strike me dumb for my selfishness to my fellow-creatures. You may be sure I look with a quite other view on my fellow-creatures than what is prompted by the teaching of the day. Consider that what are called outcasts are part owners of the same spirit, trembling with sympathy, if but an ear could hear them or heart respond."

WHENEVER you begin to think "a man's a man for a' that," though he may be a criminal, then you will be getting at his complaint. And then prisons, instead of being purgatories on earth, will be turned into factories for the benefit of criminals, morally and physically, affording useful employment for the prisoners. By factories I do not mean the system of contracts that are now in vogue for the employment of prisoners, that grind them down far worse than the drunken, gambling slave owner ever ground down his slaves. That is one system I would like to see swept out of the prisons of this country. Because a man is a prisoner of the state, it does not follow that he should be deprived of earning and receiving a just recompense for the labor performed by him; and if a man on entering here received the same as he would on entering a factory on the outside, then he would learn to save, and by thus receiving a fair recompense, it would be of more benefit to him than all the convicts' aid societies in the country. Then those who come to a place of this kind through circumstances of carelessness, instead of being classed as criminals, would have a chance to reform in the true sense of that word, and the old chronic criminals would soon die off.—*Petora in Prison Mirror.*

THE coal kings have declared their annual advance in price, and stated the number of thousands of tons they will allow people to consume this year. There is no other industry in which over-production is so effectually guarded against, or in which under-production means so much misery to the poor, and consequent profit to the rich.—*Boston Herald.*

You may imprison a man, but you cannot handcuff a thought that has once got loose in the world; and the thought is abroad that man should not be master and woman slave.—*H. O. Pentecost.*

INFINITE Power is the combination of all lesser powers.

THE GOLDEN GATE.

BROTHER J. J. OWEN has retired from the editorial management of the "Golden Gate," and has accepted the position of editor and manager of the "San Jose Times," (California). The "Golden Gate" will hereafter appear as a monthly, and will be published and edited by Mattie P. Owen, assisted by Rose L. Bushnell. Quite an amount of property was deeded to the Golden Gate Publishing Company by Mrs. E. S. Sleeper and Lewis Kirtland, to further the cause of Spiritualism through the "Golden Gate," but as the property is not available for present use, to avoid the accumulation of debts this change had to be made; but as soon as the property can be made available the "Golden Gate" will again appear as a weekly.

The "Golden Gate" is one of the brightest lights in the field of spiritual literature, and it is not at all creditable to the Spiritualists of the Pacific Coast and the world that it is not well supported financially. The Spiritualists need to be born out of phenomena into Spiritualism. The good seed Mr. and Mrs. Owen have so faithfully and so generously sown will bear fruit, and they will see their noble efforts for the uplifting of humanity crowned with success. In secular journalism Mr. Owen has been one of the most able and successful editors and publishers, and during his management of the "San Jose Mercury" it was one of the brightest papers in California. He will bring to his new enterprise an added spiritual growth that will enable him to see more clearly the solution of the political, social, financial and other problems that so vex poor humanity. We extend our best wishes to Mr. and Mrs. Owen for their success, and trust that before long we shall again see the "Golden Gate" weekly.

ITS GOOD QUALITIES.

THE good qualities that may be found in Modern Spiritualism can be soon catalogued, but they are not to be despised; for the divine providence of the Lord rules and overrules all things for the good of the race. There is no doubt that in many instances Spiritualism has destroyed Materialism, and made gross sensists into decided believers in the actuality of the spiritual world and the reign of spiritual law. In the second place, it is undoubtedly true that Spiritualism has roused many to intellectual activity. Like many other movements, it has drawn in its wake active minds that have received their first impulses to mental development through curiosity respecting seances and trance lectures. Again, it has awakened fresh hope in the breasts of multitudes and led them to look for the dawning of a new and bright morning. And it is doubtless true that it has very generally ministered to moral growth, and saved some from gross and violent insanity. It is never to be forgotten that every system that obtains a foothold in the world, however fraught with danger, is nevertheless a means of saving men from grosser evils than those engendered by itself. Whatever exists is made to serve some great use.—*New-Church Messenger.*

MAN does not know the possibilities of his will power until he has cultivated it.

SOUL-COMMUNION.

To The Editors of The World's Advance-Thought.

IN the festal days of the coming time no day will be held more universally sacred than Soul-Communion Day, on the 27th of each month. Then we will see a world, united in the bonds of Universal Fraternity and Peace, rest from its labors and all together will seek the Universal Power of Celestial Harmony; all will unite in celebrating the birth-day of the advent of Celestial Liberty upon earth. It will be a day in which the "Peace of God" shall brood over the earth as a tangible, living atmosphere, that will intoxicate hearts with love and make men do deeds of heroism and unselfishness as commonly as now they do the reverse.

SARA COMSTOCK.

For The World's Advance-Thought.

STRAY WISDOM.

SAMUEL BLODGETT.

THE errors into which we were born and educated become a part of us, but they are foreign growths like warts, tumors and cancers, marring our symmetry and beauty, undermining our spiritual health, and endangering the higher life. But as they cannot be cured without pain, people generally choose to cling to them, rather than suffer in their removal. And to apply the caustic of logic to them without consent incites anger, hate and persecution.

GOVERNMENT should regulate the profits and limit the degree to be realized in all trade or business transactions where the people suffer from extortion.

SOCIETY has the first right to all property; individuals are allowed possession, not alone for their good, but for the good of the community.

CARE not for material things in a selfish way above thy simple needs; the advanced soul can make no use of them.

THOSE who gamble in bonds, stocks and the necessities of life, are public enemies and should be treated as such.

IN working for any reform keep self out of sight; it is no worse for another to be selfish than for you.

THERE are far more shriveled souls from too great worldly prosperity than from too little.

ENVY not the rich and haughty in their possessions, lest thy soul be dwarfed like theirs.

BEAUTY belongs to all who appreciate it, not alone to the possessor.

THOSE who build factories and railroads where they are needed are public benefactors.

ENCOURAGE enterprise, but discourage rapacity.

THE envious are as small as the misers.

THE law of God never miscarries.

THE physical and mental-spiritual are the opposite poles of the base of the trinity whose apex is Celestial Love. The emergence of the first two into a harmonious union produces the last.

MATTER is not intelligent until it progresses in the scale of being and becomes spiritual.

For The World's Advance-Thought.
"I AND MY FATHER ARE ONE."

A. C. DOANE.

WHO is this "I?" And who is this "Father?" What was the writer alluding to? Who was he talking about? Or what was he talking to? Was he writing a novel? If I should say that the writers of those books or pamphlets that were collected together at the Council of Nice, and compiled by the authority of Constantine into a book, and then by a vote of the councilors called "The Holy Bible," was a novel written by different men on the same subject, many would say, "Crucify him." Such has been the cry all down the ages. Hence, Christ the Savior, or the Light of Truth, has always been crucified or slain, from the beginning of the manifestation of human ignorance, on all planets. Hence, the Christs came to suffer and to be crucified. This is foreordained by the laws of nature. When a soul takes possession of an animal body in the shape of a human baby the animal life is the first to unfold and become active. Cain was the oldest and most active, or he could not have killed Abel. But, as the old adage goes, "every dog has his day," so did Cain; so do all the dog natures in humanity have their day; but remember they are not the part of human nature that is immortal, for the image of God, or good, is the Christ part—not the Cain or animal part that came up through the laws of evolution, for that is merely the life of the house or temple that the soul occupies. Here is where the Christian warfare is between the powers of good and evil, or God and Devil, so-called by the Christian novel writers of those books comprising what is now called the Holy Bible. When the soul in the human, which is the image of God, or Christ—the power of God that makes Christ, or "I and my Father one,—" when that power is cultivated in humanity, and gains the power over the animal nature in the human, then Christ, the power of God, or Good, has established His kingdom on earth, or where once the animal or earthly nature ruled and crucified the Christ or the light of the soul, or the image of God, for God is Light. We gain our angelhood by conquering matter. God, or good, is the sword of the spirit, and our foes are our own evil nature, or animal possessions.

As a mere intellectual being man can know nothing of the past except through traditions and written or printed records, and the future to him is a blank. Only as a spiritual being can he solve mysteries, past, present and future. With all the libraries at his command the mere intellectual man's conceptions of truth are confused; but intellect and intuition acting in harmony, Truth is clearly revealed.

People can make their thought atmosphere pure enough to neutralize all inharmony directed toward them. In this way they can be safe from all harm. Salvation from sin is in the purity and harmony of thought.

SPIRITUALISM is the perception of immortality; Celestialism is immortality.

For The World's Advance-Thought.
SPIRITISM AND SPIRITUALISM.

MOSES HULL.

THE thing generally called Spiritualism is nothing more or less than materialism. Physical phenomena convince the eyes that see and the ears that hear them. Probably through the eyes and ears a few souls may be reached; but the fact that one wishes a continual recurrence of the phenomena shows that the evidence has not reached the spiritual organism.

As Sir Isaac Newton learned the existence of specific gravity by an apple falling on his head, so we should learn the existence of spirit power by its manifestation. As our physical natures were awake and our spiritual natures were asleep, it was necessary that the phenomena should first appeal to that part of us which was awake; hence physical phenomena were needed. But there is no more need of the phenomena for Spiritualists than there is for believers in Newton's theories to spend their time in forming circles under apple trees to see who next will be hit by a falling apple.

I know that as a spiritual being I had an origin; and that I held within my spiritual nature the essence of that from which I sprang. The old Latins used to say. "*Ex nihil nihil git*" (out of nothing nothing comes). That being the case, I, as a spirit, came from the fountain of spirits, and have partaken of all the elements of that from which I sprang. If that is so, I am God; God is me—all the elements of the Deity are wrapped in me. Many of them are latent; if it had not been so I would not have needed external manifestations to have called my attention to the fact. No one lights a tallow candle to see the sun by. Its own light is all that can be endured. So, if our own spiritual potency was manifesting itself, no external phenomena could throw additional light on the subject.

I ought to know my mental existence better than I know anything else in the world. I know that at first hand; I know everything else at second hand. I am conscious of my own existence—my thoughts, my reflections, my aspirations and inspirations. I am conscious that I am not my body; that if I were to lose an arm or a leg it would not in the least effect my individuality. Thus I prove that I exist without this arm or leg. If my hand were cut off and my tongue pulled out I might not be able to manifest my thoughts to others as I do now, but my reason, reflection or judgment would not be in the least impaired. Thus I demonstrate to myself that I am not the physical organism that I use.

My next lesson is to find out that I am positive to the organism; that I am both before and after it; That, as the woodman builds his cabin, so I manufactured this body. As you keep your house in repair or let it run down, as you keep it in order or the reverse, so I, as a spiritual being, should look after the body in which I live.

I want to keep my house clean, but I more want to be clean myself; I would like books and music in my house, but more than I want those do I want knowledge and music in myself. Housekeep-

ing is an art that should not be lost, but the art of keeping ourself right is more to be desired.

When the idea becomes fixed, that we are Infinite Beings, inheriting all the qualities of the Infinite, then, while we may see the utility of exoteric manifestations of spirit power for those who have not ascended these Alps, we will see much more the necessity for older Spiritualists leaving them for children in Spiritualism to play with, while they strive to ascertain their own spiritual power and whereabouts.

MY DEAR MRS. MALLORY: I was sorry to hear Mr. Maguire had found it necessary to withdraw (temporarily at least) his editorial labors from The Companion Papers; he, with you, have done a good work the last five years. It is the teaching of the harmonious morality of the Christ, as well as the Jesus and the Law, that has caused The Companion Papers to stand alone and apart in the literature of this country. Many phases of reform is simply whitewashing; very well in its place, to sweeten the cesspool of temporary requirements, but no use for Eternal. True reform must be by involution as well as evolution; and evolution as well as involution; esoteric as well as exoteric; and exoteric as well as esoteric. Science, Truth (Jesus) is the mediator between God and man for eternal ends. Your teaching has gone to the root in harmony with the requirements of a more intelligent age. All true reform must be founded upon the Lord, the Jesus, and the Christ, properly understood. One separately from the other, will not progress. The body must be refined by the vibrations of the mind; the mind must be introduced or budded into the vibrations of the Christ before it can become cultured and bear the fruit of a Christian life. Our paternal reformer, Parker Pillsbury's remarks in this month's Companion-Papers are fraught with the fruit of the Christ-life; as his labors have been for more than a quarter of a century. If the churches had such men in their pulpits, what a reform we should see; and what progress in Spiritual things; what fruit, instead of leaves; what life where stagnation and death now reigns.

Personally, I consider true usefulness must come from a harmonious guidance from above, as well as from below, whether on the physical, mental, or psychic plane; then our labors will not be in vain. In all my important movements in life, I have been thus led, by the guidance of the higher intuitions, as well as the mental, and physical forces, and have always found them turn out well.

Yours Very Truly,

THOMAS NEMES.

THE state of Celestial Wisdom now unfolding in the world may be compared to the partial opening of the flower where a slight glimpse may be had of the enclosed beauties. By-and-by this Celestial Bud will open fully, and all will partake of its Life-Giving Essence.

If there is any place in the Universe that has not reached a heavenly condition it is the mission of life to make that condition there.

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IS IT RIGHT?

ANOTED pugilist when asked the reason of his following his brutal calling, said there was "big money in it, and anything is legitimate in which there is big money." This expresses the universal sentiment of those who grow rich catering to the vices and weaknesses of humanity, directly or indirectly. The landlord who rents his buildings to those who use them for a vicious purpose, because he gets a high rent, really enters into partnership with the occupants in their nefarious transactions, for he takes a portion of their ill-gotten gains, and thereby, encourages the wrongs he should be, by his position as a respectable citizen, the first to discountenance.

PERFECT happiness for an individual is impossible while anything suffers.

TWO LIVES.

HERE is a language of the soul
That mortals feel, but cannot see,
Which none can fathom or control
Save those who hold the dual key;
And two may touch unplighted hands
And strive to loose that key in vain,
While two that dwell in wedded bands
In awful solitude remain.

O hungry hearts that search through years
For something missed, but never found!
O lips that smile to hide the tears
Of weary lives in fetters bound
To those who fall them in the hour
When soul and eye and lifted palm
Are pleading for some higher power
To guide them to the isles of calm!

They met when life and hope were new,
As rills beside each other run,
And gliding on through grass and dew,
Go singing to the golden sun.
They came together in their course
Without a dream of coming times,
When, crossed by fate's dividing force,
Their paths should lead to separate climes.

They parted on the rocky crest,
No more to meet in faith's embrace:
She drew the cypress to her breast,
And shadows gathered in her face;
He, like the torrent of the height,
Poured out his life on thirsty lands;
To darkened lives he brought delight,
And gave new strength to tired hands.

The world upon his pathway smiled,
Yet in its crowds he walked alone,
For he was Nature's birthright child,
And she baptized him for her own.
To him her ancient hills were young,
He felt her calms above her storms;
Through him her voiceless wonders sung,
And shapeless things took souls and forms.

The secret of the haunted pine,
The midnight's soft and holy hush,
The distant star, the lowly vine,
The strains of mocking-bird and thrush,
The morning on the mountain slope,
The spirit of the ocean side,
The hidden springs of pain and hope,
Touched by his rhyme, were glorified.

He sang of "homo" he never knew;
His bold words made the timid brave;
The rich absorbed his light and dew,
And barely thanked the life that gave;
He lavished all the gifts he had
To cheer his race and make it strong;
And withered joys grew fresh and glad,
Thrilled by the current of his song.

She groped in shade toward the main
Where all the streams of time unite;
He watered many a sunburnt plain,
And blessed the world by day and night;
And, while he wandered, tolled and sang,
With heart of love and voice in tune,
New hopes around his presence sprang,
Like flowers around the feet of June

They move in lines more wide apart
Than strangers who have never met—
One burdened by a troubled heart,
One haunted by a vain regret.
There stands between their life-ways now
A mountain, broad and steep and high;
The drifted snow lies on its brow,
And down its gleus the low winds sigh.

And just below the high divide
I read this lesson—cold as fate,—
"Who wins the wide world for a bride
Should never woo another mate."
And then I hear an undertone
Come floating from the sunset sea,
"Lo here each stream shall find its own,
And all be reconciled in me."

But sweet and clear and pure, and far
Above the ocean's changing calls,
And gentle as the morning star,
This message from the mountain falls:
"The life that peace immortal seeks
Must rise o'er passion's ebb and flow;
For none except the loftiest peaks
Retain their shining crowns of snow."
James G. Clark.

CONVICTS are reflections of criminals high in power.

ONLY A PALLIATIVE.

AFTER reading General Booth's "Darkest England," and treading the mazes of the countless horrors therein depicted, the thoughtful reader cannot help but come to the conclusion that General Booth's remedy, comprehensive as it is, can only be a palliative after all, and not a cure. He proposes to treat the widespread effects of a cancerous disease that permeates through and through the body politic.

It is a terrible fact that our civilization offers a premium to a life of vice. As long as honest workers are defrauded and oppressed, and it is made almost impossible for them to make a living, so long will the more remunerative, but soul-destroying, vices flourish, and continue to reap, in ever-increasing ratio, their deluded victims.

No amount of money and care is thought to be too much to save and protect inanimate property. High salaried policemen, judges, attorneys, etc., are enlisted to defend these goods that are considered by the majority as more precious and sacred almost than life itself. And yet daily unnumbered human beings, in the world's great center, go down to degradation and death for the want of the necessities of life, and scarcely one of all these defenders of property lifts up a hand to save from destruction the lives that a small portion of that property might have redeemed. The living creations are rejected while the inanimate household goods (more intensely worshiped than were the household gods of Egypt and Greece) are exalted above the souls who made them. When the highest rewards shall go to honest labor, instead of as now to the vicious and the idle, there will be but few incentives for so many to embrace a life of vice.

The moral teachings of all the clergymen in the world weigh but little in the minds of the people as long as it is made hard for integrity and uprightness to make a living and the prizes of material life go mainly to the undeserving and vicious.

Christians need to be converted from Christianity to the Christ Spirit; otherwise they will be more completely lost in the burning hades of their lustful, selfish desires than the heathens they so condemn for worshipping idols of gold and wood and stone.

IN answer to the demand of Louis Jennings, M. P., that the large pensions paid to certain members of the English aristocracy, to sustain such titles as "Master of the Hawks," "Master of the Buckhounds," etc., be withdrawn, Mr. Gladstone said that such a demand was to assail "the dignity and splendor of the Crown of Great Britain;" and he might also have added, it assailed the squalor and wretchedness of Great Britain, from whence the money to pay their pensions is coming. The precepts of Jesus to "sell all and give to the poor" is interpreted by such as Mr. Gladstone as if it read sell the poor and give the proceeds to the rich.

Our physical wants increase as we sink into materialism; they decrease as we rise spiritually. Abnormal physical desires produce the hades of mankind.

SUSPICION OR FAITH?

THE object of moral standards is to protect society. And the strongest protection it has is in the natural distrust of the man who has shown himself capable of crime."

Suspicion does not belong to "moral standards," and "natural distrust" does not protect society from the criminal. Distrust of the one who has committed a crime is almost universal, and this is the reason that criminals seldom reform, for suspicion breeds evil and it acts upon the criminals and keeps the evil working in them, while a belief in them would act upon them with opposite effect. We need to cultivate faith in the inherent goodness of our fellow beings. It is the faith of the few in inherent goodness of humanity that prevents the race from destruction; it is this faith that is the cause of progression, that makes each succeeding generation a little better than the last. Faith is strength; distrust is weakness. While faith can remove mountains, distrust causes them to fall and overwhelm us.

THE various conditions of life in which human beings are placed may be likened to different qualities of soil in which plants grow. Bad conditions, like malodorous fertilizers, are often the best for bringing the human blossom to perfection. We judge from immediate effects, not from eventual results. Luxurious conditions of life are often the worst for spiritual growth, for in them human beings are like seeds, which cannot grow suspended in the air and sunshine.

Too many wealthy people think that a gift of money cancels all obligation to their fellow beings. Yet in most cases their riches have come to them without any labor on their part, and the money they give partly belongs to the ones whose labor earned it. Charity can never cancel injustice or condone for lack of honesty. If we had less "Charity" and more people that lived true, honest lives there would be few asylums needed for the indigent and the orphans.

THE Methodist denomination of the United States has voted to admit women as delegates to the General Conference. This is a notable step towards the emancipation of Methodist women from the thralldom of theology. There is nothing that will overthrow their creed-bound limitations so soon as allowing them to think and act for themselves.

THE beginning of the road that leads to destruction may be broad and flower-decked, but the way becomes narrower, the flowers disappear, and finally only desolation is left; while the path of righteousness may be narrow and unattractive at the beginning, it continually broadens and its beauties increase in virtues of unending splendors as we advance.

THE Brotherhood of Humanity is not hastened by reformers who imagine themselves superior to the rest of mankind. Imagined superiority shuts out sympathy. To patronize humanity is not to love them.

THE BLOOD OF CHRIST.

W. E. COPELAND.

continued.

THEOSOPHY alone is able to interpret the mystical language which is found throughout the New Testament records. For to the Church, immersed in a crass materialism, the blood of Christ is made to refer to physical blood, which can have no effect on the spirit. The death of Jesus on the cross has no possible connection with your or my salvation, or with the salvation of the world; but the crucifixion of the lower self, the life of Christ in each of us, has a most important meaning.

From the epistles of Paul has been elaborated a hard, cold, material theology, repellant in the extreme, simply because it has been forgotten that Paul was an initiate and uses all through his epistles words in a double sense. Even Swedenborg forgot this, and, while finding a spiritual sense for the rest of the New and Old Testaments, omits Paul's writings, which are thoroughly saturated with Theosophy, and which must be interpreted, if we would understand the influence of the Apostle to the Gentiles.

In Paul's epistles there is more said of the blood of Christ than in any other part of the New Testament, and when we interpret this phrase to mean the life of Christ in each one of us, and the crucifixion of the lower self, that the Higher Self may be all in all, we find these epistles full of the most spiritual meaning and helpful above all other parts of the Hebrew sacred books, but only when we are raised from the dead letter to the living spirit.

Remember again the double meaning of the phrase "blood of Christ," as related to the Higher and lower self. As related to the Higher Self, it is the infusion of the Christ Spirit or life of the Higher Self throughout the lower self. As related to the lower, it is the shedding of the blood or life of that lower man, his crucifixion and death, the utter destruction of personality, by means of which the man is saved. There is a descent of the Higher for the regeneration of man, and an ascent of the lower for his sanctification.

"Stand fast in the liberty wherewith Christ hath set us free," exclaims Paul. This is liberty from the law of the lower self which cramps so closely the most of men, and under which, even religion would bring us, were we once to give up our freedom. This liberty is obtained through the blood of Christ or the life of Christ permeating the whole complex man—the Christ rising with perfect union with his father, draws the whole man after him and we are altogether sanctified.

While undoubtedly the study of Aryan literature is a good thing, while the introduction of Buddhist and Brahmanic thought into the West is a good thing, we are in danger of doing more harm than good by too close devotion to the nomenclature of the East. We are living in the West among a people familiar with Christian phraseology and unfamiliar with Eastern or Hindu thought. It is then wise for us to use the symbols familiar to every one in the church and give to these symbols their true interpretation; then we may hope to win recruits, who would never be reached in any other

way. We have in common use in all the churches an occult book, I mean the Hebrew Bible, which only needs the use of the key which Theosophy possesses to open its portals and admit the reverent reader to the sacred and important mysteries concealed therein; we need seek for no other book; all that we need is in this, the Bible of Christian people. While a study of Aryan literature is essential for Theosophists, that they may obtain the key, if they would do the most they can for the salvation of the world, after the key has been grasped; they will use henceforth the Bible for the instruction of the outside world other than the grandest of the Aryan sacred books. I think that very few Theosophists know how much the Bible means, when interpreted under the light of the wisdom religion.

Many of us have wearied of the Bible as the churches teach its meaning, and some of us rather pride ourselves that we have outgrown this compendium of Hebrew literature. We have outgrown the letter, but not the spirit, which is the same animating the Bhagavat Gita, and Tiritipaka, which gives perennial vitality to Veda, Avesta, King, Kabala and the commentaries thereon. Under the knowledge given by Theosophy, the Bible becomes an altogether new book, well worthy our profoundest study. These new interpretations of the Hebrew Scriptures will be read and may be accepted by very many, who would never read a page of the Aryan literature. We need as before to study the writings of our Aryan brethren; but we need also to use the results of our study in the illumination of the writings handed down by the Shemites. Once for all, let us remember that all so called sacred books are written after the same plan; that the key which unlocks the mysteries of one, unlocks the mysteries of all; that behind them all is that wisdom religion taught to all peoples by those exalted beings to whom has been entrusted the enlightenment of the world, and who know no favorites, but give light to all who are worthy to receive, of whatever nation they may be members.

Again I would emphasize the fact that the blood of Christ cleanses from all sin, or in other words that the sacrifice of the Higher Self for the salvation of the lower shall result in drawing all the parts of man, which can survive the change of death, into union with the great Over-Soul, or yet in other words, that the life of Christ permeating the whole of man raises the individual to the right hand of God; and that the crucifixion and death of the lower self, or the utter destruction of that personality which separates us from the rest of mankind, and from the universe in which man dwells and of which we are a part, will result in the resurrection of the whole man onto that plane where dwells the God Pan. Paul was right when he taught that every Christian, (and by that was meant in the early church every initiate into the mysteries of Christianity, the same as the mysteries of all other religion) must be buried with Christ and then raised from the grave. The account given in the Gospels of the crucifixion, death, and resurrection of Jesus, is an account of what must take place in the life history of every human being who wishes to pass from death to life.

Let me in conclusion again call your attention to the fact that the Hebrew Bible is an occult book; and that the blood so often mentioned on its pages means sometimes the life of the God part transforming the human part, and sometimes the life of the human part willingly surrendered, that thereby man may be divinized, or that he may ascend to the right hand of God the Father.

The Baptist Preachers' Association of Baltimore, after long discussion, adopted resolutions to the effect that all church property should be taxed. The argument for taxation was based upon the principle that non taxation is unconstitutional; that the burden of taxation thereby is made unequal; that the State loses an immense amount of revenue that justly belongs to it; that exemption of church property might lead to a possible union of church and State, and that the Bible rule is to "render unto Caesar the things that are Caesar's."—*New York Mercury*.

Now that the Louisiana Lottery power has been curtailed, it would be well for the people to turn their attention to that greater evil—Wall Street. With the exception of the speculators, bankers and brokers, the whole country would be better off if Wall Street and its questionable methods were entirely abolished. It should be considered the worst of crimes for any set of men to speculate in any public necessity whatever.

THERE are a hundred deer parks in Scotland, and there are also more than a hundred thousand paupers in the towns and cities of that country. As each park would support at least a thousand agriculturists it is not out of the way to say that each park has produced a thousand paupers. So long as the few can hold so much land out of use tramps and beggars will increase.

WE are glad to see that President Harrison has called the attention of Congress to the necessity of legislation to prevent the slaughter of railroad employes, owing to the non-use of improved breaks and couplers by the managers of the various railroads upon their rolling stock.

WE have just received some copies of "The Spirit of Truth," published at Hot Springs Arkansas. It seems to be thoroughly imbued with "The Spirit of Truth" and its proprietor shows his devotion by sending it free to all.

PROFESSOR F. W. NEWMAN, brother of the late cardinal, is now eighty-five years of age. At sixty-two he turned vegetarian, and since then has not needed any physician.—*Buddhist Ray*.

NEXT to the one whose brain is structurally incapable of receiving knowledge, the most difficult mind to reach with progressive ideas, is the one "that knows it all."

NOT only are people slaves to their passions, but they pay an enormous tribute to those to whom their folly keeps them enslaved.

No man can have the good unless he grows good.

[An address by Mrs. Lucinda B. Chandler before the Christian Socialist Society of Illinois: Sunday Service; Chicago, December 14, 1890].

"FOR WE ARE MEMBERS ONE OF ANOTHER."

THE oneness of humanity with the Divine Parenthood, and of the individual members of the human family with each other, was the blessed message of Christ Jesus to man.

His earnest supplication, as recorded in the 17th chapter of the gospel according to John, is, "That all may be one as thou Father art in me and I in thee, that they also may be one in us."

The "new commandment" is brief, and in it all heart-religion is comprised, "that ye love one another as I have loved you."

Creeds, dogmas, rituals, catechisms and doctrines are rubbish. In these is no life, no vivifying principle.

"We are members one of another." This is true, not because it is in the scripture, but because it is a fact of human constitution and the nature of things. Society is an organism, because we are "members one of another."

The life which proceeds from the Supreme Source is one life, in crystal, in plant, in animal, in man, in angel. Physical forms are but the outward manifestation of the spiritual principle which is "above all through all and in you all."

The physical organism of man is a type of the universal organism of the planet, the solar system, the universe. From it we may learn the science of social organization. Our bodies are a system made up of seven co-ordinated systems. Our members are nearly all in pairs, but the distribution of the vital fluid is performed by one member—one central organ. If the heart is not sound, strong, and capable of rhythmic and continued action, its disturbed function disorders the whole body.

The moral realm, the realm of feeling, emotion, passion, affection,—the heart-life of humanity—is the distributive center of spiritual power, and of harmony or inharmony, according as it pulsates in rhythmic unison with universal law, with the truth, the light and the love of the Infinite One—or is not in time with these. Socialism is organized association. It should be based upon the spiritual unity and common constitution of man.

Christian Socialism signifies the heart culture, the love, benevolence, fraternity, that will make the spiritual center, the heart-life of individual members of the social body, a harmonious unit, the love that is represented in the Christ constituting its central and controlling function.

Socialism belongs to human constitution and to the constitution of all things; therefore, in the evolution of humanity the organization of society in harmony with the laws of the universe and the constitution of man, is inevitable.

The inspiration which brought to this time "Looking Backward"—a by no means new presentation of social disorder, or of a plan of reconstruction—is a manifestation of the unifying principle that is ever working through human need for the perfection of man, as expressed by Paul, "Till we all come into the unity of the faith" (the unifying

principle of the Christ-love), "and of the knowledge of the Son of God" (of the Divine nature in humanity) "unto a perfect man," (or perfected humanhood) "into the measure of the stature" (the expanded and complete proportions) "of the fullness of Christ. The Christ principle becoming dominant, and subordinating to it all selfish and unholy impulses is the fullness of Christ to each individual soul.

If there is a distinction between the movement termed Nationalism, and the movement termed Christian Socialism—Nationalism being only another name for Socialism—it is that the proposed methods of securing a like result are different.

Nationalism, as suggested in Looking Backward, is supposed to set all things in order and to produce a harmony and unity in the social body by constructing a social organism, and co-ordinating its systems and their functions upon the true basis of the good, each being the good of all.

This correct organization, it is assumed, will correct individual imperfection and inharmonies.

While Christian Socialism recognizes the necessity of correct organization, and the beneficent influences of good environment, it also recognizes that the central power, by and through which the organism can be maintained in harmony and unity, and by and through which the whole nature of man can be brought to its full measure and stature, is the heart-life—the unity in love by which all members are made one in spirit and in truth.

Every function of the seven systems of the physical body depends for its life force upon the right action of the heart.

Every function of a perfectly organized social system, equally, will depend upon the right action of the spiritual heart of its members.

"It takes a soul to move a body e'en to a cleaner sty." The coming of a true organic social state is the coming of the Soul Age of Man.

General Booth says that "avarice and pride, when rebaptized thrift and self-respect, have become the guardian angels of Christian civilization, and as for envy it is the chief corner stone upon which much of our competitive system is founded."

Making the struggle for subsistence a prize fight, as our civilization does, in which the winner of rewards is necessarily a wary and skillful antagonist of his fellow fighters, it becomes a knock down in the outset for a large number of competitors.

Surely it is time that a study should be instituted by Christians to know why tens of thousands of women can barely keep soul and body together in the meanest quarters by toiling sixteen hours of the twenty-four. Somewhere there must be a tremendous mistake. Either the planet and its resources are unequal to the requirements of its human products, or humanity is lacking in knowledge and capacity to avail itself of these resources, or to regulate the productive and distributive forces of labor.

It cannot be claimed that man lacks capacity to make the planet yield up its resources of material wealth. General Booth has indicated how much that is wasted now might be made to contribute to the necessities of the poverty stricken, and to fur-

nish employment and subsistence to the destitute.

But the forest, the mine, and the field yield abundantly, and the machine, the product of man's intelligence and his discovery of principles and laws inherent in the constitution of things, ought to become man's deliverer from excessive hours of toil. Why do they not? is the question; and every Christian ought to search for the answer. Man's brain capacity is not at fault that men and women should be like dumb driven cattle, the slaves of exhaustive hours of toil.

Why have we a constantly increasing number who have not where to lay their heads, except they pay a tribute to a landlord, and who have no certain tenure of employment, and a constantly diminishing number of those who possess and control the resources of production?

To answer this question is to prove that Socialism is indispensable to the removal of poverty and its attendant evils, and to the establishment of justice, righteousness and peace on earth.

General Booth says, "more minute, patient, intelligent observation has been devoted to the study of earth worms than to the evolution, or rather the degradation, of the sunken section of our people."

This is as true of America as of England. We study the physiology of the body individual, and we learn that if the lungs fail to perform their function perfectly extra strain is laid on the heart, and the whole system is depressed in the vital action.

Why do we not study the social organism and learn why extra strain of toil and privation is placed upon any portion, and through what working of systems this comes about?

"Why all this apparatus of temples and meeting-houses to save men from perdition in a world which is to come, while never a helping hand is stretched out to save them from the inferno of their present life?" asks the author of Darkest England.

But it may be said there are charities. Beside the almshouses there are Christmas dinners, and church aid societies, and church industrial schools, and old people's homes, and hospitals for the sick and poor, and relief and aid societies. These are all good, all an evidence that the heart-religion exists, but the conditions that secure stability of employment, and reward of productive labor to the worker, are lacking, else we should not find occasion for these charities.

Will the Christians of America accept and act upon the demand of General Booth that "the scheme of social salvation shall be made as wide as the scheme of eternal salvation set forth in the Gospels?" The glad tidings must be to every creature, not merely to an elect few who are to be saved while the mass of their fellows are pre-destined to a temporal damnation."

When the tremendous error is realized which claimed that God has appointed the permanent existence of the poor, and the truth is accepted that human ignorance and selfish greed, stupidity and indifference are the occasion of all social as well as individual imperfections, and of poverty, helplessness, injustice and degradation, we will be prepared to apply right measures to the restoration of the sunken section of the social organism.

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

IN the formation of a mountain system two things are required. The first is an abundance of materials; the second is an amplitude of the forces by which the materials are to be moved. The former were supplied by the abundant materials out of which the integuments of the crust had been previously formed. The latter were contributed by the sun in his diurnal journey about the planet, and by the personal forces from the *spiritual suns*, that supervised the work and directed and inspired the entire procedure by their personal intelligence and will. The latter forces operate in part through the material sun himself; but more directly by immediate personal contact with the work to be accomplished.

In these titanic labors vast armies of the spiritual hosts of the Universe are actively employed. They operate upon material forms both through their personal intelligence and through their gigantic combined will power. It is through this aggregated will that they are enabled to launch both worlds into space, assign them their various fields, orbits and periods of revolution, and to sustain them in their appointed spheres of motion in the realms of life. And it is through this all-potent thaumaturgic will that the foundations are laid and the materials are distributed over the surfaces of those living organisms which we denominate "The Worlds." It matters not if the materials that compose these organisms are laid down first, and distributed later, or the reverse. Both methods are employed by the Celestial Architects. The former method was made use of in forming the sewage systems of the interior; the latter mode was adopted in the distribution of those strata that invest the entire nucleus and form the skeleton of the planet.

In the elaboration of the materials for the formation of the planetary crust the same methods are employed that are used in creating the materials for the skeleton. They are previously wrought out in that part of space where these materials originally existed. But in the formation of strata of limited area, two important forces are brought into play. One of these forces operates centrally to the sphere; the other is made to act as a directive agent to the first. The former force is gravity; the latter is the Celestial Intelligence and Will operating through electrical agency. The first of these is the one chiefly employed in the work of deposition; the other is used in defining the area of deposit, and in determining the thickness of the various parts of the stratum to be formed. In the construction of the continental and islandic masses this is the material force chiefly exerted by the Celestial operatives. This *vis secunda* is inverted gravity. For this universal energy in nature is intensified, increased, diminished, wielded and directed in any manner to suit the purposes of the Celestial Architects.

This force so inverted and greatly intensified is the one chiefly made use of in the re-distribution of the elements of the crust after they have been

previously laid down. In the employment of this titanic world-building and world-sustaining energy the *foci* of its action are established in the "central fires" that have been previously kindled beneath the integuments of the crust. The materials for these focal fires were deposited upon the *peristomum* of the planet, and in harmony with the outlines of the continents, islands and mountain systems of the world to be subsequently formed.

These focal fires correspond to the muscular attachments upon the bony structures of animals. In operating these vast world-building and world-upholding forces that we term gravity, the Creative Will acts upon them in their radical and immediate relations with the elements of matter itself. These radical relations that gravity sustains to the materials that compose the worlds, are the roots or attachments of that vast system of muscles and ligaments by which the sun binds the distant worlds to his mighty orb, and bears them onward forever in his sublime march about his own great center in the remote realms of space. And thus, by an act of the Divine Creative Intelligence and Will, the great sun himself is harnessed into the work of evolving the worlds and, is made to co-operate with that Will in lifting the mountains and the hills into their places, and in establishing the continents upon their eternal foundations.

In the general configuration of the continental masses of the two hemispheres, before the development of their several mountain systems, their general contour was very nearly what it is at the present time. They were laid down at the outset as distinct creations and for dissimilar uses. One of these hemispheres (the northern) represents the masculine element in life; the other is feminine. One of them corresponds to spiritual breadth; the other represents spiritual depth in the Divine spaces. In this co-sexual division of the Planetary Man, the spiritual-natural equator, cuts the sphere in latitude 10° north. As situated at the present time it crosses the western hemisphere in latitude 10° north, enters the eastern in latitude 36°, passes through the Straits of Gibraltar, traverses the Mediterranean, crosses the Isthmus of Suez, passes down the Red Sea and through the Straits of Babel-mandeb, when it resumes its usual course eastward along the normal line of 10°.

In the formation of a mountain system the operating forces do not proceed from beneath the mass of materials to be moved and elevated, but they act in definite lines across the various diameters of the planes of their original distribution over the superficies of the planet. This tends to a condensation of the materials used to form the crust, and to fold over, double up and elevate those parts of it along the base line passing through the focal points, at which the "central fires" were originally lighted. This is accomplished by a process very gradual in its operation, which proceeds at intervals with greater or less activity, as the same forces operate at the present time, and as the requirements of advancing life demand.

This work, as it continued to advance, being more active with some of the mountain systems than with others, would in time necessarily elevate

these systems above the seas at an earlier period; while, on the other hand, the withdrawal of certain portions of the crust to build up the mountain systems and their contiguous elevated land-masses, would correspondingly depress other portions of the crust and into these depressions the waters of the oceans would recede and remain at a greater depth than elsewhere.

As these operations continued through a long period of vast ages—at times nearly ceasing, and at other times awaking into greater activity—it became easy for the Creative Intelligences to time the rising volumes of the land masses in harmony with the growing needs of terrestrial life, and to regulate all in unison with the requirements of Law, of Time and of Space. This co-adaptation of all the vast and varied means, instrumentalities and elements of advancing life—each to all the others and all to each—could not have taken place under any system of creation that had not previously been prescribed and pre-established by Creative Intelligence, and executed afterward in strict accordance with absolute and undeviating law. For ours is a Universe in which nothing "happens." Nothing is left to the operations of chance. All the living forces, material, moral and spiritual, operate forever in exact obedience to wise, benign, fixed and determinate laws.

The failure to exactly and persistently adapt the manifold means of creation to its remote and final ends would have resulted in a pitiable abortion, and not in the orderly and harmonious evolution of a Progressive Life.

In the elevation of portions of continents, and in the depression of others, a third force is employed by spirits. This force is made to operate in a two-fold manner. It first produces a "solution of continuity" of such elements of the crust as require to be moved through the agency of electricity; by which process they become reduced to their original organic state of Nox. They are then transferred to such other portions of the earth's crust as need them by the same electric agency, or electric transfer, as it is termed. This tends to elevate parts of continents at the expense of others; forms islands contiguous to the mainland where none existed before; converts portions of the land into channels and straits, or changes these into land, according to the various uses for which they are designed. These processes are usually very gradual in their operation. Some of them—the elevation and depression of the coast lines—are visible to-day. A limited portion of the eastern coast of North America has been slowly settling for ages. It is part of the unfinished work of elevating and symmetrically balancing the continent, and will cease before long. On the other hand, large portions of the Pacific Coast, of both North and South America, are slowly rising. At San Francisco the rate of elevation has been nearly four feet a century. At Valparaiso, in South America, the rate has been much greater.

To be continued.

A TRUE Christian cannot really believe that he will enjoy the delights of heaven while his brother suffers the torments of hades.

For The Universal Republic.

THE RUSH TO THE CITIES.

WALLACE YATES.

AMONG the social movements of the century not the least remarkable is the drift of population to the cities. It is beginning to attract the attention of political economists, and is by most of them considered an evil. As to the tendency in this country, while the census reports are not completed, it is reliably stated that in only one State, Nebraska, has rural population kept pace with urban. Supt. Porter recently said: "The most surprising fact which the forthcoming census will establish is the stupendous growth of urban population—the migration of the agricultural population to the cities. During the past decade this gain has been no less than sixty per cent. Speaking roundly it may be said that in 1790 one-thirtieth of the population was found in cities of more than eight thousand inhabitants; in 1800 one twenty-fifth; in 1810 and also in 1820, one-twentieth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1850, one-eighth; in 1860, one-sixth; in 1870, more than one-fifth; in 1880, half-way between one-fifth and one-quarter; while the eleventh census will show nearly three-tenths, and in the State of Massachusetts that fully seventy-five per cent. of the population reside in cities."

Most of the attempted explanations of this movement attribute it to a restless desire to get rich fast; and a growing contempt on the part of ambitious youth for the plodding methods of farm life—a contempt cultivated by the trashy literature so freely circulated over the country. Advocates of free trade attribute it to tariffs framed to enrich the manufacturing class at the expense of the farmers, rendering farming more and more unprofitable; to which theory Henry George adds, the effects of the taxing of personal property, which discriminate against the farmer by allowing a vast proportion of personal property in cities to escape taxation, while the farmer's property, being all in sight, is all listed by the Assessor.

Allowing all these explanations to stand or fall on their merits—being undesirous of directly criticizing them—I would call attention to the fact that the drift of population to the cities appears to have kept pace with the progress of improvements in labor-saving machinery—the transition from the sickle to the self-binder, and the flail to the steam-thresher. The settlement of the great prairies of the West, where improved machinery can be worked to the fullest advantage, has no doubt been a factor in the operation, for it would seem that the greatest growth of urban population, compared to rural, has been contemporaneous with said settlement, as also with the greatest improvements in machinery. Carroll D. Wright tells us that in the last forty years man's power of production has increased elevenfold. As population has not trebled in that time might not the optimist argue that the world is outgrowing the Malthusian theory, that population ever tends to press against the limits of subsistence? Compare the fact of the slow increase of that part of the population whose energies are devoted to the production of food with the rapid

additions to that portion of the population who are non-producers of food, and Malthus' hold on the pessimists in political economy would seem in danger of weakening. I believe Mr. Edward Atkinson tells us somewhere that seven men can now produce food for a thousand.

That some cause is operating powerfully to drive people from agriculture to city life is manifest. Or it may be a combination of causes such as above quoted. The universal cry is that "farming doesn't pay;" and whoever will compare the luxuries to be found in a large portion of city homes with the average comforts of the farmer, or the magnificence of city edifices with average farm buildings, will conclude that there is some ground for the complaint that the wealth of agriculture is being drained into the centers of population. The fact that the wealth thus concentrated in cities is not fairly distributed, and that the very deepest poverty is found in the largest and richest cities, does not militate against the idea that the farmer is being robbed. Our social system is not founded on justice, and nearly all the attacks of social reformers are leveled at inequality of distribution. While the land on which cities are built is the private property of individuals, the enormous groundrents must, of course, be a terrible drain on the non-owners who have to pay them, and some must suffer from the evils of such serfdom.

There is, however, another feature to consider in the drift of population to the cities, and that is, that the social instinct appears to be strengthening. The tendency is evidently to escape from the isolation of farm life. The evolution of man has shown a steady progression from the primitive savage solitude to the coming state of social harmony, and the portentous increase of the population of cities means that a radical change in the social system is impending. Association, or the division of labor, is no doubt the prime factor in human progress, but it must be combined with a just distribution of the wealth produced; failing this, we stand the social pyramid on its apex, and every advance in material progress, by adding to that broad upper surface, the great fortunes of the very rich, will only hasten and make more terrible the ultimate downfall.

Hence, the urgent need of the times is a spiritual and moral growth to keep pace with the rapid advance of material progress. This would prevent the impending catastrophe now hanging over our heads. Macaulay was a true prophet when he said that the Huns and Vandals of modern civilization would be generated in the slums of the great cities; and the unprecedented additions to city populations, of men who, under our unjust system of wealth distribution, must be condemned to poverty, marks the dawning of the realization of his prophecy. Some system must speedily be inaugurated that will satisfy not only the demands of justice but also the growing desire of all classes of men for the society of their fellows. This will involve the practical co-operation of all forms of industry, instead of the bitter competition of classes and of individuals that at present exists.

Portland, Oregon, Dec. 9, 1890.

TRUE.

THE present industrial movement, looking towards a higher social and industrial life for the masses of humanity, is emphatically the great moral and religious reform movement of the Age. We can only serve God by serving Humanity. Whatever we do to the most humble of our fellow citizens we do to Him, who commanded us to "help one another." This is the spirit which is stirring the hearts and quickening the pulses of the social and economic reformers of to-day. None but the wilfully blind can fail to see that we are rapidly approaching a crisis in human affairs. We must either move forward into a higher life of associated interest where an "injury to one will be universally regarded as an injury to all," or we must fall backward into strife, corruption and death. The forces of plutocracy are striving to drive us back, while all the nobler impulses of the human heart are urging us forward. The red blood of a common humanity is quickening its flow, marking the spring time of a higher social life, and the ushering in of a brighter era for mankind.—*Industrial Age.*

CIVILIZATION is not forwarded by violence or arson or dynamite; law-breakers cannot advance it by force; law-makers cannot advance it by force; it feeds on thought and reason. It is not the blood of revolutions that counts for good. The real French Revolution was as bloodless as that of Brazil. It was the counter revolution, the attempt to roll back the wheels of progress, that brought on the Reign of Terror, such as Dom Pedro and his friends might have caused in Brazil. Christ was put to death as a revolutionist, though no weapon deadlier than a whip of small cords was ever in his hands. He was not the destroyer of Jerusalem. If our modern capitalistic system is drowned out in a deluge of blood it will not be the fault of the wild-eyed Anarchistic prophets, but of those who in blind bigotry vainly set themselves against the evolution of the Almighty.—*Golden Rule.*

WHENEVER any great cause or useful reform demands workers and iconoclasts, there are always timid people who fear there is "a lion in the way," and, therefore, shrink back with fear and trembling, as if the cause was lost and no effort of theirs would prevent inevitable defeat. But, thanks to the Gods, there are almost always somebody—some one, two or three or more—ready to buckle on the armor and rush into the thickest of the strife, fearless of all danger, lions or no lions, and determined to win victory at all hazards. Such men do not live in vain; their works follow them, and they accomplish something for fellow men that comes back in rewards and blessings.—*National View.*

If a child has any sensibility, scolding either kills it or makes it vicious. Children have rights which ought to be respected as much as their elders'. They can reason as well as older and wiser heads. While oftentimes children have been ruined by indulgence, they have frequently been spoiled with "discipline."—*Albany Herald.*

For The Universal Republic.

WHAT IS COMING?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

OF all the to-be-dreaded frames of mind possible to the human race at the present critical juncture, may we be delivered from the Pessimistic. Open your eyes and your heart, gentle reader, wherever and wheresoever you may be, to all the soothing and satisfying belongings of the Optimist. We are about to pass through a severe conflict, which will bring the most realistic sufferings in its train, but it will be no more than a short and swift prelude to a glorious *denouement* we have long and anxiously waited for. Already the armies are mobilizing for the fight; the depths of human nature are being stirred as never before; and while the two contending parties are in the balance, with the issue at all in doubt or jeopardy, we may safely anticipate all manner of temporary, if not exoteric, bitterness, distress and alarm. Those who have come to a soul consciousness will in patient endurance possess their souls; those who have not come to that desirable and enviable state will try to find refuge in the gloom of despair; the former will be the Optimists and the latter the Pessimists.

The event draws nigh which will have much to do with placing the human race on a footing few have anticipated and none have realized. It is a desperate and a final conflict between the forces of good and evil, of reality and fiction. Those to the very front in the present strife have probably no just or adequate conception of the real work they are doing. It is not necessary they should. Behind and out of sight of the parties actively engaged a spiritual power is at work, and those apparently moved by personal motives are unconscious of the fact that they are factors in the great work of the last judgment. The wrath and folly of man will be made to praise the unseen power; the remainder will be restrained. Things that are weak, things that are despised, things that to man's present judgment and thought are deemed nonentities—things which are not—as man regards them—are to be employed to bring to naught things that are, so that nothing fleshly should have occasion to glory in the Divine presence of that irresistible power. Eye hath not seen, ear hath not heard, the heart of man has never conceived the bright and satisfying realities about to be brought to the birth, after a short, sharp and severe period of travail and sorrow, while deliverance is taking place.

However imperfect, wanting, and, to all appearances, weak, the force employed to effect the great purpose, it will neither falter nor fail. Man's ways are never as God's ways; man's thoughts are not as God's thoughts. Had man been consulted how the great end of Babylon—or confusion—was to be brought about, what a wealth and a parade of pretentiousness would have been displayed; but when God addresses Himself to this work alone the very meannesses and most insignificant of all forces are the very things exactly to His hand! Just to show how very puny and insignificant in itself is all the pretended pomp, majesty, vanity, wealth and vaunted greatness of all that the world esteems, that which it can only despise and condemn from

its false standpoint is to be made the fitting instrument for its own discomfiture and its own utter demolition. Fancy the downtrodden masses, who are by proud natures treated as though they were the filth and the offscouring of all things, being made use of by God to depose the mighty from their seats, and strike terror into the hearts of all money-lovers! Go to, now, ye rich men: weep and howl, for the miseries that shall come upon you. All the great men and all the mighty men and all that have prided themselves on their security, are to be made to know that their pride is simply their folly and shame; for the gold and the silver they have been amassing shall become the very instruments of torture to them, for that same shall eat their flesh as it were fire, and pile the agony upon them, in days not far away.

Vengeance is mine; I will repay;
Nothing my purpose can ever delay;
Cycles roll onward maturing their end;
Evils must all to my purposes bend;
Wide is my reach and Omnipotent sway;
Everything everywhere hears to obey.

What is coming? you ask. An end is going to be put to everything that the lordly pride of man esteems to be great. The derisive laughter that will be heard, from those most deeply concerned in the issue, when they read these lines, will be quickly turned into its converse when the proper moment arrives. Society is at present inverted, just as though it were a pyramid made to stand upon its apex, instead of upon its own natural base. Legislative enactments are serving a temporary purpose, by propping up the unwieldy mass; but some day or other some of the props which have been overlooked will be proved untrustworthy, and then the unwieldy mass will totter and fall. As it will then lie, a practical idea of how to place it as it should be will come clearly into view, and immediately loving hearts and willing hands will come in full force "to the help of the Lord against the mighty;" and the pyramid of human society will be made to stand upon its natural base as a pillar of strength, and the joy of the whole earth.

The earth's population will, by the easiest and most natural means, divide into two classes, the workers or representatives of labor, and the employers or representatives of capital. The ties of labor will prove—or are proving—to be stronger than national feeling, and will cement all its units, regardless of nation or speech, into one vast Brotherhood. While this vast organization is taking form and growing to maturity, it will tentatively act from time to time, so proving its weak points, and thereby it will experimentally learn what is still demanded before the great and desired end may be fully attained. As the organization grows, consolidates and begins to assume a more threatening and commanding attitude, the representatives of capital will be driven to organize similarly, and also just as completely and extensively.

From time to time, as one and then the other appears to score a fitful and a partial victory, each will be encouraged to work harder, and thereby hold out; but as labor begins more and more to show something like its real strength, all the disaffected and half-hearted ones who refused to join

the ranks before, will quickly flock into it, and when that happens the end will be drawing nigh. Capital cannot be more than thirty or forty per cent. of the world's inhabitants at most, when the line is at all fully and sharply drawn between it and the army of workers. Is it not an easy thing to see then what the issue must be, when once the very bone and sinew of the race, amounting to sixty or seventy per cent. of the whole earth's population, is in one organization and sworn to stand by each other, shoulder to shoulder, to secure their ends? Labor will certainly represent all or really more than two to one in very strength, in the final conflict; and when thus organized it will be the easiest thing imaginable for labor to put its foot down where and when it chooses, make its own demands, and in every particular secure them, and possibly even without shedding one drop of blood. And what is likely to be the demand of labor? Will anything less than the abolition of capital, that cruel and useless thing, be acceptable, think you? This will be "capital punishment" in very truth! If this is not the issue of the conflict, another will be needed, and will speedily be called for, to work that predetermined finality; for while it can be shown that the world can be worked to immensely better purpose in every way, for the happiness and well-being of all upon it, without any medium of exchange, than with one, nothing less than that is at all likely to satisfy mankind. Moreover, the consummation most devoutly to be wished is that the will of God may be done on earth as it is done in heaven. Who ever heard or conceived the thought of a medium of exchange, or anything in the shape of "real property" (?) in heaven? What is unnecessary there, then, is equally unnecessary here. We only want the new earth wherein dwelleth righteousness to become a fact, and the idea of amassing wealth to prevent want will die a perfectly natural death, because there will be nothing whatever like want left to feed and foster it. At the present time our environments every way feed and foster it; but "circumstances alter cases;" and as certainly as the masses, so long downtrodden, begin to feel the impulses of a glorious freedom coursing through their natures, they will, with one voice, led by the wisest counsels, determine to dethrone the cursed idol—Mammon—who so long has so cruelly tyrannized over them. Who is there so very blind, uninformed and ignorant as not to say—Amen! to that?

A NOTED physican says, that mental capacity cannot be judged by the size of the head; for a little head with many deep folds, may really, when spread out, have a larger surface than a large brain with a few shallow folds.

It is not the superior ability and intelligence of the few, but the ignorance and prejudice of the many that enable the former to become enormously wealthy at the expense of the latter's toil.

The world will always be bad so long as we ourselves are bad; when we have become harmonized the world will all be good.



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The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—	
Austin, Texas	1:48 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gu.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:33 p. m.
Ottawa, Canada	3:03 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:43 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:33 p. m.
St. Domingo, W. I.	8:33 p. m.
St. Paul, Minn.	1:53 p. m.
St. Paul, Minn.	1:53 p. m.
Smithtown, Jamaica	3:33 p. m.
Sioux Falls, Dakota	1:43 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:23 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:03 p. m.
Vera Cruz, Mexico	1:43 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:13 p. m.

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For The World's Advance-Thought.
INFINITE!

ALICE ESKEL.

INFINITE! how few do know its meaning!
A never-ending variety of worlds,
Each bearing hosts of dissimilar forms.
All planets ruled by laws special to themselves;
No two alike in conformation and ideas.
Some wherein men are as apes compared to others;
And some where Gods do tread the ground refined,
Who guide the paths of lower earths below,
And see at will happenings in these crude spheres,
Whose movements strict obey their soulful wills.
No end to all the glory and the good
That Wisdom spreads before the enraptured soul.
Infinite! and yet men cling to this crude earth!
As if Supremest Wisdom had no more to give;
As if the boundless Good were bankrupt when He made
This grain of sand upon the shore of time;
As if Eternal Progress had crystallized
Within this ball of mud and left all other worlds
To wander aimlessly through ethereal voids.

CELESTIAL GOVERNMENT.

As men and women govern the affairs of daily life, so Gods and Goddesses (the trines and circles of the Two-in-One Souls) govern the affairs of worlds. It is as essential for worlds to be governed as it is necessary for states. The higher the order of life, the more manifest the perfect Government of its being. The more advanced the thing the more perfect is its Government. Celestial Government is not a Government for humanity, but a Government through the self-government of humanity. Celestial Government never exercises itself to replace powers we ourselves should manifest; it co-operates with like powers in man and to the extent that man seeks to unfold them. The potency of the Most High is in the activity of the soul. Aimless and senseless forms, words and deeds do not set the Supreme Power in action, any more than a breath of wind would move a mountain. So benign is Celestial Government, that the initiation of its supervision of mundane offices is left to the willingness of man to make conditions to enable it to govern.

The condition of a large majority who pass to Spirit life is similar to that of the emigrant who lands in a foreign country without friends and without money, food or clothes. He is in a pitiable condition, but not so pitiable as the poverty-stricken spirit, when it has left the body, for here the physical wants may be supplied by others, but the spirit must supply for itself. If we have not learned that we are spiritual beings while in the physical body, and have not acquired any knowledge of a spiritual life, then spirit life has nothing for us, and we can only turn again to the things of material life; we are homeless and must live from some one in material life. Life is what we make it. And if we have only made it of physical cares and worries, that is what we will have when we put off the physical body, and so it will continue until we grow into the light.

All external things become corrupt with age. To be immortal is to be eternally young, and when we have grown out of ignorance into a knowledge of life we can have youth always at our command.

WOMEN NEED DISCIPLINE.

If we were really to desire it, we women, there would be no more wars; misery and woe would cease, and childhood and old age would be succored efficaciously, and crime would be very rare. You say this is Utopian—an impossible dream! No! it would be an actual verity if we would only will it to be so.

There are but few women who do not desire the good. The personal sacrifices they make for various philanthropic works proves it abundantly. Man, more violent and egotistical, takes but little account of the rights and interests of others; he overthrows and destroys upon his route all that is an obstacle to his ambition or his projects. Woman, on the contrary, goes out of her way to help those in need. But she lacks two important qualities in order to exercise the most potent influence for good upon the destinies of the world: moral courage and discipline.

By reason of erroneous education in which she has so long been trained, and her natural liking for a luxurious and careless life, she prefers to obey instead of commanding, to be subject to the will of others rather than impose her own. She allows crimes to be committed that she afterwards seeks to cure; and wastes large sums of money on useless things of which she is severely economical in detail; allows wars to take place during which she establishes ambulances or seeks to relieve the wounded upon the battlefield, for, in spite of preconceived ideas, it is not physical courage that is lacking in her. It is essential for women to know that it is not the effects of evil that need to be overcome, but the causes, and they are powerful enough to do away with the latter if they will to do so.

But that the will may operate intelligently in the desired direction it is necessary to organize—to have the discipline of an army. Parties, churches, and motives owe their extraordinary power to perfect organization and discipline. Let women combine and no evil in the world could withstand them.

Let us to work then, and put our shoulders to the wheel of progress, and each day will consolidate our powers and render our task easier. Let us not lose a moment in concentrating our forces, for we are responsible for the evil we allow to be done. To us also can the question be addressed: "Woman what hast thou done with thy sister?"

Those who worship the Christ or Paul of the bible are not in sympathy with the live Christ or Paul. They are not the same now as they were then, any more than we are of the same mind that we were twenty-five years ago. Progression is the eternal order of nature, and Christians should begin to leave their dead idols and come into closer communion with the living realities. If there is less progression in heaven than there is on earth it would be a dreary place in which to spend eternity.

PROF. JAMES G. CLARK has composed the words and music of a new song that will be the rallying hymn of the New Dispensation.

TEACH PURITY AND TRUTH.

The press, the pulpit and the stage, should be the teachers of purity and truth; but too often the desire for gain is the cause of the prostitution of these three great factors for public edification to ignoble ends, when this is the case; "take no thought for to-morrow" means the perversion of that which is noblest in man for the sake of worldly gain. There is much faith in the power of visible error, but little faith in the power of invisible truth. The conclusion resolves itself thus: "If I advocate truth I will starve physically, and if I advocate accepted error I starve spiritually; and the majority conclude to starve spiritually and they buy error and feed upon the husks it gives them. But they are mistaken, for they who "seek first the kingdom of heaven shall have all else added." One who lives a truly righteous life cannot be neglected by the overshadowing power of Good. He may have difficult paths to blaze through the forest of error, and may faint by the way, but he is sure to succeed if he abides in the faith. None have ever failed save those who lost faith in the power of Good or wearied of well-doing. Many seek the kingdom of righteousness as selfishly as the worldly man seeks for material wealth, and of course they do not find it; but when it is sought for its own sake all else shall be added.

To look at an animal simply as a dainty morsel for the stomach, or as a machine to make money for us, is to degrade the Creator as well as the creation. With such ignoble thoughts it is impossible to understand the living, exalted purpose of existence. Until mankind find a higher purpose than this in existence they cannot consciously live.

All vices are related; they are links in the same chain of evil. The avaricious cannot cure the envious, the envious cannot cure the vicious, etc., for they are all members of the same body and cannot bring any higher influence to bear upon each other than their common level.

Those who live merely in the physical are only in the roofing stage; therefore can see only the earthly existence and they live only in their selfish desires; but they who have developed the spiritual can see the illimitable extent of life, and they live in the Whole.

In the article of Mr. Bradbury, in this issue, there is a sufficient stock of ideas and moral influence against capital punishment to supply a whole campaign on this reformatory line of action. Every aspirant for a legislative position should study it.

MAN'S spirituality does not proclaim itself by despising or ignoring matter, but by his power to employ matter for spiritual uses. Matter is the sign by which spirit makes itself known to the physical consciousness.

It is the life-realization of the truth expressed in Theodore Wright's essay on "Self-Government or Will," in this issue, that entitles it to a place in the New Dispensation Scriptures.

THOUGHT is the silent builder of character.

Here is a spiritual philosophy that our public servants would do well to look into. But they cannot comprehend it; for they are yet living in the animal-human consciousness, where all the legislation of the world is done; where selfishness, brute-force, arbitrary government, war and slavery find their cause. Here all the criminals are, and are kept from rising to the higher law and their better selves, by the cruel hand of law and public opinion. And here belong all the paraphernalia of gibbet, prison, dungeon, chains, bolts, bars, bodily torture, and mental agony of convict life. But unfortunately, perhaps, the largest criminals are outside the bars. They are the "money kings," "railroad kings," "coal kings," millionaires, monopolists, trust owners, and the hoarders of wealth from the earnings of labor everywhere. The plea that is raised of the necessity of all these—belonging as they do to the animal-human conditions of the past—can afford no excuse for their existence in this enlightened age. It is hoped that the dawn of the twentieth century will bring a light to the children of earth that will penetrate the hard, animal, selfish, and spiritually dark condition of humanity, and warm it up to a glow of love, justice, charity, fraternity; and plant deep in the human heart the principle, "Do unto others as you would they should do unto you."

For The World's Advance-Thought.
WALT WHITMAN AND HIS
POEMS.

EVA A. H. BARNES.

I SUPPOSE it is foolish in me to feel irritated when Materialists praise Walt Whitman and greet him as "hail fellow well met."

Ingersoll has only lately exhausted his supply of flowery encomiums upon Walt Whitman in a speech in Philadelphia, and from T. B. Wakeman down the Agnostic scale to "Aunt Elmina," he is quoted on all occasions. Yet they never make the selections I have marked as peculiarly inspiring to me. Therefore I wish to call the attention of some of his admirers to some of my favorite selections from this wonderful author, who has dared to be himself, and striven to pass on the word given him in its purity and truth. Listen to him:

"Know you solely to drop in the earth the germs of a greater religion,
The following chants, each for its kind, I sing."

"* * * Melange mine own, the unseen and the seen,
Mysterious ocean where the streams empty,
Prophetic Spirit of Materials shifting and flickering around me,
Living beings, identities now doubtless near us in the air that we know not of,
Contact daily, hourly that will not release me,
These selecting, these in hints demanded of me."

"Not he with a daily kiss onward kissing me,
Has winded and twisted around me that which holds me to him,
Any more than I am held to the heavens and all the spiritual world,
After what they have done for me suggesting themes."

What a quaint, unique manner of interpretation! Yet would that all poets and philosophers might have thy frankness, dear Walt Whitman. Listen again:

"Was somebody asking to see the soul?
See your own shape and countenance, persons, substances, beasts,

The trees, the running rivers, the rocks and sands.
All hold spiritual joys, and afterward loosen them;
How can a real body ever die and be buried?
Of your real body, and any man's or woman's real body,
Item for item, it will elude the hands of the corpse cleaners and pass to fitting spheres,
Carrying what has accrued to it from the moment of birth to the moment of death."

And did Ingersoll and his school of thinkers read Leaves of Grass so superficially? Did they think so grand a genius could not recognize his own inheritance from the spiritual spheres? Listen:

"What do you think has become of the young and old men?
And what has become of the women and children?
They are alive and well somewhere:
The smallest sprout shows there is really no death,
And if ever there was it led forward life, and does not wait at the end to arrest it,
And ceased the moment life appeared.
All goes onward and outward; nothing collapses;
And to die is different from what any one supposed, and luckier."

Speaking of the positive scientists he says:

"Gentlemen, to you the first honors always!
Your facts are useful, and yet they are not my dwelling;
I but enter by them to an area of my dwelling."

And again:

"The wonder is always and always how there can be a mean man or an infidel."

In regard to God he says:

"And I say to mankind be not curious about God,
For I who am curious about each am not curious about God.
(No array of terms can say how much I am at peace about God and death).
I hear and behold God in every object, yet understand God not in the least.
Nor do I understand who there can be more wonderful than myself."
"Do you suspect death? If I were to suspect death I would die now.
Do you think I could walk pleasantly and well suited toward annihilation?
* * * I swear I think now that everything without exception has an eternal soul!
The trees have, rooted in the ground! the weeds of the sea have! the animals!
I swear I think there is nothing but immortality!
That the exquisite scheme is for it, and the nebulous float is for it, and the cohering is for it!
And all preparation is for it—and identity is for it,
And life and materials are altogether for it!"

I hope I have quoted enough to make all who read these hurried selections eager to read more.

Clara, Pa.

REUBEN POTTER sends us his "Voice From The Heavens or Stellar and Celestial World." It is written in the form of questions and answers; and it will be found very interesting to all who want to learn of the philosophy of spirit communion. In the preface the author gives an account of his development as a medium, and it is truly wonderful. The book contains several illustrations. Address Carrier Dove Printing and Publishing Co., 891 Market Street, San Francisco, Cal.

"THE GUIDING HAND," by H. L. Hastings, the editor of "The Christian," is a record of authentic instances of the power of faith to aid trusting souls. The book is written from the Orthodox standpoint, but it is valuable as showing that true faith receives its reward. The work contains 382 pages, and is sold at the low price of 85 cents. Address Scriptural Tract Repository, office of the Christian, 47 Cornhill Street, Boston, Mass.

HARMONY strengthens and inharmony weakens the forces of life.

For The World's Advance-Thought.
REFORM.

R. T. LOCKWOOD.

I'D have reform still more me cleanse,
Cleanse 'till I'm pure and wise,
Thus aggrandizing my home-wealth
Above earth's misty skies.
Then grand love's sway within my heart,
All freed from bitter hate;
Preparing well for a better life,
In nature's supernal state.
O wisdom grand! locate my home,
Where love divine doth sway,
Where noble, cultured, angel ones,
Life's sacred laws obey.
Tis there, with such I'd proudly live;
There delve in science-wealth,
There woo the good, the beautiful,
Enjoying peace and health!

WHAT WILL THEY DO?

EMPEROR William decrees that women shall no longer work in the mines. He turns them out without offering any other or better work in place of it; thus they are left without even the poor pittance this work gave them. Yet all the time he is spending more and more on his army, while thousands of unemployed workmen are petitioning the Reichstag that the landlords be prohibited on next "quarter day" from evicting tenants unable to pay their rents; also that 50 marks be advanced to destitute workmen from state funds, and that poor children in public schools be supplied with one meal daily. Millions for war, but only starvation for the industrial army. But all this misery is necessary to awaken a better state of consciousness. The Emperor is no more to blame than his poorest subjects: the fault lies in all.

THE Woman Suffrage Movement is again coming to the front in Oregon, after a period of seeming inactivity. An enthusiastic meeting was recently held in the Marquam Grand Opera in this city, which developed the fact that though no great outward manifestation has been going on, the movement has been silently gaining strength. The champion of Woman Suffrage in Oregon, Mrs. Abigail Scott Duniway, who has borne the burden of popularizing the equal rights cause on the Pacific Coast, and whose influence has been felt all over the United States, will in the near future establish another organ advocating the equality of the sexes and liberty in every form.

"LOYALTY TO CHRIST," "THESE SAYINGS OF MINE," by Rev. John Pulsford, breathes the pure unadulterated teachings of the Christ set forth in the light of the New Gospel. They will be living food for many hungry souls that have sought for food, and found it not, in the dry husks of orthodox theology. There is a subtle refinement about this book, a sense as if the very soul of the author was in it. The book is beautifully bound and super-excellent typographically. Address Rev. John Pulsford, 20 Belsize Crescent, Hampstead, N. W., London, England.

It is the advent of the Celestial Sun that is bringing forth all the new and grand ideas that are now coming to the world.

For The World's Advance-Thought.

THE HIGHER EVOLUTION.

E. M. W.

SOCIETY has reached a pass where the salvation of its more helpless and trampled classes has become, under present conditions, impossible. The savagery of the city is worse than the old savagery of the wilderness, as the sewer is fouler than the swamp. Men of sense as they cease to be priest-ridden and priest-bejuggled, turn with weariness from what are called "the institutions of the gospel"—its prayers, praises, and sacraments—from all that is called "Divine Service," for they see that in these things there is no curative power to heal the deep-seated social disease, but only sugar-coated phrases and forms hollow as the foam. To him who looks with the eyes of reason and experience the Church shows itself as a parasitical growth, consumptive, not productive; a mendicant institution subsisting through a vast system of importunate beggary, and so one of the great causes of race-impoverishment: its heavenly stars, gilt-spangles, its flowers of Eden, cut tissue paper.

What was once a divine fact the ecclesiast has turned into symbol and ceremony, and so into fiction. The priest meets the perishing multitude who cry for bread, clothing, homes, and a chance for decent living, with talk about which the world has grown tired; he points to the bible, the church, the cross, the little soup societies, the pedantic reformatories, and the charities that nourish and perpetuate more pauperism than they cure. He tells the forlorn and hopeless masses to only shut their eyes and believe, and they shall be fed with stale ecclesiastical pap, and taste the sugar-plums of religious sentiment. *He, good man, is well-fed, salaried, adulated, and cushioned with comforts; he has had time, place, opportunity to culture himself, and cannot see that salvation by religion is a mockery when offered to those who are hungry, cold, and naked; that in a material world salvation must begin by being material also—that down on the rock-basis of the hard fact of material necessity must he plant his feet who would uplift and save the thronging myriads living from hand to mouth in one constant battle to keep the wolf from the door.*

The old gospel has become obsolete. Men preserve Christianity as they preserve old family portraits—by hanging them on the walls in the attic out of the way. The "money-changers" whom the Nazarene scourged out of the old temple, now hold the titled deeds of the church, employ the priest, and own the communion service; who shall cast them out of *that* temple? The cross has become the trade-mark of the religious hireling, and men everywhere are saying, "if religion has become a babblement and holy things fruitless, we will have a new scripture fresh from the heart and brain of the race; and we will make a new cross out of the sacred tools of labor—out of the bar and spade, the hammer and anvil, the chisel, pencil, and pen, and so, giving the out-worn fictions of the past a due burial, each shall move onward in the grand procession of humanity, bearing his own cross.

The new gospel of the race is evolution—the

ascensive evolution of man. Evolution is Life; where it halts, death enters; when occurs a final arrest of march, we perish. Law is simply evolution working to an end. The capacity of a man is measured by his capacity for evolution. A great man is great because there is more of evolution operative in his structure than in others. Evolution makes the animal mortal, and the animal-man mortal, while it makes the psychical man, the man-woman, the bi-sexual man, physically immortal. All who remain on the lower plane must die; it is evolution that disintegrates them. All who attain to the higher plane must live, for evolution uplifts, transubstantiates, immortalizes them. The proper man is a twin-creature; evolution in him can no longer be held in structural suspense, but aims to raise the life from nature's frozen floor. In those organisms where the processes of the higher vivification have begun, new cell-germs begin to evolve for the construction of the new body, until that higher body has absorbed the elements of the natural form into its own structure, and passed them through a chemical transubstantiation. It then becomes the pure physical existence sustained in that which is purely dynamic. By a process of divine chemistry death and dissolution are superseded by transformation; the earthly and opaque molecules are supplanted by purer and more vital globules.

With the attainment of the plane of the higher evolution, then, and only then, does real human life begin. Then matter is no more, as now, the master. Spirit having power over the elements of nature, can make a physical body or any other thing to use on the earthly plane, and can live in the material or spiritual at will. It will keep and use the body so long as it pleases, thus overcoming the last enemy, death. This possibility is now dawning on our race, and there are thousands who feel a strange power within pressing them forward into divine-natural conditions. It is "the coming of the New Jerusalem" as the prophets and seers of the early Christian Age were wont to phrase it. Men will be able to unclothe the body of its atomic vesture, becoming thus invisible; and then at will, as the athermal particles envelope and swathe the internal form, they are visible again to outward sight. On this plane every faculty is enhanced to the miraculous degree. The man can impart health and recall life by the touch or will, project himself through material obstacles, or withdraw himself from sight; nor can he die of wounds except for a brief period and by his own consent. This degree of life is now attainable by earnest souls, and it gives the reply to the Agnostic question of our time, "Is life worth living?" All this and more has been illustrated in the experience of the divine androgynous of Nazareth,—and the same powers are in the reach of all whose wills are set to walk in his way. In this style of man the Psyche sits a Queen on her throne. The intellect and will are her high officials; the vital powers her array of ministering forces; and the faculties of sense the obedient servants of her household.

But Rome was not built in a day, nor the fine fabric of the soul. Years of organic change and

growth, of quickening and rehabilitation, of bodily cleansing, purification and transformation must ensue before man can rise out of the clinging, enveloping stream of social custom and natural corporeal tendencies, into the upper river of immortality with its sacred, incommunicable experiences. Let no man expect that he can be changed in a day, or in a year. The earthly creature looks for immediate results, and hence prefers bodily disease and decomposition to the gradual evolution change. Few possess either the rationality or the persistence that renders them fit subjects of the higher discipline. Jacob served for Rachel fourteen years; and after he had obtained her, discovered, that although a fair average woman, she lied and stole. If one will serve fourteen years for the New Kingdom of God as energetically as Jacob did for Rachel, he will find that the faculties have awakened from their dormancy; that Innocence has taken the place of the old Ego or selfhood; and that Divine Two-in-One renew his frame day by day with the elixirs of immortality. In the midst of such mystery the New Order of the world is born, and as it matures in the collective mind and body of mankind, the sin, disease, and suffering of our race—the result of its unborn, embryo, and animal state—will vanish into the night of a forgotten past. He who would serve his fellows, serves them best by casting out his own evils and defilements. Wash your own atoms and then you can help to cleanse the world, for you can only give that which you have.

NO MAN ought to be sent to prison for a fixed term of months or years. Every man should be sent to prison who is guilty of a prison offence, until, in the judgment of competent men, he was worthy to be set at liberty. A bad man, a highwayman perhaps, commits a slight offence and is imprisoned for thirty days, and discharged without the least regard as to whether he is a proper person to have his liberty. Another man under the influence of strong drink or great excitement, strikes a man and kills him. He has always been a good man. He, for that offence is sent for five, ten, twenty years, perhaps a life-time, and if the jury brings in a verdict of murder in the first degree, he is hanged. This man might become a worthy citizen in thirty days, and if so should have his liberty. The mechanical way we have in dealing with the unfortunate of our race, without any regard to the mental and moral fiber of the man, is inadequate and inhuman. When we are sick physically, we are confined by our prescribing physician, only until we are recovered. The morally sick should be treated with as much common sense and humanity. Equal justice, equal mercy and equal love will hurt no man, and it will typify God in man as no civilization has yet typified him. —*The Progressive Age.*

WHEN our desire is ever for the good our purpose is single and the golden thread of Truth runs through all our work; but when our thoughts are selfish we are blown hither and thither by every impulse of evil, and we accomplish nothing that is spiritually permanent.

For The World's Advance-Thought.

LIBERALISM.

A. G. HOLLISTER.

WHAT kind of Liberalism is that which cannot bear the name of Jesus Christ nor Christian in connection with Spiritualism, without showing fight? "O had some power the gift to give us to see ourselves" as we really are, and of what kind. Is it not a pitiable spectacle to see people who assume the roll of Liberals, Spirituals and Philosophers, qualified to lead the human mind from error, abusing the truest, the bravest and the cleverest spiritual teacher that ever gave his life to uplift and benefit the people? How much do they know of his teachings who quote his sayings from the record to offset one against another, without even trying to understand the spirit of them by attempting to live as he taught, nor by hearkening to those who do? Are they yet free and liberal enough to bear comparison with him, or to keep him company? Do they not re-enact in relation to spiritual matters the farce of those who opposed Galileo? Why? Because they neither comprehend him nor his doctrine. No more than mediæval philosophers comprehended how the earth could move around the sun, and not appear to change its place among the stars. Or how the world could turn upside down every twelve hours and they not be aware of it, and all movable objects not be spilled off into space. It contradicted the uniform testimony of experience and of universal common sense. Could any kind of knowledge be more certainly established?

As Galileo's ideal of the mechanism of the universe transcended the ideal of his opposers, and grasped the principle which truthfully interpreted the contradictions apparent to the senses, why may it not be so in the present case with relation to the ideal of Jesus concerning spiritual progress, and his opposers? We believe the two cases are perfectly analogous. There are a people who have forsaken the ordinary course of the world, to practice the teachings of Jesus, as recorded in the New Testament, and again revealed in this the day of Christ's second appearing; and these find his predictions and promises true.

Obedying his commandments brings outward prosperity, with peace, comfort, and inward satisfaction to the soul. It also gives victory over the world of pride, lust, avarice, ambition, hypocrisy, oppression and carnal ease, without removing one from the sphere of active usefulness to his fellows.

Is it liberal, philosophic, or intelligent, to test spiritual and metaphysical subjects by physical standards, in order to stultify and invalidate their teachers, to make them appear worthless, or to shirk the labor necessary to clearly apprehend them? Is that the true method of progressive thinking? To illustrate: in pure mathematics, each word is a sign of one thought, or idea, and of one only. The words one, two, three, applied to numbers, and square, circle, cone, applied to geometric figures, have each but one meaning, and hence, never suggest but the one idea for which is the sign. But the very nature of spiritual and metaphysical ideas compels their representation,

often, by words used as signs for natural objects, and hence arises the use of figurative and symbolic language.

Is it candid, and the mark of a truth-seeker, to ignore this property of language, or to construe it falsely, in order to invalidate spiritual ideas clothed in such language, because the ideas are distasteful to the natural man, or to stultify the wisdom and character of the Teacher, because said Teacher does not conform his instructions and practice to the ordinary course of this world?

An inspired Apostle of Jesus described a two-edged sword that goeth forth out of the mouth. All know that material swords do not go forth from the mouth. But the testimony of truth, proceeding from the mouth of one who lives it, does slay error that gets in the way of it, and hence, its likeness to a material sword with which men slay each other. Now as Jesus taught men always to bless, and never to curse each other, but to overcome evil with good; as he compared his followers to children, and to sheep for harmlessness, and sternly rebuked the use of a sword to shed blood; even in self-defense; is it just or fair to interpret him as meaning a carnal sword, when he said, "I came not to send peace, but a sword?"

Does not the peace here spoken of refer to man's internal foes? and the sword, is it not that testimony of Jesus which separates good from evil, light from darkness, truth from error; between which no Teacher that preceded Jesus (if not Buddha), seemed to know where to draw the dividing line?

The carnal sword was already here, in so great excess of reasonable demand, as to render such reference to it meaningless. Moreover, Jesus forever rejected that, when he rejected the proffer of the kingdoms of this world through the Jewish national idea of a Military Deliverer. But the testimony, "Resist not evil, but overcome evil with good" continually; the testimony against adultery in the heart; the testimony dissolving all carnal and selfish ties, and abolishing all private ownership of property, including husband and wifehood, was new and evolutionary, most radical and revolutionary, and penetrated a tender place. This testimony is of that Spirit of Truth which Jesus declared "The world cannot receive, because it sees her not, neither knows her." As no one knows the things of man but by the spirit of man so no man knows the things of God but by the Spirit of God, which is one incorruptible and Holy in all His true messengers. If professed light bearers refuse to see the higher spiritual truth when it is proffered them, will they not lose the rank of spiritual teachers even as the followers of Aristotle ceased to be world Teachers, by refusing to see the discoveries of Galileo? No blame is attached to inability, unless it be self-induced, but perverted ability, and falsification of facts, will not aid a good cause, nor bring a desirable reward.

It has become a proverb that "Books have souls." Of that character is the New Testament record of Jesus and his immediate disciples, covering a space of less than forty years. What other book written by mortals ever equaled it in the amount and

quality of mental pabulum it has furnished to souls hungering for spiritual instruction? What other book of its size contains so much truth in relation to man's moral duty, spiritual nature and destiny, with so little admixture of error? What vast numbers have been turned from error to righteousness, by conning its precious lessons. Multitudes have been thereby induced to lead better lives than they otherwise would. An attempt to make Jesus responsible for all the wickedness practiced by pretenders to his name and authority is unfair and unreasonable as would be an attempt to make virtue accountable for hypocrisy, or to make honest industry responsible for the avarice, greed and oppression, and deviltry practiced to gain an undue share of its products.

Those who seek the wisdom which comes from above, which is first pure and then peaceable, full of mercy and good fruits, will judge according to knowledge.

For The World's Advance-Thought.

THE VOICE.

SAMUEL BLODGETT.

I AM used to thinking that man's moral and religious nature is his highest glory—is what removes him from, and carries him above those forms of creation which have not been considered as having souls. And when we see one standing in an exceptionally high moral attitude, we sometimes express his superiority by saying, "He is one of Nature's noblemen; he has a soul."

The absorbing moral and religious emotion manifested in Jesus is what placed him in that sublime attitude entirely above the vision of the low and grovelling. This abode is in God, or the Soul of the Universe, manifested only in man, and manifested fully only in the highest of the species.

What emotion or sensation is not a "phantom" viewed through gross material eyes? To the "sense-bound everything is a "phantom" except the matter that the senses can cognize. As well say the appreciation of friends or of music is a "phantom," as to say the appreciation of moral obligation is a "phantom." These soul sensations are the most real realities of life. The man who is under the dominion of conscience, even if he is much in error as to the details of correct living, is as much higher than the one who feels no moral restraint as the human is higher than the animal. The aspiration to be right is the guarantee that the right will be sought for till found, and practiced.

Without this conscience the world would be not only in a blank, but in hopeless darkness. It would be impossible to rise from the law of might to or towards the law of rectitude. But I will agree that conscience has three voices—"The voice of God, the voice of the people, and the voice of Satan"—though, whether for God or for Satan, it is always the "voice of the people;" and it is the "voice of God" in proportion as it is illumined. The true Reformer will not denounce and crucify this voice because its guides are in darkness, but will rather seek to enlighten.

The germ of the Celestial is within everything and some time it will come forth.

For The World's Advance-Thought.

SELF-GOVERNMENT OR WILL.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

VERY few practical or intelligent attempts are made either to define what Will is, or how it may be cultivated to its utmost usefulness. A delicious vagueness seems to gather around the thing whenever we try to focus our attention upon it, and in that mist of vagueness we strain our eyes vainly to sight the reality so as to give it proper form and consistency.

We cannot be too often confronted with the truism, that man is a microcosm of the macrocosm. The realization of this truth, in all its parts and with all its bearings, will make man more reliable and full than any encyclopædia in existence. Self-knowledge is actually the attainment of all knowledge. Present attainments, then, serve mainly to mark how very defective is our self-knowledge.

Between Self-Government and the Will are the closest relations. To achieve Self-Government is to be in the highest and purest sense of the word masterful and will-full. To be incapable of Self-Government is to be the slave of every blind impulse; it is to be the creature of every enslaving—even if vicious—circumstance. This is a very suggestive thought. Somewhere between the two extremes of will-fullness and will-emptiness there is to be found the training ground, and also the process of training and developing the Will.

Will in the highest sense does not inhere in the flesh. A pseudo-will shows therein, which enables the egoistic nature to assert itself over others; but the true Will is widely different to and distinct from that. The will of the flesh and of the mind poses always at variance to the Will of the Spirit; the former produces the proud egoist, the latter the meek and humble esoterist. For the egoist to mature, the spirit must be quenched; for the esoterist to arrive at fruition the flesh nature must be taken in hand similarly and so dealt with that it will cower in its little corner without a word when the Will of its Master (the Spirit) is expressed. Thus viewed, the flesh and mind with all their passions, affections, desires and impulses, constitute a veritable Jacob's ladder, reaching from earth to heaven, whereon the Spirit mounts and achieves its victory over everything unworthy of him. When the Master said: "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the son of man," he had before his pure vision the same truth. Angels of God have, no doubt, descended by means of this son-of-man-ladder. Those sitting in the heavens, or what is the same thing, in heavenly places in Christ Jesus, distinctly see that angels who kept not their first estate came down by means of this same fleshly ladder from their high standing as spirit entities; they also see that it is by means of this self-same ladder that the uplift must take place. Degraded man has but to suffer his spiritual center to assert itself in his life now, and give that awakened center scope to tread the external flesh nature beneath its feet, precisely as a ladder is mounted, and his destiny becomes thereby assured as angelhood. Angelhood again has but to suffer the external na-

ture to assert itself, and give that the scope it needs to indulge in materiality and animality, and then, by means of that same son-of-man-ladder, step by step downward the bottom may be reached; thus illustrating what is intended by "ascending and descending upon the son of man." The descending one thereby loses his will power, so becoming the helpless slave of matter and its moods; the ascending one contrariwise strengthens at every step his will power, becoming thereby the helpful master of matter and its moods.

There is something astonishingly clear and strong in this view of the case. The action done by the ascension of the ladder is the Christ work, involving mortification of every fleshly love and desire, and giving wings instead thereof to every pure and heavenly aspiration. Every Christ-man or woman follows the Master in this way; where he or she begin is wherever they may find themselves when they awaken and begin to set about it. Keeping the body under, or in subjection, is the act of bearing the cross, despising its shame, thereby to ascend the ladder leading to angelhood, and be counted worthy to sit down at the right hand of the throne of God, or in heavenly places with Christ Jesus. This exalted honor is open to man now, and its high privileges may be won and enjoyed by him where he is, by realizing the Christ work of Self-Government—that is by an intelligent and cheerful cultivation of the Will.

The Will that forms the subject of our pointed remarks, we would again emphatically state, is not the ordinary egoistic will of the external nature. That may be traced to its source in the phrenological organs of firmness, self-esteem and continuity; but the Will of the spirit which strengthens itself, and becomes an irresistible and invincible power by means of the mortification of the flesh nature, in the matter of its loves and desires, is another thing entirely, for it is characterized by something of every function of the brain organism—that is, when that organism is turned to find its life and gratification on the spiritual instead of material plane. To illustrate our meaning, take acquisitiveness, said and mostly thought to be an organ having only selfish functions. The master addresses it by saying: "Lay not up for yourself treasures on earth (material treasures) where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven (spiritual treasures) where neither moth nor rust do corrupt, and where thieves do not break through nor steal." Evidently there is scope for this faculty, then, widely distinct from the selfish one. Every faculty has will force of its own, and acquisitiveness gives will to acquire what the flesh nature, the mental nature, or the still higher spirit nature must determine, as either is active and dominant. Take also the organ of amateness or sexual love; like every other faculty it has will power of its own, and also two widely different directions in which its functions may be equally turned and employed. Its basic function is love pure and simple; its animal and ordinary tendency is sexual love; its spiritual expression is Universal Love. When the spirit feels and asserts itself, it turns upon every

animal function to put an end thereto; thus "crucifying the flesh with its affections and lusts," and in exact proportion to the demolition of the fleshly nature, will and must the spiritual one be shown and seen. When every faculty is thus converted by the spirit, the will power of each one unites into a blend, and thus the commanding and irresistible will of the entire nature becomes a great spiritual fact.

This will is purely esoteric; and what is esoteric is Divine. Having become supreme in itself within the personality; it then coalesces with the Will of the Universe. It cannot be shown that there is any stopping-place for Will in its action upon this extended and ever widening and extending plane. On and on in its grasp and sweep it continuously grows, until the full force of the passage: "All things are possible to him that believeth," is realized. Will on the egoistic plane is nothing and nowhere in comparison with the will of the pure esoterist. The latter has drawn so near to God in his aspirations and desires, and has so thoroughly quenched all the baser feelings of his nature, that he realizes the full force and meaning of the Master's words: "Near to man it is impossible, but not near to God; for near to God all things are possible." Men who had not awakened spiritually, and were living solely on the lower animal plane of their external nature, so fulfilling the desires of the flesh and of the mind, corrupted this Christly utterance by rendering the Greek word *para*, which primarily means "near by" or "beside," as meaning "with." This little alteration completely upsets the intention of the statement; which was to affirm that all things are possible to the believer (or spiritual man); whereas the passage as now read affirms only what is falsely said to be possible to God and impossible to man—a very gross and grievous perversion.

When man is so awakened and filled with knowledge as to the Will of God, a Will that imperatively demands the crucifixion of the flesh nature, with all its loves and desires, he then sets to work turning every individual portion of his will power into its pure heavenly channel; he begins to have and show all the experience of the Master himself. The act of doing this is what we are now terming Self-Government, or the realization and expression of the Higher Will—the will of the spirit. Such an one lives as seeing Him who is invisible. Having purified himself from all filthiness of the flesh and spirit he perfects holiness in the fear of God. Being so purified in heart he sees God realizes His constant presence, becomes speakingly familiar with Him, asks no favor from Him that is withheld, for, Christ-like, he realizes that God heareth him always. Such an one becomes a power death has no longer dominion over; he realizes the full force and meaning of the Master's words when speaking of his life: "No man taketh it from me; I have authority to lay it down, and I have authority to take it again; this authority I have received of my Father." The realization of will power such as this, is proffered man on its conditions; apart from those conditions it never may or can be realized. Its realization links it

possessor with Omnipotence, and makes every word of the statement: "All things are possible to him that believeth," simply and obviously true. This is a feeble expression of what is involved in the work of Self-Government, and the cultivation of the Higher Will; and the words: "He that overcometh and keepeth my works unto the end"—that is, fulfills them completely to the end of the chapter—will be a present and satisfying truth written indelibly upon the heart or inmost of one so striving in accordance with the Will of God.

For The World's Advance-Thought.

THOU SHALT NOT KILL.

H. A. BRADBURY.

THE law makers of New York State have recently had an opportunity of a trial of the new mode of killing by electricity. The rope-jerking process is superseded by what is thought to be a more humane method. Those who have looked with horror upon hanging will be somewhat relieved; but it is not that kind of relief that ceasing to kill by Law would bring to all advanced minds. Would that such an event might be hastened, and nowhere on earth the deed of legal murder be again committed.

If the taking off of Kemmler has inaugurated a new era in the death penalty, as claimed, it is not an era of moral progress. There is no moral principle in inventions for taking life. It is the same old era of barbarism, brute-force, "life for life."

Kemmler said he wanted to kill his victim, and was glad he did it. The executioners wanted to kill their victim. They screen their act in the demand of law; Kemmler screens his in his depraved nature. Were the hands of the few who executed the desire of the many any less guilty than the hands of the one who executed the desire of the one? What is law but the external machinery of desire? Is the desire of the many to kill expressed in law, any less depraved, or any less murder when it kills, than the desire of the one expressed in killing? Who executes the law enacts the murder, and satisfies the desire. There is no moral difference.

It is self evident that if one man has no right to take life, a half dozen, or a half million, have not. Taking human life cannot be spread out thin enough, or divided up with the multitude, so as to become any less than what it is, an appalling crime. It is an irretrievable wrong against the possessor, and a violation of the moral law of the individual conscience.

And although each one of a party to an execution or "electrocution," may lean upon the many to bear the guilt away, and fancy a retrieve in the law, still, the intent and result of the act is death to a fellow mortal, whose life they are morally bound to cherish and guard as tenderly as they do their own.

But it is claimed that a man who takes another man's life has forfeited his right to life. For this to be a truth it must be a law of being, self-operative and final. And the pertinent query would be, do we see its operation and effects follow those who have taken life? By no means. None have ever

naturally expired as a result of murder. It is further claimed that the life that is forfeited becomes the property of the State. Are not all the rights exercised by the State over individuals derived from, and committed to it, by individuals? If, then, the individual has not the right to take his own life, which will be conceded, how can he delegate the right to the State? Of course he cannot. Hence, whenever, or in whatever circumstances the State assumes the right to take an individual's life, it perpetrates a robbery of the deepest class—robs him of his right to live—the greatest boon of existence. Thus it is seen that the State has not even a legal right to deprive a citizen of his life. It is claimed, however, that the murderer is a dangerous piece of humanity, and must be put out of the way. Oh, what a weak, unreasonable and God-forsaken plea! As if a man cannot be confined where there would be no risk of bad results to the community. Where was Kemmler before his act of murder? He was as bad then as after. The bad results are all in taking his life. Could the life the State has taken be kept in the dead-house, or utterly annihilated, the protection to society sought for by his death might be effected. But as Kemmler still lives, and the lifeless, inanimate body is all the State has in its possession, Kemmler is as much at large as ever. If he was a dangerous individual in the body can he not be, and will he not be, a dangerous individual in the spirit? Taking the body makes no change in Kemmler as an individual entity. He is Kemmler still. Therefore the State, in its deep solicitude for the good of society, has committed a great wrong to society by turning Kemmler's spirit loose upon it.

Here is an item relative to Kemmler's life: "Kemmler was a man of low mental and moral qualities. The surroundings of his birth and early life were very bad. His father was a butcher in Philadelphia, where William was born in 1860. The boy grew up in the shambles and in the market place. His parents sent him to school for a brief period, and several times he saw the inside of a church and heard the service there. These feeble influences constituted the only contact the boy or man ever had with things pure and good. Kemmler's was a life that grew rankly. On no side did he bear the impress or polish of any training or efforts to ennoblement."

This is Kemmler. This is the man that the law-makers of New York decide must die because he has taken life. Think of it! If our law-makers, presumed to be our best men, educated in the church, and surrounded with the best influences of society, can take the life of Kemmler, and no moral responsibility may be attached to the act, how in the name of justice and truth can such a man as he be held morally responsible for his act? A strange exhibition of moral justice this. It is said that Kemmler's manner of killing his victim was a shock to the moral sense of the community. Indeed it was. But where, comparing the two acts and the moral status of the acting parties, is the moral sense of the community that it is not shocked at the killing of Kemmler? It may be said that the moral sense of the community in the latter

case expresses itself in the desire to avenge the murderer's victim, and deter from other murders, by a public display of the authority of law. A poor defense for moral sense. And who shall avenge the victim of the law? Instead of being moral sense, this desire is the spirit of revenge, injustice and hatred. It is the spirit that enacts and executes the death penalty law.

It is not a fact that capital punishment prevents crime. On the contrary it keeps alive and strengthens that hardened condition of mind that makes murder possible. And so long as legal murder is enacted before the gaze of the world, depraved human nature will be found imitating it.

When public sentiment and the State law place the value upon human life that to the individual it really possesses, and which it is his right to maintain, then will killing of all kinds cease in the land. As in the case of Kemmler, the depravity leading to murder is generally the result of bad pre-natal conditions, followed by bad influences surrounding childhood, over which the mother has no control, and for which the child is not responsible. "Kemmler grew up in the shambles," in a place where the influences were as blunting to the moral sentiment as those of the beer saloon. The common sights of children thus coming up in the city slums are drunkenness, quarrels, profanity, dirty, ragged and badly fed playmates. Ignorance, poverty, animal flesh and beer, constitute the stock from which depraved natures are made.

When one thus produced comes upon society, and, acting out what is in him—because he can do no different—commits a crime, what cruel injustice to force him out of this world, depriving him of all chances here of a moral education to which he is entitled.

As mind progresses and man advances nearer the spiritual consciousness, the Higher Law, operative in the higher moral and spiritual natures, is seen, and acknowledged supreme over all other law. And however much man-made law for the punishment of crime may punish and torture, the man and woman is amenable first, last, and always to the Higher Law. This law is the keeper of the Book of Life, and makes all the records therein, of evil or good; and will sooner or later render an exact recompense for each.

This law is never revengeful and vindictive, as man-made law is, but always disciplinary in its purposes and effect—always takes its subjects to conditions higher. Having its seat in the spirit entity, and operating through the mentality, it has an adaptation to the varying individual characteristics; and never fails of reaching the lowest in moral degradation, nor the highest in spiritual attainment. It is the companion of the soul from the cradle of earth to the highest spheres of spirit existence. In the sufferings it inflicts the soul possesses its climbing power. However thorny the rounds of the ladder the feet press upon in the upward climbing, they are all necessary in their place—each round a necessary experience; and the more thorny, the sooner left behind and the next gained.

(Continued on page 67).

For The World's Advance-Thought.

DEGREES OF SCIENCE IN HUMAN FORM,

W. H. KIMBALL.

SENSORY powers in human nature open to the experience of things *indifferently*, or void of systematic relationship. The corporeal senses can cognize facts and direct forces of things, but cannot analyze and classify in a way to define systematically according to principles of scientific distribution and combination. Their function seems to be to gather and hold the simple basic facts of experience, ready for higher uses by higher powers. Full of shortcomings and fallacies, they are largely dependent upon the light of higher vision for real verities. And though an inspired Galileo may open to a higher reality sensory conceptions inevitably stand on their own grounds, protesting, denouncing, and in the power of fanatical churchmen, crucifying all advance to fuller light. Lower vision can never penetrate the higher realm to determine realities there. The sensory powers, with corporeal existence related thereto, give the indispensable base to our natural economy, in what may be properly called *Sub-Natural Science*.

Rational powers in human nature open into a realm of magnificent *system* in things, general economies, and intellectual survey of the vast field of material creation. It is the legitimate function of these powers to work from *thesis* through *analysis* to *synthetic consistency*, and thus to elaborate the various systems of special science—systems that specifically delineate the essential order of things and material powers and their uses, thus leading on and up in all natural resources and economies, at the same time educating human wants and faculties for the highest realities of maturest manhood.

This degree of human powers systematically differentiates, weighs, compares and classifies in its working processes, and thus surveys in realms that may be termed *Supra-Natural Science*. *Sophial* or *Wisdom Powers* in human nature open by *Creative Logic* into the realm of *Eternal Life and Being*. If man had no higher wants—no quenchless longings for vital knowledge and power beyond the sphere of our rational energies and experiences—he could rest in the attainments of these energies and experiences. If he had no soul-force with its immortal yearning and insatiate desires he would spurn all quests beyond the immediate problems and experiences of worldly factors and environments. Manifestly having such soul-force, with its wants and desires, he is entitled to realize the fullness of its monitions. Fourier announced a law of providence in "destiny proportioned to attraction." Racial want means radical supply, else there were a fatal break in the order of creative consistency. But experience here is assurance, hence argument is not necessary. Human power of life that has invincible faith in the Highest for its base, and has working method by the logic of creative consistency in the laws of Universal Trinity gives a positive assurance, not only of a providence in human nature as to supreme life and power, but as to realized potency of such providence. Spontaneous

insight to highest truths, with responsive activities accordant, have sufficiently avouched to our human experience the sphere above that of *Super-natural science* with its various emotions and vital attainments. The immediate presence and power of the living God in our human nature, leading up and centering best human energies upon the matchless reality of universal human brotherhood, leaves no room to doubt as to Highest Life and Light as the ultimate rule of our human nature. The Creative Word gives logical form to this ultimate rule, which as a rank in science may be named *Supreme Natural Science*.

Creative Life is *Supreme*—dominant; material substance is subservient, and creaturely form (self-consciousness) is mediate in creative system. And man carries the three terms in his own nature. But he only becomes conscious of the Almighty presence of the Highest when by full creation Divine Life has become a living experience in his own nature; when he can say, "I and my Father are one."

AMONG the ablest of the labor papers is "The Labor Advocate," of Toronto, Canada. Its editor, Phyllis Thompson, is a man of broad mind and universal sympathies. Its pages are always filled with most excellent progressive matter that all would profit by reading. "The Labor Advocate" is becoming a power in the Canadian journalistic field. Long may it live to spread the light of peace, harmony and progression. It is published by the Grip Printing and Publishing Company, at 26 and 28 Front Street, West Toronto, Canada. Yearly subscription \$150; single copies five cents.

THE Single Tax Association of Toronto, Canada, have sent a letter to the Ministerial Association of that city in which the leading question is, "can one portion of humanity, by any principle of justice, acquire the right to charge the rest of humanity for the privilege of occupying this planet? This is the second time such a letter has been sent to the Ministerial Association, as this question was left unanswered by them on the reception of the first letter.

WHEN so-called "great men" realize that the Supreme Intelligence is no respecter of persons, and they are willing to meet all men upon fraternal grounds, instead of holding themselves aloof, as if they were a distinct creation from the rest of mankind, they will be of greater use in the world and much more worthy the prefix great. The mission of the New is to lift all up to a common level of righteousness, and tear away all artificial barriers of rank, position and other shams created by men, that are in the way of correct living.

THE defilement of the mind defiles the whole body, for the mind permeates the whole physical system. In the spirit life, the spirit displays all your thoughts, because all thoughts are a part of the mind that fosters them; and the mind clothes the spirit as the body clothes the mind. Evil thoughts thus become the rags that clothe the wrong-doer in Spirit life, and good thoughts the glorious garments of the angel.

WOMAN'S FUTURE.

WHAT then, in short, is the future of woman? Her future must and will embrace, self-possession in marriage, until physical marriage and the causes which produce it are effaced in the course of evolution. The woman of the future will be far less a child-bearer than an intelligent co-operator with man in common work and occupations of humanity. This co-operation will infuse the spirit of love and justice into all institutions, and to an extent sufficient to destroy all desire for these appeals to the sword which still proclaim our barbarism. Passional love will be exchanged for the fraternal, and the woman of the future, with her developed intuition, will perceive the existence and usefulness of these potent, finer forces of nature which are concealed from the eyes of the present race. She will inspire different feelings on the part of man, who will cease to regard her as the natural prey of his fleeting passions, and find far more profound satisfaction in the inspiration he will receive from her ennobled form and developed capacities—*Lucifer*.

ALL must learn completely the lessons of material life before they can rise above the dominion of matter. Anxiety to dispense with material life does not set aside the inflexible laws that bind man to earth. He is bound to matter so long as he is bound to error. Truth sets him free when it permeates his being through and through.

S. F. HERSHEY, in a recent article: "Woman lives longer than man, goes insane less numerously, commits suicide one-third as often, makes one-tenth the demand on the public purse for support in jails, prisons and almshouses."

THERE are one hundred and fifty thousand persons, directly or indirectly, connected with the criminal classes in Massachusetts, and the cost of police and prisons requires a tax of nearly three million dollars annually.

MANKIND nurse the delusion that heavenly riches can be gained by false pretenses, because so many have gained worldly wealth by the same means.

WE will remove evil in others when we build up good in ourselves. As the Light grows stronger in our own souls the surrounding darkness becomes less.

Senator Ingalls says: "The decalogue and the golden rule have no place in a political campaign."

"'Tis true, and pity 'tis, 'tis true."

In a world of error Truth lives but goes begging; in a world of Truth Error cannot enter, there is nothing for it to live upon.

To have Truth is not simply to advocate advance ideas; it is to live Truth in every thought, feeling and action.

OUR thoughts are our mental offspring, as our children are our physical offspring—Both need proper training.

The Universal Republic.

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For The Universal Republic.

A VISIT TO THE ISLAND OF CORONADO

MATTIE E. HULL.

I stood amid the rose and palm,
Neath the feathery shade of a pepper tree,
Where the marguerites and lillies smiled,
And the blue-eyed violets talked to me.
I fancied I felt the air from the North
As I faced the Yankee, hardy pine,
But its neighbor whispered, "I'm from the South:
I was born in the sands of the tropic climes."

A little flower by the beaten walk
Brought me a dream of New England hills;
By its side the proud pou-zetta talked,
And said, "I've come from far Brazil."
Lemon and camphor, side by side;
Their odors to passing winds were given;
And a lowly shrub said, modestly:
"They have christened me 'A Breath From Heaven.'"

Latice and arbor, mound and wall
Were freighted with beauty and perfume rare,
Until it seemed at Nature's call
The world had sent her tributes there;
For North and South and East and West
Were interchanging mystic speech,
And the soul that could interpret best,
The most of this strange life could reach.

On from the gardens, past lovely homes,
Where maidens sang and children played,
Till I reached the spot where surf and foam
In snowy billows on white sands laid.
I stood enchained on Pacific's shore
Watching the waves as by fury toss'd,
By the silver spray encircled o'er
Till it scattered in jewels along the coast.
I thought, O, waves that leap and rise
Till the waters are tossed near mountains high,
While just beyond, old ocean smiles
In her calmness, wooed by the bending sky,
How like this life is the current deep,
That causes wild breakers to lash the beach,
Are the madd'ning passions we blindly keep
Striving to find yet seldom reach.

Lesson on lesson was brought to me,
As though the unfathomed deeps below
Revealed their hidden mystery
Beneath the sky's eternal blue;
And my soul illumined with strangely light,
Embraced earth's whole in one kinship here,
And link on link come to my sight
From atoms on to the spirit's sphere.

I lingered until the day was told,
And Sol in parting had kissed the tide,
And left in his train a bridge of gold
That spanned from the shore to the farther side;

Till the moon caressed the trembling flowers,
And the mocking-bird had ceased to sing,
And silence brooded o'er scented bowers
Like the hush of a guardian's peaceful wing.

O, precious day! for my restless soul
Had touched the throb of the great Heart—God.
Through the language of blossoms and ocean's roll
I had met the Soul of Eternal Good.
The days will come and pass away,
Shaded and sunned by tear and smile,
I shall always think I walked one day
With the angels of Good on Enchanted Isle.

NOT CIVILIZED.

"HERE one may read of wars and battles and sieges without the aid of a book, and if one is a Scot he reads this story with great pride. This boy was a Scot, and to him Edinburgh seemed the greatest place in the world, rivaling Greece or Rome in its famous deeds of history. And so he felt that he had been born to a great inheritance. No doubt he dreamed, as boys will, of doing great deeds himself sometime, and so sharing the fame of the heroes of his fatherland; and this is a good thing for any boy to dream. Sometimes it comes true, and thus the world is kept supplied with heroes, and if it does not come true, still it is a good dream after all."

The above is a passage from a story by a popular writer, written for the "Youth's Department" of a large number of the Sunday editions of leading papers. It will be read by thousands of children, and the effect will be to make them think that wars, battles and sieges are things to be proud of and that those who commanded them are the highest type of heroes.

It is time that these writers of erroneous ideas of greatness began to take thought of the mischief they are responsible for. There are no true heroes but those who work for the good and true, and who with their work grow always better and nobler. For every so-called hero that war has made, thousands have been murdered, and the peace and happiness of their families destroyed. And no lasting good ever came of it.

War can only have a place in an age where intellect has not yet dominated brute force and savage instincts. This era of enlightenment has torn away the glamor that has so long surrounded warriors and war, and shows it to us in all its naked hideousness. Men have fostered murder by hating their fellow beings, and therefore they have made heroes of the most successful murderers.

If there is any worship of the devil it is in idolizing those who destroy and kill.

VIRTUE neither blossoms among the idlers nor work-hating tramps; its best fruits are to be found among the working classes whom both despise.

LET RIGHTEOUSNESS RULE.

"GERMANY is preparing to make a first-class fortress of the city of Breslau, in Silesia. The work will cost many millions of dollars, and when it is completed Breslau will be one of the strongest fortresses in Europe and a mighty break-water against Russian invasion."

An increase of fortresses and war-ships renders the tenure of peace very precarious. Men do not make things to remain idle, but for use. The more guns there are made for killing the more killing there will be. The perfection of its army, navy and inland defenses are continual incentives to a nation to employ them for the furtherance of extending its dominion over others, or to avenge some fancied wrong. Peace abides in the hearts of the people, and if it truly dwells there, they are strong to conquer their warlike neighbors with kindness. The occult power of a dozen men with purity and peace in their beings is beyond computation. The irreligion of the world is in nothing more manifest than in the tendency of men to arm themselves against their neighbors; they have no faith in clothing themselves with righteousness and meeting their foes with the Power of Good. God is not with us and we know not God if we cannot go forth unarmed and conquer the world of strife and hatred by our own inherent love and goodness.

So long as we are satisfied to measure our wealth by the amount of coin in the country, so long will we be poor compared to the actual wealth we own. To offset our actual assets of over sixty-six thousand million, we have a few thousands in money, not more than half of which is in actual circulation. The wheels of industry and commerce would come to a stand-still, in any state in the Union, if a few private bankers and speculators conclude to lock up the money. Here in Oregon, every once in a while, the journals of the State have editorials telling how capital is being excluded from the State by the tax on mortgages, etc., and business will be ruined unless more favorable conditions are made for the influx of money. It should not be within the power of any set of individuals to control the circulating medium of the country, and be arbiters of its poverty or prosperity. Money represents the blood of the nation, and the central heart of the people—its Government—should control its circulation to the utmost bounds of the system. Now a few can paralyze the activity of any member—State—by withholding from it that which is essential to its health and prosperity.

REASON does not rule the world so much as custom and prejudice. Old habits must cease to tyrannize over us before we can progress very much

For The Universal Republic.
TO AMERICAN BRETHREN.

T. L. M.

HAIL! Brothers, Sisters of the West!
Remembered oft by me;
Warm greetings from a Scottish breast,
I send across the sea.
Though from each other far away,
Can space the Will control?
Or frowning seas or mountains stay
Communion of the Soul?

In younger days, when but a boy,
I dreamt the world was good,
That life was love and peaceful joy,
And men a Brotherhood;
But ah! these happy thoughts with years
Were tried as if by fire,
With cares and ordeals and tears,
To make my soul aspire.

But now the fair dream of my youth,
Though far off, yet is near—
The Dawn of Love Divine and Truth,
Dear friends, will soon be here:
For see! those signs the stars reveal
That tell the Bright Ones reign,
The Cycle of the soul to seal,
Good will and peace to gain.

As on this heath-clad hill I stand
And scan the blue above,
Lamenting for my native land,
And sons that creeds still love,
A sweet low voice, proclaims the time
When Scotia shall be free,
And know pure Truth and Light sublime,
And Love-born Liberty.

Of old bright angels spoke in peace
Of Man's high destiny—
Hermes and Jesus, Socrates,
Beloved humanity—
That midway on its spiral round
Far higher types foreshow,
For radiant spirits still are found
Inspiring Souls below.

Hail! noblest dream of vanished years,
Bright Hope-Star of the West,
That, slow ascending, now appears
Upon the azure's breast!
For still, as up I calmly gaze,
O'er spheres of cosmic sense,
Down stream regenerating rays
From Souls of love intense.

To muse o'er man's long journey vast
Through water, stone, and flower,
What thrilling thoughts are upward cast
To his Deific power!
That o'er all the weary rounds
His precious charge did tend
With Love that knew no limit-bound
Nor will unto the end.

Though kin to plant and worm of earth,
What heights may we not scale!
In striving for the "second birth,"
Or lifting Isis' veil?
A stirring greatness fills the soul
That yearns for knowledge true,
And brighter gleams the shining goal
As clearer grows the view.

What though the coming conflict nears,
Twixt Darkness, Truth, and Light,
And blind souls cry for guns and spears,
With fellow men to fight,
Shall we who know Love's higher Law,
Deep Soul-Communion cease?
Or think we cannot downward draw,
Gods Messenger of Peace?

O, may our lives be lofty, pure,
Our thoughts from love emanate,
All ordeals may we endure,
To high Soul-Knowledge gain.
Though cast down and with trials dumb,
And dark the future be,
The Christ within will overcome
Each Soul's Sad Calvary.

Hail! mystic Sisters o'er the main,
And Truth-free Brothers brave!
Accept warm greetings once again,
Breathed o'er the Atlantic wave,
And as, with fervent heart I say
The haunting word good-bye,
For Truth O may we work and pray,
And bring God's Kingdom nigh.

RUSSIA AND THE JEWS.

MORAL diseases as well as physical diseases have their crises. The expulsion of the Jews from Russia and their cruel and unjust treatment by the Russians is one of the crises in the universal disease of the body politic. It is one of the culminations of the spirit of injustice that pervades the world. It is also a compensation administered by unrighteous hands to the descendants of those who first instituted the financial and commercial systems that rule the world, and that enable the few to thrive at the expense of the many. The sins of the early Jewish fathers of modern commerce have been visited upon the children even to the third and fourth generation. Primarily a spiritual race, the Jews fell into gross materialism when they harkened to the seductive voice of Mammon. They were scattered throughout the world to give to it the occult force of their souls; but they heeded not their universal mission. The persecution of the Jews in Russia is the warning voice of the Supreme, telling the world (Jews and Gentiles, they all profit by the same false system) that the days of Mammon are numbered. Every Mammonite will be driven out as they are now driving the Jews from their homes. Those who idle and fatten on the labor of others will be expelled from their entrenched positions. The expulsion of the Jews from Russia is also a warning to every materialistic and mammon-worshiping Jew to work for spiritual regeneration, and cast off selfish pride and exclusiveness, that not alone arrays others against him, but is bitterly felt by those of his own brethren who are not as well furnished as himself with the goods of this world. Cruel and wrong as is the conduct of the Russians towards the Jews, it will prove a blessing. Hosts of Jews who have lived in selfish seclusion in Russia, worshiping obsolete ideas, making no progress in spiritual growth, will develop their spiritual natures under the pressure of want and necessity as they would not do had they prospered materially. The Jewish nature is at its best when suffering. Rich the Jew becomes a Mammon-worshiper and only lives in his animal nature; poor he develops spirituality; and it is his spirituality that has preserved him through long centuries of persecution. The Russian persecution will be the emancipation of thousands of Jews. There seems to be no middle ground with the Jew; he is highly spiritual or extremely animal; he is either Christ or the Pharisee; he either sits high in

the courts of Mammon like a Rothschild, or like Spinoza he welcomes poverty to give the world his best thoughts. The former cares nothing for progress; gold alone is his God—the Russian persecution falls heaviest upon him for they take from him that which is his life. Persecution cannot hurt the truly spiritual for the power of Infinite Good is with them and nothing from the lower animal life can reach them.

WE MUST DO BETTER.

FROM all parts of the world come tales of poor people freezing and starving to death. In every city of the world are thousands of unemployed clamoring for enough to eat to keep life in their bodies. So great is the distress that the leading papers that speak of it say that death would be a merciful relief to these miserable beings, and some of the monopoly organs speak of them as if death were the only solution of their pitiable condition. Death, however, will not solve the problem; humanity must unravel it. The victims of injustice are with us whether they leave the physical body or not. Every injustice will remain and grow until we right it. We dislike to give up our delusions that lead us on with the chink of gold and an ever-receding will-o'-the-wisp of sensual pleasures and forget that as we sow so shall we reap. But all these miseries indicate that the old corruption must pass away and give place to the new. Already we see the streaking of the dawn, that is born of the better thoughts that are fast coming to the world. Everywhere we find the leaven working, and soon the whole people will awake to a better life.

WHILE we are opposed to all kinds of monopolies, whatever, we do not believe the so-called monopolists, the ones who control the greater share of property interest, are any more to blame for the existing state of affairs than are the poor people, the laboring classes. Every one, with rare exceptions, is a monopolist to the extent of his power. Money, and that which represents money, rules the age; and the sole aim and object in life seems to be for each individual to get all he can without regard to justice or mercy. As a rule those most earnest in preaching reform, and trying to prove that the present monopolistic system means utter ruin to the Nation, are practicing what they are condemning. Earnest workers for Single Tax, and men who believe that there should be no private property in land, are buying and holding all the property they can get possession of without much regard as to how they get it. The only remedy is to arouse a new consciousness—make the people better. And all this agitation is an indication that the better consciousness is growing. The time is not so far away when all these troubles will be outgrown; and injustice will be impossible, for there will be nothing in the people to produce it.

To simply have great ideas of justice and righteousness intellectually does not impress them upon the world, but the practice of them evolves them as living forces and stimulates like principles in others.

SIGNS OF CHANGE.

"THE Union Pacific, so far as its immediate wants are concerned, is in first class trim. Both Jay Gould and President Sidney Dillon says the company is easier financially than it has been in years."

In the same paper from which we clip the above is a long article reporting the destitute condition of some two thousand laborers, now in this city, who have been working on the Union Pacific Railroad, in the State of Washington, and were discharged and told to come to Portland to get their pay. They came, but failed to get their pay, and many of them are entirely without money, and have suffered for the want of food and shelter. They are now being kept at the city's expense.

Railroad Corporations are becoming more and more exacting and tyrannical; oppressing the commerce of the country on the one hand and their employes on the other, they are hastening the time when the railroads of the country shall become nationalized.

The recent gigantic trust formed by the Western railroads, that caused Jay Gould to say that the eighteen roads could be more economically administered from one office than from eighteen separate offices, with their costly staffs of clerks and officials, is an indication of what an enormous saving it would be to the people if all trans-continental lines were under Government control.

EMPIRICISM.

THE suffering and loss of life mankind undergo in the hands of physicians who are wholly on the materialistic plane of thought, is beyond computation. The most important remedies for ailments that flesh is heir to have been given to the world through spiritual vision. Without the inner vision the practice of medicine is but a continual series of experiments that lead to almost barren results compared to the time, mental power and energy expended.

Of all the sciences the "science of medicine" is most in a maze when it attempts to make whole the hidden, broken springs of Life by purely physical means.

We have received from the Open Court Publishing Company a work entitled "On Double Consciousness," by Alfred Binet. It contains eight able essays that were originally contributed to the "Open Court." So many works of a metaphysical character are written in a way that confuses the reader that it is a pleasure to read the lucid explanations of Mr. Binet. His diction is so clear that the interest of the reader is maintained throughout the entire ninety-three pages of his book. He proves conclusively that there are two distinct states of consciousness within the human being, that act independent of each other. Much light is thrown upon these methods of control or the displacement of one consciousness by another in the work. Price of the book is fifty cents.

If the sunshine could be hoarded and locked up like gold, the earth would soon be left in midnight darkness.

For The Universal Republic.
"THE INJUSTICE OF JUSTICE."

SAMUEL BLODGETT.

W. E. ALDRICH's article under the above title, copied from the "Hermetist," makes me desire to say a few words. While I am fully alive to the importance of giving the accused a fair trial, and agree with the writer, that if a trial is to be a legal battle the advantage should not be on the side of the State, my idea is that the thought that it is to be a contest between lawyers for victory should be entirely eliminated from court and people. It is the spirit of war, which should be supplanted by the spirit of arbitration. There should be no effort to convict, and no effort to clear, but only a diligent search after truth, and an inflexible decision according to truth. A lawyer on either side, working to win the case, regardless of truth and justice, is out of place.

The judge or justice should be amply competent to call out all the evidence there is on both sides, and that should be made his imperative duty. And if the suspected culprit employs counsel, his business should be limited to the sifting and presentation of evidence. On no account should a technical quibble, such as a flaw in the indictment, or any irregularity which does not stand in the way of a fair trial, be allowed to come in to change or postpone the final verdict—justice requires this much. At the same time Capital Punishment should be abolished; and not only that, but we should learn to not inflict any punishment for punishment's sake. We do not know what an offender deserves, and it is none of our business. Protection, but not revenge.

THE Rev. Dr. H. A. Monroe, a colored clergyman of New York, recently visited some of the slums of London. "I did wish a hundred times," he said, "that I could have taken that walk and the one I took the day after through Seven Dials and Whitechapel in company with some of our Southern negro-haters in order that they might be confirmed in their conceited opinion of the superiority of the Anglo-Saxon. The negro slave in his darkest hour had more decency, more regard for religion, more desire to rise into something better, than you can ever instil into the miserable drunken under-strata of this great city. It may be well enough standing in Hyde Park and watching the splendid whirl of fashion and pride around you to talk about the proud position of the British nation, but what of the great majority—the millions that are groveling in filth, poverty, and drunkenness, like swine?"

FRATERNITY excludes all rivalry. No man loves his brother when he wishes to get ahead of him. The genuine lover of humanity cannot be content in a life of luxury and ease while one of his fellow beings is left behind in the struggle for existence.

MONEY is only a representative of property, and if one kind of money is destroyed, another kind can take its place and do the same service, provided the people give the same ideal value to it.

STILL THEY COME.

THE Messiah craze is spreading like an epidemic and breaking out in new and unexpected quarters. John the Baptists are cropping up from one end of the West to the other, announcing the coming of a Messiah, the destruction of the whites, the restoration of old-time power and prestige, and the return of buffaloes and other game to the old hunting grounds. The Indians of New Mexico and Arizona, the scattered bands in the Texas Pan Handle, the Piutes of California, and even some of the civilized Indians of the Indian Territory, Wisconsin, and Minnesota have caught the craze and are longingly expecting a millennium and watching for the coming of the new Messiah. In Mexico it has broken out among the Aztecs, who are firm believers in the prophecy that Montezuma or some one of their ancestors will soon return and restore to them, not only their former domain, but all their old-time glory and power of empire. In the ruins of their temples they, too, are dancing, not a ghost dance, but some other form of terpsichorean exercise which they hope to keep up until Popocatepetl erupts and covers the country with lava, destroying all but themselves and bringing Montezuma or some other old Aztec monarch down to them, riding on a cloud of smoke in a fiery chariot. The same craze which a few months ago raged east of the Mississippi river in Mississippi, Georgia and Alabama, now has broken out west of the river in Louisiana and Arkansas among the negroes, accompanied by weird exhibitions of fetichism and voodooism, and may cause trouble unless some means are found to check the manifestations or run the pretended Messiahs into the madhouses or jails for a time, for among the negroes the Messiahs do not delay their coming; they turn up in all directions, find all sorts of uncouth shapes. It is needless to say that the craze is not confined to Indians, negroes, and Aztecs, but possesses whites also; and that white Messiahs, Virgin Marys, and Mary Magdalenes, white apostles and prophets may be found in Cincinnati, Chicago, Rockford, and other places, who claim to be divine.

THE Rogers typograph is now successfully in use in the composing rooms of the New York "World." The operator makes the type as he sets it by playing upon the keyboard of the instrument very much the same as on a type writer. A skillful operator can very nearly keep pace with four or five hand compositors. If we keep increasing labor saving machinery and the present competitive system lasts much longer it will not need many laborers to do all the work. Along with labor-saving machinery must come shorter hours for the laborer, else we shall have the sad spectacle of an enormously rich world filled with tramps and paupers, who are not allowed to earn an honest living. There is plenty in this world for all its inhabitants to live in comfort, and none need toil more than six hours a day, if they only knew how to live, and if each one would be satisfied with all he needed.

No real satisfaction comes from work done exclusively for self.

An address by Mrs. Lucinda B. Chandler before the Christian Socialist Society of Illinois; Sunday Service; Chicago, December 14, 1890.]

"FOR WE ARE MEMBERS ONE OF ANOTHER."

[Continued].

WE multiply statutes to protect ourselves from the evils of the fierce competition made necessary to individual subsistence, or the result of individual greed.

Statutes we have to regulate the weight and measure of our foods, to protect from adulterations, to ensure the honest delivery of grain according to the bill of lading. But the car of grain accurately weighed in Chicago, transported in a perfect car, and sealed when it arrives in New York with seal unbroken, is delivered to an elevator which issues a warehouse receipt for an amount of grain which is anywhere from three to one hundred bushels short of what was originally loaded into the car at Chicago. When the New York buyer demands restitution of the carrier whose contract he holds, he is met with refusal and reference to the ambiguous conditions of his bill of lading, which may read, "One car, said to weigh thirty thousand pounds, or weight subject to correction." A methodical system of docking weights is in vogue in many of the largest warehouses in the United States, it is asserted and covered up by these illegal bills of lading.

This is a sample of the section of our civilization sunken in the habit of lying and stealing. A transportation system that, like the mail system, was run at cost to the people, for the people, and by the people, would remove the opportunity for these dishonest practices.

The man who will endanger the health of thousands, perhaps, by placing diseased meat on the market, is a more degraded element in the heart-life of the community than the shiftless, or incapable, or hereditary stupid class, bred of low conditions in poverty.

There is no hope for the high-bred doer of iniquity but in genuine conversion. He needs to have a clean heart and a right spirit created in him. Christian Socialism, in this country at least, has not chiefly to reach the vicious and the criminal in jails and prisons, nor the sunken in poverty, but the robber who has, perhaps, a seat in church, the thief who may give alms, the crooked dealer who defies law, human and divine, need to feel the compunctions of an enlightened conscience, and the moral force in social organization of vigorous Christian love.

Physical pain is the sign that vital force is working to set right disordered conditions of the system. Disaffection, agitation, rebellion, even among those who feel the pressure of life and unjust systems too keenly, is but the working of the spiritual force from which all life proceeds to set right the relations of human life and society.

We should be rejoiced that such signs of spiritual vitality are manifest. If the worker in the smithy is subjected to a temperature of 115° in the fervent heat of a midsummer day, and his ten hours' labor so exhaust him that a resort to a stimulating beverage is added to the danger of a

overtaxed system, instead of denouncing either the saloon keeper or the dram drinker it becomes the Christian Socialist to find how to reduce the hours of the blacksmith's toil, and, if possible, to modify the environment of the shop, that his physical system may not be destroyed, and the evil influences of the saloon may be done away with.

If for lack of scientific organization of the social body the whisky and beer shop are the only provisions made to relieve the natural wants of the toiler, if the saloon alone is set near the shop to afford him a place to wash himself of the grime of his work, to get a dish of hot soup or coffee, and a place to meet a friend and sit down,—then society has no right to complain that the saloon at every corner is ready to cater to the overworked or underfed and badly sheltered workers, and that these workers, who have little or no time to read, nor any refined environment in their homes to operate on them with an uplifting influence, are frequenters of the saloon.

The saloon is a social and political institution that has come because Christian Socialism, or the science of human association, has developed so tardily.

Christ Jesus proceeded according to the nature of man and supplied physical needs before calling the attention to spiritual teaching. He never asked a hungry man or woman to consider the glories or terrors of another state of being, or the requirements of a higher life here and now. Before he pronounced the beatitudes he gave the people bread. Christianity, as Jesus and the Apostles taught, is the science of man as a living soul, and the science of humanity as an organized associated body. It is impossible to image Jesus of Nazareth entering a foundry to-day, in one of our great centers of population, where, in a temperature of 159° the workers sweat till after ten hours of toil exhaustion of the body moves them to take a stimulating drink, and that he should rebuke them for resorting to a dramshop. We may claim, judging from his method when in Judea, that he would cry out against the unjust and destructive order of things that made man's subsistence depend upon such excessive and exhausting toil under such conditions.

The saloon and its evils is a deep-seated disorder that must be cured by constitutional remedies applied upon the same principle that is the vitality of the saloon—a supply of the natural wants of man. A tendency to seek intoxication, when not a hereditary appetite, is no doubt a result, often, of the lack of stimulus to and activity of the different powers and capacities and tastes of human constitutions.

The most thoroughly equipped and refined individual home, even, cannot fully provide for all the faculties of a normal sphere of activity. Only in the larger social life is this possible. The substitute for the saloon must be the social palace and industrial university, and coffee and lunch room, in which all requirements of the physical, intellectual and social nature can find active exercise.

The person who is well equipped with resources by mental culture, needs also a heart culture, th

reaches out and benefits others. And this is the strongest evidence that scientific organization of society is the normal means of individual development and harmony.

We have in the various charities and individual efforts to help the poor, the weak, and the suffering, the proof that heart religion is, in the order of providence, the means of bringing a better and truer order into social life. But the question properly to be asked by the Christ, is, why we have charities, organized or individual?

The good Father has provided in the resources of the planet and the capacities of man abundantly for every human need. Why do not all His children have plenty of work to do? Why do they not enjoy the fruits of their labors? Would we not be obliged to confess that while we are trying to organize charities, we are not trying, as we might do, to organize industry? While we are pushing to the extreme the use of machinery, we are not trying to make the machine, as it should be, the servant of the worker. While we accept and submit to the supreme power of the almighty dollar, we are not doing our utmost to establish a system of exchange that is equally available to every member of the commonwealth, and that will promote equally the welfare of every class in the community. While we are developing a world wide system of communication and transportation, we are not trying to make it possible for the tiller of the soil and producer of our food to sit under his own vine and fig tree. We have had from the foundation of our Government a system that demonstrates the true principle of socialism and scientific organization. The mail of our country is distributed to all persons everywhere, near and remote, on the same terms. It is distributed at cost, a socialistic and scientific principle, and it works beneficially in every way. Our school system is also based on the right principle of equal opportunity and benefit to all, on equal terms. But there we stop. Our transportation system, our money system, our system of taxation, our land system, each and all are operated to the special advantage of favored classes, and to the detriment of the great majority. Our municipal systems of administration and our judicial systems are replete with injustice.

Because we are not organized upon the basis of man's associated groups of faculties, the different portions of our social body are out of harmony with each other; because dishonesty is bred and nourished by our competitive warfare, there is no stable foundation of faith, no unifying principle that blends the diverse gifts of each and all parts into an effective whole.

Bureaus of justice imply the weakness of our judiciary and the dishonesty of our members. Woman's Alliances for the protection of helpless childhood indicate the imperfection of both the private and public home administration. Citizen's leagues demonstrate the dangers and evils of a system of policy governed by individual ambitions, instead of a system of equity and justice worked by harmonious organized mutualism and fraternity. Protective agencies signify that our civil, municipal, judicial and religious institution are a failure.

The tenant who asked his landlord to have the windows of his office washed, indicates the controlling commercial and mercenary spirit of our age. He said the dirt was so thick on the glass that he could write the Lord's Prayer in the dirt. When the landlord told him he had "better write it there as it would do him good to keep it before him," he replied: "that he was in the real estate and loan business, and he had to do some gouging frequently in the way of interest, and that he could never do it if the Lord's prayer was standing before his face to rebuke him."

Are we premature in claiming that it is time for a re-ordering of the social state so that the Lord's Prayer and real estate business may coincide? If the earth is the Lord's and the fullness thereof, and if the Lord has given the earth to the children of men, there should be no real estate administration that would forbid a dealer from keeping the Lord's Prayer in mind and in sight.

Institutions tend to become fossilized. The Church is no exception. The church, the individual, and the social organism needs to be continually quickened by the spirit of truth. This spirit should be welcome even when it works to the pulling down of strongholds in public affairs, as well as in private individual habits.

Christian Socialism is but a revival of the teachings of Christ Jesus, and a fulfillment of the prophecy, "and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her nor the voice of crying. And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat." That is, the gouging real estate dealer, and the usury burdening mortgage shall not prevent the farmer from enjoying the fruit of his labor.

Christian Socialism comes to put the Lord's Prayer and the New commandments into the mart, the workshop, the railroad office, the bank, the Legislature, and the Congress of the United States.

The individual heart is the place where the Christ love must rule, that its operation in the wider sphere of association may infuse the spirit of truth and love into all affairs. We cannot make this spirit of love and truth a weapon of political contest; nor bring the golden rule into economies in practice by pronouncing the Kingship of Christ in political platforms, or the name of God in the Constitution of the United States.

The spirit of truth and the love of the Christ can only abide in us, and work through us, when we keep in mind and work for the good of all, because "we are members one of another."

Good and evil are simply relative terms. What is good to a savage may be an evil to a civilized man; the good of the civilized man may be a great evil to the Divine Man. The highest good of one plane of evolution is the lowest evil of the next plane above it in the scale of evolution.

The reward of good is its growth. Evil carries within it the elements of its own destruction.

WELL SAID.

How a father, who will not refuse to come to the aid of a son in prison, because of intemperance, or infamy, in consequence of his unbridled and lawless lust, can be, as a rule, absolutely pitiless to a forlorn daughter, whose pitfall was dug by brutal masculine social philosophy or sophistry of sexual sin, is one of the outrages of Christian precept and example, whose only explanation lies in the indomitable and thus far untamable brutality of man. "Fallen women," forsooth; are there no men whose fall is implied in every woman's fall from rectitude? The melancholy difference between "fallen men" and "fallen women" seems to be, while men, from the mercy shown them by both sexes, not seldom seem to fall upstairs, women always seem to fall down stairs, and are speedily kicked to the bottom by the contempt of one sex and the cruelty of the other. Our masculine social philosophy is false. There should be no sex in mercy, compassion, humanity, forgiveness; least of all, in justice. We are either too kind to the boys or too cruel to the girls. In prosperity our daughters do not need us; but in moral adversity they bitterly need us, because every man is a tempter; every woman is a fury on her track. Father Ignatius, in a recent sermon before the New York Magdalene asylum, said:

The world has cast you off. Those who you believed loved you have cast you out to be trampled into the mire of sin. Your very mothers will have no more to do with you, because you have brought shame on the good name of your father; but Jesus, all the more you have sinned, stands with His arms open to receive you, ever ready to forgive you. "Though thy sins be as scarlet they shall be whiter than snow."

The melancholy thing is that nearly nineteen centuries of Christianity should find our ruling social philosophy still so barbaric that Father Ignatius was able to make this contrast between Christ and alleged Christian parents. It is true, and it is a pity it is true.—*Oregonian*.

THE true unit of humanity is not the man or the woman; but the man and the woman; and the more you can bring together in your Church and in your industries, in your social life and in everything, man and woman so that we can reproduce the family life in which you have brothers and sisters meeting on equal terms, therein you will have less danger, more purity, much more happiness.—*Wm. T. Stead*,

I BELIEVE in eight hours for sleep, eight hours for rest, eight hours for what you will, and hope to see this division of the sun-dial universally prevail; but in all of this agitation it astounds me to hear so much about the eight-hour husband and so very little about the sixteen-hour wife.—*Frances E. Willard*.

THE great falling off in the recruiting returns suggests a growing dislike to the army. A singular feature about the present returns is that the army is falling off physically as well as numerically.—*Manchester, Eng., Times*.

A UNIVERSAL REPUBLIC.

International knowledge has heretofore been mainly a knowledge made up of partial observations, rooted prejudices and general lack of clear intelligence. Against this organized ignorance, the great books are always bearing their silent testimony, and their wide, free interchange means a rapid dissipation of the old ignorance. Races come together as fast as they understand each other, because each race realizes that every other race has its great quality and its corresponding work for civilization. True patriotism is not love of one's own country as against the world, but love of one's country as part of the world. Heretofore, men have moved exclusively along national lines; society has had only a perpendicular organization; but the reading of books has been steadily creating a community of interest and feeling. La Salle, Karl Marx, and Henry George have spoken to the entire working class, irrespective of national limits, and the working class has conceived the idea of acting as a class. All these make us aware that what has been an intellectual condition is fast becoming a social and political condition. There is fast coming to be a community of peoples, and this community is the result of the free interchange of ideas through books. Through literature ideas gained access to a large part of the world; they will presently find an open way to all civilized peoples. There will be no accumulation of knowledge, no lesson of experience, no discovery of truth, which will not be shared at once by all races. Religion knows nothing of radical or national distinctions; art has a universal language; music a universal notation; science a universal field.—*The Labor Advocate*.

"THE distress is very great, and all money, from whatever source, can undoubtedly be put to an excellent use. Mothers and daughters are toiling with spade and shovel on the government relief works for less than a shilling a day, and some of the women have their babies strapped on their backs." Yet when women ask for suffrage they are told that they are "not strong enough to vote" that they are the weaker vessel, and men protect and support them and could not allow them to overtax their strength by casting a vote.

THE greatest number of evictions ever known to have taken place in any single year in Ireland was in 1880. The total number of processes issued reached four thousand or a little over. They were distributed among a population of four millions. In 1890 the dispossession warrants of New York City, with less than two millions of population, reached the enormous total of sixteen thousand two hundred and thirty-five.—*New York World*.

AN idea void of the soul of love is like a seed without life. It is the transmission of love-ideas that redeems. A selfish teacher is a sower of worthless seeds.

THE love of humanity by the individual is often gauged by the amount of flattery bestowed upon him—he loves those most who flatter him most.

THOMAS PAINE.

AN ADDRESS DELIVERED BY H. N. MAGUIRE IN PORTLAND, OREGON, JAN. 29, 1891, ON THE OCCASION OF THE ANNIVERSARY OF THE BIRTH OF THOMAS PAINE.

ADVANCE TRUTHS are as ungerminated seeds to those who have not advanced to their comprehension. The many must wait for the fruitage before involved possibilities can be fully comprehended. Not until the last human being shall have been emancipated from political despotism and religious superstition may Thomas Paine's influence as a factor in human progress be adequately estimated.

A thought here discloses itself regarding uses and purposes in individual destinies that roots too deeply and reaches too high to have a place in the rule-moralist's contracted sphere of study; and yet the thought itself is simple; and none in the whole range of ethics is more abundantly confirmed by the testimony of events. What an array of names are enshrined in legend and song that shine with reflected lustre! Peter the Hermit is a background feature in the picture of the Crusades; but without him there would have been no Crusades. But a meteor flash is the story of Joan of Arc in the history of the royal line she saved from apparently irretrievable ruin.

History is filled with such examples; and the time is fast approaching for them to be humanly understood. Heretofore such light has been confined to great typical characters, separated from each other by centuries—some of whom have been worshiped as Divine. And who, in the name of all that is godly, may be called Divine, if not those who awaken to life sleeping souls, and inspire despairing peoples with the hope and spirit of independence? When man shall have been developed to the comprehension of "the mysteries of providence"—the dawn of which Wisdom Era is fast turning from gold into white light—world-wide will be the wail, "How are the mighty fallen!" and world-wide will be the exultation, "How are the lowly exalted!" A clearer visioned generation will see the connection between the soul that inspires and the arm that executes, and then will Thomas Paine be given his proper place in history as one of heaven's most valuable instruments in opening the way for the erection on this continent of the altars of civil and religious liberty. In the coming wiser and juster times the inspiration and independence of thought of Thomas Paine will be linked with the courage and prudence of Washington in fixing the parentage of American liberty. Of them *jointly* it will be said by the future essayist, in reviewing the rise and progress of representative government on this continent, and throughout the world,

"The meanest rill, the mightiest river,
Rolls mingling their fame forever."

"Thomas Paine an infidel!" Though uttered opprobriously, and as charging the gravest offense against the moral interests of mankind, it would be impossible to express in the same verbal compass a more extravagant estimate of personal worth, a sublimer tribute to the philosopher and philanthropist. Moses was infidel to the Egyptian system; Jesus was infidel to the Mosaic system; Ma-

homet was infidel to the old Arabian system of intertribal rapine and murder; Constantine—if it can be said he had enough sincerity in his nature to be classed with the race-saving infidel hosts—was infidel to the Pagan system; Luther was infidel to the Roman system. All the institutions of modern civilization are the offspring of infidelity to anterior systems; and the exceptions are few and far between to the general rule that the brightest of the line is the latest born. Infidelity based on convictions reached through honest thought—as was the infidelity of Thomas Paine, the infidelity of all the bright succession of patriots, discoverers, inventors, philosophers and philanthropists who have led on to better conditions—is the motive principle of all progress; without it the race would decline into stagnation, death.

It is philosophical, as well as the truth of history, to say that in promulgating on this continent the idea of popular civil government, and carrying it forward to political embodiment, the infidel thought predominated. Special evidences on this point are not needed. The affirmation is impregably based upon what we know of the law or impelling influence of human progress. The new and higher thought must necessarily precede the new and higher environment; and it follows that the new and higher thought is fatally infidel or discrediting to the old and lower thought. Of all the qualifications requisite in Thomas Paine for the fulfillment of his mission, the first and most important was that of his infidelity. Likewise was infidelity an indispensable requisite in the mental and moral constitution of every one who brought a positive influence to bear in the establishment of popular representative Government in North America. The more infidel the individual the greater the positive influence wielded, for the measure of the power in favor of the new was the distrust of or lack of fidelity to the old.

Consciousness may be termed the life-measure of man, or of institutions representing collections of men—for men's institutions have their bounding life-lines, as well as the mightiest beings above them; and each tribe, from microbes to angels, has its communal or collective sphere of consciousness—its own world of moral and natural adaptations. Whether this world be the single organic cell, the church, the tribe, the nation, or the planet, the individual has no life, no movement, no being, outside of it—the life-lines for *him* do not extend beyond; and who comes to widen those life-lines comes as a mortal foe to the soul imprisoned within them. Thus there are as many Gods and universes as there are different states or stages of moral and intellectual development. Souls and their universes grow together, like the egg and its shell. "Whom the Gods would destroy they first make mad," is a saying that sounds the deepest depths of the mystery of being. When a lesser God feels the approach of a greater one he first gets angry—his power diminishing as his ire increases—until at last he is swallowed up and absorbed by the greater God.

Were it not for these aggressive Gods of superior and higher thought progress would end, for who-

ever can fix boundaries around their fellows will be the God of the realm so defined, and it will be to them infinity, until a God advents upon the scene too grand to be circumscribed within such narrow limits. Only because men have believed their Creator to be a tyrant, and themselves His menial servitors, have they been slaves. In the degree that they rise to the consciousness of their birthright as the free children of a Free God, whose every attribute is freedom-founded, freedom-willed, are they free indeed.

But not as earthly conquerors come the destroyers of those who would obstruct the march of Civilization. Braying trumpets and flaunting flags announce not their coming. As silently, and yet as potentially, as come the beams that call forth to light and life the blade and blossom come they—the heralds of wiser, juster, happier conditions for man; and their power never ceases to grow. In the Christian Churches most distinguished to-day for broad charity, intelligence, and progressive thought, the spirit of Thomas Paine—whose sympathies no beach lines were long enough to hedge in—is a vitalizing influence; and a quarter of a century hence no church will be classed as truly enlightened that shall denounce him.

I do not attribute as great importance to Thomas Paine's criticisms of the scriptures, in and of themselves, as to the independent expressions of moral thought interspersed throughout them. These inspirational utterances of truth, as I feel them to be, are a more powerful protest and argument against unreasoning faith in the written reports of what was alleged to have been said by a great Spiritual Teacher—the prototype of a race of such—than the exposure of the contradictions and inconsistencies contained in them. Being themselves living inspirations, they disprove the necessity, at the same time that they warn against the soul-dwarfing influence, of accepting what purports to be the truth as such on the credit of others. For what is clearer than that the truth can have no being outside of the individual consciousness? Truth is not stuffed into people, like extinct animals are made up for museum exhibition, but it is inspired from the Soul of Nature direct; and must, to be a life-giving influence to others, come as fresh from its source as the perfume from the flower. Every intermediate touch pollutes and impairs.

But I would not have you understand me as speaking apologetically of Thomas Paine's direct criticisms of the scriptures. They need no apology. They are not, as is generally supposed, aspersive in character; but are singularly well tempered, considering the bitterness of the attacks of the church parties of the times upon the demandants for the right of individual judgment in matters spiritual. Bold, vigorous, animated by the consciousness that the performance was a service to humanity and truth, they are far from being temporizing; but they are also far from being calumnious, as so often charged, so generally supposed. I consider the writing of these criticisms a part of the special work to which Thomas Paine was called. Though man's religious worship is a matter between his conscience and his God, he is not fit to

be a political freeman while he is a religious slave.

But I am not of those who hold that the ministers of the instituted religious systems, as a class, are unnecessary or dispensable. Such a conclusion is not warranted by even the most outspoken of the free thought expressions of Thomas Paine. The decline and final death of men's religious institutions is no evidence of their inutility while they exist. They who believe in an All-Wise God, as did Thomas Paine, are in consistency bound to believe that all things are right in their times and places, are of beneficent use and for wise purposes. Like energy freed from the wasting cells of organic forms to outwork or evolve for itself more perfectly adapted embodiments, in the order of natural growth, so the spirit of the special religious schools survives, as, one after another, its forms are outlived, and ultimates itself at last in perfected conditions, in absolute good.

But an instrument for the expression of spiritual truth can no more be made by a course of study in a theological college, than an eagle can be produced by hatching out the egg of a goose in an eagle's nest. The fact cannot be denied, however, that eggs of the right kind occasionally find their way into the fence-corner nests along the highway of progress, and the churches—though those inside of them, like sleepers in a Pullman car, are oblivious of the fact—are being pulled along with the rest of the world.

Of all the uncharitable things man can be guilty of few are more reprehensible than that of reviewing memories of the great and good to find a tinging shadow in the honored record; but the foes of Thomas Paine have not even taken the pains to make the search for the blemishes they allege, and ignore evidence of the most positive character that he was a good citizen, a good neighbor, a true friend, and a well-mannered gentleman.

He was a man of delicate build and great activity of mind and body. From boyhood his experiences, for the most part, were those of hardship and privation—at times, as when he so narrowly escaped Robespierre's guillotine, being placed in such perils as have made men's hair turn gray in a single night. Could he have attained the ripe age of seventy-two years and five months had not his personal habits been uniformly well ordered?

On the morning of the 8th of June, at nine o'clock, the spirit of our Prophet-Hero peacefully floated out on the free airs of heaven to mingle with the matins of birds and the odors of freshly opened flowers—to that perfect freedom that was his by realized birthright; and to secure which to his fellows, regardless of creed or clan, his whole life was zealously, untiringly, bravely devoted. The witnesses of the event testify that he breathed his last with a calm composure, "almost without a struggle, his mental faculties unimpaired to the last"—the circumstances exactly fulfilling the prophetic words written by his own hand, at the close of his will, a little over four months before: "I have lived an honorable and useful life; my time has been spent in doing good; and I die in perfect composure and resignation to the will of my Creator God."

But Thomas Paine is only dead to the dead. Man robs the sower of his harvests, but a just God cannot. Our political institutions are still but a prophecy. But the fulfillment comes on, apace. The oppressions of these times shall be seen to be the travail-pains of a coming social state fairer to man and truer to God than any of previous record. Only that is lost, in great moral convulsions, that has ultimated its use. Monopolies die; but what man as a progressive being needs is as long-lived as the necessity. Railroads, steamships, telegraphs and telephones, and possibly aerial navigation, setting at naught contracting boundaries, with other marvelous conquests of human genius now scarcely thought of, will be here when selfish monopoly is chronicled as the out-lived evil of another dark age. And in all these progressive strides and golden promises, *still lives Thomas Paine*. He lives in the international postal union; he lives in the wondrous telegraph systems that have wired together the continents; his soul vocalizes itself in every telephone message that breathes the spirit of Universal Love; he lives in the Peace Congresses; he lives in the working-people's fraternal organizations; he lives in earth-and-heaven-linking Whole-World Soul Communion. It must be so, for every soul is vouchsafed fitting environment, and the fitting environment for Thomas Paine's great soul is a world of justice, of peace, and of brotherly love.

[From an address delivered by Mrs. Asenath W. W. Cochran, in Portland, Or., at the Anniversary of the birth of Thomas Paine.]

GIVE US MEN LIKE THOMAS PAINE.

"**T**HERE is a tide in the affairs of men which, if taken at the flood, leads on to Glory." Had Thomas Paine been content to lay down the pen with the sword, and withheld from publication his honest convictions upon religion—his "Age of Reason"—the world would have erected a monument to his memory and worshipped at the shrine of America's benefactor. This great soul longed for the emancipation of human reason, that was fettered by the shackles of bigotry and superstition. "I believe in One God, and no more, and hope for happiness beyond this life; I believe in the equality of man, and that religious duties consist in doing Justice, loving Mercy, and making our fellow creatures happy." This was his profession of faith. There was once another precept given to the world by one of its Saviors: "Love one another, and do ye unto others as ye would that others should do unto you." The same spirit breathes in the utterances of Thomas Paine's profession of faith that is to be found in the other precept; but an element, claiming to be religious, blinded by bigotry and superstition, has lost sight of the Divine Nature of our brother and benefactor Thomas Paine. This same element was once asked, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" They have lost sight of their example, Jesus, while resting under the shadow of the precept. Thomas Paine lived the example, believed in the Fatherhood of God and the brotherhood of man; believed that worship, pure and true, from this central

truth began: "He best serves the Maker God, who most aids the creature man." The innermost germ of genuine honesty is a desire to render unto every being in the universe his just due; and when this desire becomes active, all men will be practically religious, and at peace with all the seen and the unseen.

After ages of calumny it is for the present and rising generation to recognize Thomas Paine's service to his country in an hour of peril, his deeds of philanthropy, his life of general usefulness to humanity, both in this country and in France. Honor him? His deeds have honored him. Exalt him? The history of his service to his country and France, his devotion to humanity, his "Crisis and Common Sense," his "Rights of Man," have exalted his memory far above our power to do so. But we can, and will, tell the rising generation the truth. We can remember him with that love and reverence due to all Saviors of mankind; Saviors of National Liberty. As Thomas Paine said, when realizing the danger that threatened our land, "These are the times that try men's souls." Were we alive to the dangers that now threaten our land we would say in our prayers,

"Oh, God! give us men" like Thomas Paine!
"A time like this demands strong minds,
Great hearts, true faith and ready hands;
Men whom the spoils of office can not buy,
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who will stand before a demagogue
And condemn his treacherous flatteries without winking;
Tall men, Sun-crowned, who live above the fog,
In public duty and in private thinking;
For, while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps."

Some of our politicians copying European tactics, are making a desperate effort to withdraw the attention of the people from internal reforms by manufacturing a war excitement and thus diverting attention to our foreign relations. This scheme, which has been imported from monarchial Europe, will scarcely be successful in our Republic, as native-born Americans will not throw away their earnings on a war—unless the honor of the nation be assailed—and most of our foreign-born residents left Europe to escape military regulations—*The Argonaut*.

SENATOR McCONNELL, of Idaho, has presented a bill to the United States Senate to place all the Pacific subsidized Railroads in the hands of the Government, and provides for their management. These roads comprise the Western Union, Kansas Pacific, Central Pacific, Union Pacific and branches, and Sioux City and Pacific Railway.

A RECENT TELEGRAM from Berlin reported that two thousand Silesian weavers had petitioned Emperor William for relief. The petition made the remarkable statement that married men weavers in Silesia received less than one dollar and twenty-five cents a week.—*Frank Leslie's Weekly*.

It is an evidence of arrested growth when men continually point back to what they have done in the past.



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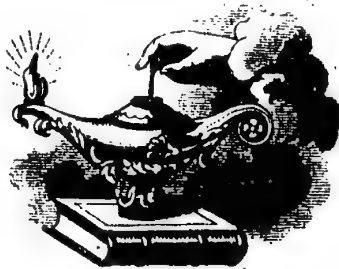
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SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	8:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

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For The World's Advance-Thought,
THE DAY BREAKETH.

ELIZABETH OAKES SMITH.

As to the mountains of our God
O, weary Pilgrims, hie:—
With broken staff, and feet unshod,
And faint, despairing cry,—
Why linger on the dusty road
When onward help is nigh?

Oh, weak of heart, lift up your eyes,—
Behold how breaks the day!
Oh, listen! how along the skies
The joyous tabrets play!
Awake! lift up your heads, arise!
The Master calls—away!

Oh, foot-sore Pilgrims, heed ye not
The path ye bleeding tread;
For Him the thorn ye dread was wrought,
And bound His sacred head;
Your sorrowing tears are not forgot,
For He the like hath shed.

Oh, feeble souls, depressed by fear,
Behold how breaks the light!
Trust the dear Lord and ye shall hear
The songs He gives at night,—
Though hang the dark clouds over, near
The "lining" still is bright.

It is often said that the seeds of righteousness are unprofitable. The trouble is they are seldom given a chance to grow. To think a few good thoughts and then a thousand bad ones, is like planting one or two garden seeds in a patch of tares; of course the tares will choke out the seeds, and you will have no fruit from them. Very few have the patience to plant good seed continually, and cultivate them until they arrive at fruition. We cannot know the Power of the All Good until the harvest time. In righteousness alone resides all possibilities and potencies for good.

Those who boast so much of man being the Lord of creation, that all things are made for him and that by his superiority he is to rule over them, will always tell you when he is shown the cruelty of killing animals to eat, that it is right, because the big fish eat the little fish, the lion the lamb, etc. It seems to us that in this it is the animal ruling over the man. There are higher and lower laws in nature and surely man should represent the Higher Law.

LACK OF TIME.

THERE are many who claim to be in sympathy with all progressive ideas, and think they must prevail, else we must go back to barbarism, yet, when asked to subscribe for a paper that advocates a better and more progressive life or when invited to attend meetings for the discussion of subjects pertinent to the spiritual advancement of mankind, object on the score that they have no time for anything outside of their regular daily affairs. Such people do not realize what they sacrifice themselves, nor what a stumbling block they are in the way of progression; like the majority of the world, they imagine that all good must come to them through monetary gain. Sometime they expect to get enough money to satisfy them, and then they will devote their time to showing people how wrong it is to spend life simply to pander to the physical wants—to worship Mammon.

It is this want of time for anything but getting worldly goods that is the greatest cause of all the wrong, misery and want in the world to-day. It is this insatiable greed, taking advantage in every possible way, without regard to neighbors or friends, so that we may accumulate, that has filled the penitentiaries, asylums, poor houses, and filled the world with tramps, beggars and uncleanness in every form.

How soon the millennium would come if all those who talk of the better way would live the better way.

WISDOM cannot be imparted until we are receptive to it. The wisdom of the universe is open to us, but our beings are closed to it. We must have a desire for it and then climb in order to possess it. The pupil in the lowest grade wishes to be in the highest, so he works out his wish and gets there.

VIEWING the All Good as an Infinite Man we find that all people have been ascending to God. Starting from His feet, they have risen gradually until they now worship his mental faculties, and a few have risen to pay homage to His spirituality.

EVERY thought we have becomes part of our individuality. Every time we think good or bad we increase good or bad. Every time we tell of a wrong some one has done we make more wrong, and it will be quickly utilized. Thus evil grows.

Those who are the least willing to help bear the burdens of others are the first to cast their own upon their neighbor.

SPIRIT AND MATTER.

MANY talk fluently of Spirit and Matter, but few talk understandingly of them. Some ignore matter, some ignore Spirit; but few seem to know that they are inseparable. There is no Matter without Spirit, and no Spirit without Matter. Whatever is, is Spirit. Matter is Spirit expressing itself, Spirit individualizing, Spirit expanding, growing.

The coarsest Matter can be etherialized and resolved back into forces, such as electricity, hydrogen, oxygen, etc., thus proving that it is simply an expression of Spirit. There is only one Spirit in the universe, but the manifestation of that Spirit has an infinite number of degrees.

It is taught by many now that Matter is delusion—that it all fades away in the higher consciousness.

A delusion is impossible; whatever makes an impression becomes a part of you—it is forever and forever. Because the seed has grown into a tree does not make a delusion or a nothing of the seed, as your consciousness awakens more and more it does not destroy that which you already have; if it does then is immortality a myth.

Death is another expression of Spirit, and the Spirit still has all the Matter it ever had, it has only found another expression, another growth—it has increased its individuality.

The more gross Spirit is, the coarser is its expression and the lower is it in the scale of evolution; the more refined the more etherialized will be its expression.

Every degree of Spirit evolves as Matter to the external consciousness, and each state so evolved becomes successively the evolver of a higher degree of Spirit. Step by step we ascend from lower degrees to higher, and each step makes so much more of individuality. These steps are our reformation, as with each step we climb we reform the old into something more and better. Realize that nothing can ever fade out; all you take you must keep; ugly or beautiful, great or small; it is you, and you it must remain. The only remedy is to take only that you are glad to keep.

MANY of the best writers of the age do not wield the influence they should, because they spread their ideas out too much, or express too many ideas in one article. There is so much to read nowadays that very few will take time to read a long article; and the ones that do not read them are the very ones that we want to read them. We need progressive ideas simply expressed in the fewest words.

HUMAN energies and faculties do not want to be repressed, but they need to be wisely directed.

For The World's Advance-Thought,
SENSE CHILD; SOUL MAN.

ALICE ESKEL.

WHAT canst thou do, O form of dust,
Thou child and subject of creation,
Shorn of all thy crowning rays of soul—
The Wisdom-Light that shineth from on high—
What canst thou do, thou potter's clay,
To shape thy course to prouder destinies,
If but the senses guide thy being?
Canst bid defiance to the elements,
That crumble into naught thy handiwork,
And wound and harass on every hand?
Canst tell the storm to stay, the sun to shine,
The flood to keep within the river's banks,
And backward turn the icy clasp of death?
As a child of sense you yield obeisance
To every lower force that sways the world,
Grow to the stature of a Man of Soul!
Be Master, Lord, Creator, The Source of All!
Evolve the purest over-ruling Love,
That governs worlds and is the slave of none—
That makes all potencies and elements
To do its silent harmonious bidding,
And lives eternal in Celestial Spheres!

THE lower in the scale of spirituality the world is the less potent and intelligent are the forces that do the world's work. As mankind ascend spiritually they reach a level where all the physical labors of the world will be done by forces of intelligence of which now we can have no conception. Then life will be free from hard physical or mental labor, and animalism, coarseness and crime will disappear, for there will be no food for such inharmonies to live on.

THE spiritual influence of an idea extends far beyond the sphere of the one who utters it. The dissemination of the product of a single seed throughout the world is an illustration on the material plane of the expansion of an idea in the course of its growth, unfoldment and fruitage. The world does not possess ideas; but the predominant ideas encircle the planet and hold it in their will. It is the Universal Love Idea that keeps the planet in its orbit, just as it is an idea, broad or narrow, that keeps man in his particular orbit or circle.

THERE is a spiritual significance to every force utilized. Steam came at the culmination of the physical age, and represents the accumulated sweat drops of man's physical labors; electricity comes at the culmination of the mental-spiritual era, and represents the outgrowths of mental-spiritual labors; and this is the advent of the Universal God or Good, that will lift the burdens from the heavy-laden, give joy to the sorrowing, health to the sick, lift up the fallen and degraded, and redeem and save all.

A. P. BROWN, Jersey City: Could I utter a note of warning, or bring to earth a message worthy to be heard and heeded in every land the sun shines on, it would be, O, my brothers! cast not the pearl of your soul under the hoofs of passion to be trodden out of sight in the mire of sensuality.

REFORMATORY movements to be successful must be guided by intelligence, and lighted up with the Soul's desire for the good of all. Many of the would-be workers in the reformatory field are both ignorant and selfish, and have no conception of their real needs. If they should get the power they would be as dangerous elements as those whom they so much decried for oppressing them. There are thousands who, with freedom and justice on their lips, would legislate to put worse restrictions upon their fellowmen than now exist if they should interfere with their "freedom" to exclude others from enjoying the same privileges as themselves.

It is evident to the observing that a better consciousness, a higher power, must operate through humanity if the existing inharmonious conditions are abolished within the closing century. Through the action of merely physical intellectual laws, the progress of mankind is very slow. The most sanguine, looking at progression from a purely intellectual standpoint, put off the Unity of Humanity to some thousands of years; they judge from the time that it has taken to reach our present growth. It takes the century plant a long time from the planting of the seed to come to the blooming period, but when it has grown the bud the blossom suddenly appears.

THE ancient Egyptians were versed in the action of the occult forces of nature by which the laws of gravitation were suspended. Thus they were enabled to move, with but little labor, the great monoliths and stones of which the pyramids were constructed. This forgotten knowledge will be again acquired in the New Age, and even more fully than before. The faith that can remove mountains is again growing in humanity.

FLOWERS are mud in a more refined state. Without the coarser the finer could not be. The Divine Humanity that will occupy this earth in the generations to come will be outgrowths of the present humanity, just as we are an evolution from the crude savage of past ages. One of the most detrimental teachings of sectarian systems is the idea that God gives gifts instead of evolving them.

THE OLD ORDER will fall with a great crash of all its effete systems; then will come a short period in which justice without regard to mercy or sympathy will be meted out to all; following this will be the Celestial Age, when "peace on earth and good will to men" will be truthfully realized.

MATERIALISM is detrimental to wisdom, because it shuts out all knowledge that comes to us from spiritual sources. Spirituality, like the blossom, contains all possibilities—past, present, and future; materialism, like the roots, can only know its own narrow bed of darkness.

WORLDS do not revolve in empty space. There is no more empty space in the Universe than there is in the veins of the body, through which the corpuscles of the blood course in their circulation through the system. As atom supports atom, so world supports world. The spaces between the material worlds are teeming with worlds of a more ethereal character. Worlds, like human beings, are dependent upon each other. Everything in the Universe sustains and is sustained by something else. When we realize our independence and how all things in the Universe must co-operate to produce a harmonious creation, we will have the Brotherhood of Man.

WHEN one loses his physical arms by an accident he must depend upon some one else who has arms to do the work he could do himself before he lost them. So when one leaves the physical body who has not developed any spiritual support he must depend upon some one still in the physical body. Continuous repetition of a thought in the mind, contrary to one's wishes, is evidence of the effort of a disembodied spirit to impose its will and compel the one acted on to its own desire. The oftener we yield to such thoughts the stronger the disembodied spirit becomes to control us, and by our co-operation they make a condition to shut out higher and better influences.

WITH the disappearance of Monarchy the world will be eventually combined into four great Republics. Parties will finally disappear, and all will be united for the furtherance of the common good. Various methods will have their special advocates, but there will be no opposing factions whose varying objects will be to gain place and power. Goodness and ability, wealth of soul, not greed and material riches, will be the standard of excellence.

MANKIND are wondering what is beyond this world; and if any way will ever be discovered by which they can traverse distances between this and other planets. The Mental-Spiritual Era evolved means whereby men were enabled to travel over and know the world. So the Celestial Era will evolve means by which men will travel and know the universe.

THERE is no true religion apart from morality. Most of the evil in this world comes from teaching that belief in some creed is necessary for the salvation of the soul and eternal happiness. Simply complying with the outward forms is not religion. Morality must be a living force in the individual—felt, not merely acted. Religion is what we would have others be.

THOSE who do not create destroy. War, licentiousness, etc., are the occupations of idlers. The constructor must support them, and must suffer from their accumulated passions.

For The Universal Republic.
HOME.

STEPHEN MAYBELL.

WHERE is my home?
Is it upon the blue deep?
Does the sea gull circle
Round the spot most dear?

Where is my home?
Is it within the forest,
Where the birds sing to the tangled leaves,
And the streamlet plays hide and seek?
Where the vines kiss and clasp and love?
And every day is sunlit?—
Is my home there?

Yes! my home is there;—
And it is not;—
Yes! my home is there, or here, or anywhere—
Anywhere, if She be there.

To me, the most wonderful thing in the world is thought—the impalpable, the invisible, the noiseless; the something that can neither be seen, nor touched, nor heard, and yet it is the great force so far as we know. All these questions are beyond my mind; so I am willing to wait. I feel like a passenger on a ship, unacquainted with the captain or any of the officers, without knowing the port the ship left, and without having the slightest idea as to the harbor to which it is going. If it goes down in mid-ocean, I shall not be surprised. If it lands on fairer shores, beneath bluer skies, I shall be rejoiced. But whatever it does, I intend to do my best to have a pleasant voyage, and get along as well as I can with the other passengers.
—Robert G. Ingersoll.

The Philocatharian Fraternity, of Williams College, Williamstown, Mass., has been organized for the purpose of exalting the standard of living and thinking of the students. Seventy-five members have taken the following pledge: "I hereby pronounce myself opposed to the use of Alcoholic Liquors as a beverage, to the use of Tobacco, to impure and indecent speech and conduct." "I avow myself determined to abstain from these practices myself and to discountenance them in others."

"ALL but two blast furnaces in Mahoning valley, Ohio, have shut down owing to increased railroad rates and the high price of coke. Ten thousand men are idle." If all mines and railroads were in danger of forfeiting their charters whenever they seek to take advantage of the public we would hear less of such proceedings as the above. The price of any public necessity should be regulated by Government, and no deviations allowed.

POWDERLY, Grand Master Workman of the Knights of Labor, has issued a call for all associations of workmen to send delegates to the Convention that will meet at Washington in the month of July of this year. The object of this conference will be for the purpose of creating a new party that will direct all its efforts to electing Congressmen and a President willing to defend the interests of the people against monopolies of all kinds.

THERE are many who display a charity for the needy that will never make an effort to so live that none would be needy.

For The World's Advance-Thought.

HAPPINESS.

A. C. DOANE.

THERE are various degrees of happiness. All organized life has its natural demands, and all natural demands are lawful and in accord with the Divine Laws of Nature. Human nature on the material plane of life has its lawful demands; but if these demands become perverted then unhappiness is the result. The law is our schoolmaster, therefore it would be better for humanity to study the law more and books and creeds less, for books and creeds are only human opinions concerning nature's Divine Laws. By obedience to nature's Divine Laws we unfold light that will cause us to distinguish the animal in our nature from the human or moral nature that demands justice. The moral nature will lead us towards the plane of our spiritual nature, where the moral light will show us the promised land from the top of Mount Morality; for it is only from the top of Mount Morality that the promised land is seen. It cannot be seen from the valley of materiality. They that would see it must climb. Prayers without honesty and faith without works will never get the traveler to the top of Mount Morality.

As all unhappiness is the result of disobedience to Nature's Divine Laws, so all happiness is the result of obedience to these laws. And the only sure road to happiness is obedience to our Father and Mother God—or Good—which is Nature's Divine Laws; for they are our spiritual Father and Mother, and by a development of our spiritual faculties we will become acquainted with them and ourselves better, and feel safer as we feel the sustaining power of their Almighty arms of love around us. Their love for us is our chastisements to call us nearer the heart of love.

THERE is talk now of making soldiers of the two hundred thousand Indians on the various reservations. Every citizen who agrees to the existence of an army in this state of monopolistic greed is putting a jailer over himself, who will sooner or later be used to deprive him of his liberty. The greater the tyrant the larger the army he requires to sustain him. When a Republic begins to increase its army in times of peace then its citizens need to look to their liberties.

AN International Temperance League has been founded in Europe. Its principal work will be in England and Holland, as the use of intoxicating liquors in these two countries has reached an enormous figure. In the past ten years nearly three times more money has been spent for liquors and wines than for bread, and in Holland the expenditure has been fourteen to one.

At the recent meeting of the Farmers' Alliance in Florida no sentiment was more vigorously applauded than the oft repeated statement that war issues and sectional hatred must give way.—*The Pacific Union*.

SELF-STYLED Messiahs are culminations of selfishness.

IS IT FAIR?

IN looking over a long list of criminal cases my attention was attracted by the efforts of the prosecuting attorney in each case to convict the defendant, by all means, whether guilty or innocent. I have read the old law maxim which says that the accused should be considered innocent until proven guilty. I must say that it seems to me as though the moment he is arrested, he is considered guilty, and often has to do some very shrewd fighting to prove his innocence, if he is innocent. But if he has the misfortune to be too poor to employ a lawyer as able as the one who is appointed by the state to prove him guilty, need I ask fair-minded people, has the individual thus tried and convicted had a fair and impartial trial, with equal advantage of proving his innocence that the state had of convicting him? It is only a matter of dollars and cents to our prosecuting attorneys, but it means a life wrecked and oft times a home destroyed to the individual who has not sufficient means to employ good counsel.—*Petora in Prison Mirror*.

"LE RAPPEL" of Paris contains a call to the working-women of that city to form a union to protect their interests. Religious societies and convents have so reduced working-women's wages, by doing all sorts of work for little or nothing, that it is impossible for the latter to gain a livelihood, even though they work industriously day and night.

SYSTEMS of jurisprudence are in vogue in this Republic that had their birth in the most oppressive Monarchical Governments. The larger part of the procedure in police and law courts and legislatures is the same as in effete monarchies where officials are addressed as "Master," with the obsequiousness of slaves.

WE are glad to see that the "Golden Rule," of Cincinnati, has been enlarged to an eight page paper. "Lacitoyenne," the Woman Suffrage paper of Paris, will issue semi-monthly instead of monthly as heretofore. It is a sign that the tide is commencing to turn when reform papers increase instead of diminish.

STRIKES occur here, there, and everywhere; but they do not, in the long run, prevent the rate of wages going down continually, as Shylock, by the aid of the capitalistic system, is ever increasing his rate of profit. There is no cure but to abolish the present system.—*The Journal of the Knights of Labor*.

A VEGETARIAN CHURCH is to be established in Philadelphia. One of the fundamental principles of the church will be that life is sacred, and that therefore the shedding of blood, even though it be for the sake of providing food for the human race, is wrong.

REV. H. V. ROMINGER, one of the prominent clergymen of the Congregational Church in Oregon, who has made a trip to Palestine, says that Christian missions make no more impression on Islam than the winds of the desert make on Mount Sinai.

For The World's Advance-Thought.

TRUE SPIRITUALISM.

H. A. BRADBURY.

FROM early childhood I have been religiously inclined and somewhat devotional; though that devotional feeling did not lead me into the church, but rather away from it. It was of a different kind from that obtaining within church walls, and sought expression in the pure air of heaven, under the canopy of shining stars, in the green fields and shady forests, by adoration of the gardens and beauty everywhere seen.

The Sunday school lesson I thought a useless task. I was ill at ease listening to the long, tedious pulpit sermons. There was in them that which threw rubbish in the way of one's search after Truth, rather than enlightenment. Early I learned that the truth about God and man's future must be sought for in other directions than from those claiming its possession and the exclusive right to proclaim it.

Phrenology and mesmerism were interesting studies. Phrenology classified the mental faculties and designated the location in the brain by external organs; the strength or weakness of a faculty being noted by the size of its organ. Thus organs gave mental capacity and power; but that the power and cause were in the mind, not in organ or matter, was the philosophy of the science of phrenology and an established fact with its students. And mesmerism, demonstrating the power of mind over mind, prepared my mind for an immediate acceptance of the phenomena of Spiritualism. I knew when the raps were first reported they were made by spirits. It was a conscious or intuitive knowledge, as much a truth to me then as now. My reason also verified my intuitive perception. It said, if one mind controls the action of another mind, and causes that other mind to do what it wills it to do, that being a law of the relation of mind to mind, it is a universal law everywhere acting where mind exists; and that, were the individuality of mind number one to become disembodied, it would possess, and might use, under favorable conditions, the same power over the action of the individual mind still embodied.

Thus, Spiritualism, at its first dawning, became to me an analogical and spiritually conscious truth, because truth means more than fact. Fact applies to phenomena; truth to causes and principles. Facts lead to the discovery of truths, laws and principles. The demonstrated facts have given us a knowledge of spiritual science, and of a philosophy of spiritual ethics hitherto unknown to the world.

Many in the church, as well as out, are attaining broader views and higher ideals of that which we call God. Although still measured by finite conceptions, and ever must be, yet the new conceptions are infinitely nearer the truth than when Moses' God commanded the butchering of whole tribes of men, women and children, and stayed the sun in its course that He might see the slaughter go on, because He was angry with them.

He is now conceived by many as being the senti-

ment and All-Prevailing Spirit in Nature which has given form and life to everything that lives; and which, from Itself, has evolved the cosmos universe, and by Its Almighty Power controls, with unerring precision and harmony, the revolution in their orbits of the countless numbers of suns, planets and stars that fill the illuminated blue ether of space; and from which also is evolved what of intelligence is manifest by animal and man.

Many, too, have attained higher views of the relation existing between the finite and infinite, as to what constitutes sin and its punishment. Sin, held up by the Church, which claims to be the vicegerent of God in the matter, does not consist of immoral deeds, but in unbelief of Church doctrine. The Church is laboring to save man from the sin of unbelief, not from an impure life. "Salvation" means conversion to the doctrines of the Church. It says to the morally upright man, "your morality is as filthy rags to God!" "you must repent and believe on the Lord Jesus Christ," that is, believe that his death on the cross paid the penalty of your sins, appeased the wrath of God towards you as a sinner, and gives you a passport to heaven, without which endless misery will be your doom. The higher views of this whole matter, growing out of enlightened reason, and a knowledge of the natural laws controlling in the premises, accessible to all, concerning which "the wayfaring man, though a fool, need not err," but which the church-man fails to see, may be briefly stated thus:

The so-called sin of unbelief, is, instead, a rational understanding of the truth. Mental sin is misdirected and perverted thought. Belief in religious doctrines that are false is as much a sin as anything in the realm of mind. Sin, in a moral sense, is the jostling of crude conditions against higher consciousness. It is sin only in comparison with higher conditions. We err in calling sin violation of law. No law is violated. The law of the low conditions is obeyed instead of the law of the higher, and the higher consciousness disapproves. There is no sin until the consciousness of sin is felt. There is no sin against God, only as we understand God as being Good. One's sense of goodness is hurt, and the Infinite Good is retarded by that we call evil. However, we see only the effect—that which is thrown off,—and, like the effect of any crude condition, it is the scum only of the boiling pot, and of course is right to the conditions that produced it. As moral sin, in all cases, is atoned for in suffering by the individual consciousness feeling it, such a thing as Jesus atoning for it, *en masse* "in his own body on the tree," is unthinkable—is a moral and logical impossibility.

The condition in which proxy atonement could take place would be one too brutish, hardened and conscience-seared to have conscious feelings of guilt. The salvation applying would eternally perpetuate the hardened condition, and thus effectually damn the soul. On the contrary, when the consciousness of guilt takes place a higher condition is reached; the atonement then commences

within, and the door of salvation is opened. By suffering consequent upon and following immoral conduct man learns that morality is best. Suffering is the lever that lifts him heavenward. "Man is dead in trespass and sin," says Paul. He is dead while in the earthly condition, when the main pursuit of life is worldly aggrandizement and sensual indulgence. Suffering is the soul's travail in spiritual birth. It is the bridge over the dark turbulent waters of crime, over which the soul passes from the lowlands of sorrow and unrest to the highlands of happiness and peace.

Suffering can only be removed by rising to higher conditions. This is the salvation of Christ, and there is none other.

The religion of Jesus, as taught by his precepts, and in which is the salvation of Christ, according to the higher rational view of moral and spiritual ethics, agrees in all its essential principles with the religion and teachings of Spiritualism. All really spiritual teachers aim at the root of evil, to overcome it by moral and spiritual growth, or advancement to higher conditions. In this advancement, overcoming the errors of mind, which are as great evils as exist anywhere, is imperative. In spiritual progress this is the first wheel to be started; and it, once started, will set in motion the whole machinery of life. That rejuvenating process which reaches the whole being requires considerable self-sacrifice. Jesus said, "I have overcome the world." Ah! the road that spiritually ignorant, selfish, and worldly man must travel ere he reaches that condition of moral growth and spiritual unfoldment, when he can say with Jesus, "I have overcome the world," is a long and hard one. Only those can realize anything about it who are traveling that way. As one hard hill after another is passed (besetting sins, overcome by the discipline of suffering), the next hill beyond is still higher, because the soul reached with each advance a higher moral and spiritual atmosphere, from the look-out of which still higher mountains tower up before the spiritual vision, whose summits to reach not merely overcoming of the world is required, but prayer, faith and soul-desire for at-one-ment with the Infinite Soul. Then it is that the aspirant begins to get a realizing sense of his littleness, his ignorance, how far short of the true life he has lived, of the vastness of the field before him, and of the possibilities that lie hid down deep in the soul. I have striven for the guidance of the Master, the highest light that has come to my spiritual consciousness, and think I have not striven in vain. Having been a Spiritualist for forty years, I can testify of it, as Paul said of the Law, "that it is our school-master to lead us to Christ." It has been a grand teacher, and I have gathered up the best that it had to give. It has taught me to look within, for there I would find a type of the Infinite—an epitome of the universe; that enthroned within is the God of this miniature universe, and operating these are the laws of my being, as fixed and eternal as in the universe without is enthroned the Infinite God; operating these are the fixed and eternal laws of the Great Whole; that within is the judge that

passes sentence on my acts and thoughts; that from within is built my "house not made with hands, eternal in the heavens;" that my daily acts and thoughts are constructing that house of like material, in beauty or deformity, as they are good or evil and impure; that, the objective surroundings of my house and home, the place I am to occupy in spirit life, is a reflection of the condition within; that my heaven and hell, objectively as well as subjectively, are made from within. Looking within, whenever I have found myself harboring an error, a prejudice, an ill-feeling, an impure, unkind or uncharitable thought, or a besetting sin, I have sought to overcome it, and have succeeded.

On these lines is the battle for redemption fought. Who wins is entitled to all the trophies of the warfare. But they are quite unlike all other trophies. Instead of being captured from the enemy, they come from within in the shape of better deeds, purer thoughts, and a more spiritual life. Jesus found that in his time "the narrow way that leadeth unto life" but few were walking it, and that "the broad road that leadeth to destruction" (worldly aggrandizement) many traveled. How true is this of humanity to-day! Where there is one who cultivates pure thoughts, a love of the right, aspires for the true, is striving to overcome self and the love of sensual pleasures, there are a thousand who think not, care not, for these things, who live in the indulgence of the appetites and passions and for the accumulation of dollars. Then there are ten thousand who are struggling hard for the wherewith to live, enjoying but little of the pleasures or comforts of life, and have limited opportunities for culture, whose earnings are filched by the one thousand who care nothing for the poverty stricken condition of the ten thousand so long as they are adding to their own wealth and pleasures. The crying sin of the world to-day is the greed of gain. From it comes "man's inhumanity to man, from which countless millions mourn." And from it has grown a class aristocracy and wage slavery, which, in this country at least, is contrary to the principles of our free and equal institutions. This state of things admonishes all lovers of their fellow men, who would see the right triumph over wrong, that there is something for them to do. There is a vast work needed for the amelioration of the condition of the poor, unfortunate, and morally weak in society.

AN Honorable, an Ex-Mayor, an Archbishop, three Reverends and other noted Canadians recently explained in the *Toronto Saturday Ledger* how "a good politician may, if he wants to, be a good Christian at one and the same time." This should not be difficult to explain when we know that a man can be a good legal appropriator of other people's earnings, a good professional Indian killer, a good evictor of poor people from their homes, or a good hangman, and a good Christian "at one and the same time." What needs explanation is, how a man can be any of these aforesaid persons and a decent specimen of what a real man should be "at one and the same time."—*Twentieth Century*.

For The World's Advance-Thought.
WHICH?

H. N. MAGUIRE.

As tides of light the shades of night
Forever chase from shore to shore,
So tides of life are pouring in
As tides of darkness outward pour:
The light and breath,
The shade and death,—
Reject, accept, just as you will,—
Despair and death,
Eternal breath,—
The choice is yours: which law fulfill?

DIVINE FORCES AND USES.

[From an address by H. N. Maguire before the Society of Theophilanthropists, of Portland, Oregon].

THE attainment of happiness, primarily considered, is of the internal constructive forces of the individual, being only secondarily affected by environment or outside circumstances. Soul-forces overcome outside discords by harmonizing them into its ever-widening field of activity, as the plant of the natural world draws up from below and absorbs from atmosphere and sunbeam the growth elements it appropriates in rising out of the dark soil into the air, and thence to bloomage and to fruitage. This is a more vivid realization of truth to those who are in the interior or soul life than is the operation of the organic forces of the physical body to those who still linger in the animal or outer life.

Truth, as a moral power and superinducing condition of spiritual growth, may be said to be consciousness in the individual of the infinite relationships. It may also be defined to be the Divine Nature manifested in [not to] the individual consciousness; and the Divine can only be manifested in the individual consciousness by inspiration of the very life essences of the Divine. Therefore truth, rising above the time-realm of mere fact, is of the everlasting life of God; it is all things harmonized into perfect life unity; and ethical and philosophical systems based on assumption or bald assertion—as all the sciences outside of exact mathematics including the institutionalized religious systems are—can be, at their best, but partial expressions of truth.

Thus truth and life are convertible terms. But as

"Thought is deeper than all speech,
Feeling deeper than all thought,
Souls to souls can never teach
What unto themselves was taught."

But all is within the lines of plain analogical reasoning. For every spiritual condition or state there is a corresponding material condition or state. The blood holds in solution the basic elements of physical life, carrying them to every part of the body to renew wasted tissues and supply them with active force—objectively or resultantly manifested in all the handiwork of man. These are the outside movements of intenser life processes more interiorly operating—of building processes of eternal nature. Intelligence, as humanly understood, is secondary and more remote degrees of wisdom. The crystal, formed to exact geometrical lines, the plant, presenting highest models of structural beauty and strength—the instinctive powers of all creatures, including the reasoning faculties of man,—all these are but special expressions of intelli-

gence from the One Source of all Intelligence.

The hand that rounded Peter's dome
And groined the aisles of Christian Rome,
Wrought in a sad sincerity:
Himself from God he could not free."

Thoughts are life essences variably manifesting,—the grosser the thought the less life involved in it. Thoughts are taken into the mind analogously to food entering the stomach—coming according to the desire or quality of attraction at the soul or life-center—and, as is the nature of the inspired thoughts, [say moral influences if more understandable], so will be the life state of the individual attracting them. The life-elements appropriated by anything that grows,—plant, reptile or animal—respond in natural fitness to the will-impulses of its soul or central life principle at the time of appropriation, resulting in accordant environment. As unwholesome food pollutes the blood, and its depravity is imparted to the bodily structures, resulting in disease and low animal vitality, so vicious the influences in life-essence, yield nothing to the barren of truth or the eternal life element. The environing it with hadëan conditions of inharmony.

But in all the universe there is no force or thing without a beneficent use. Hell to the individual is to be out of consciousness of the true use of things—to exist at the outskirts of his life radius, where views are all partial, instead of living at its center, where the vision is all-including, and whence, with Godly majesty, he may wisely direct the inflowing and outflowing vital energies. Until they are so directed, man is in the root stage of his evolutionary course—until then he has not grown up into the light of spirit perception, but his sensibilities are matter-locked in the sensuous.

Here is the key that unlocks the mysteries of all the dispensations of truth, that explains all the illuminations. The dispensers and illuminators have been of the common human stock, only they wisely directed and distributed their life-sap from the vital center to secure symmetrical and perfect unfoldment, instead of profligately wasting it in the rank root-growth of deadening sensualism. The only hope of rescuing the race from the ills present and the greater ones that threaten is to cease to bring forth beings in which the animal predominates over the spiritual; and as all growth and unfoldment are from the center, the reform that will be thorough and enduring must begin with the regeneration of parents. The evil cannot be reached by legislative provision or social changes. The outflowing will be impure as long as the spring is polluted.

It may be thought by the unintuitive reader, as I concede that life runs into and includes matter, that in a measure I challenge the truth of self-conscious immortality. Not at all; as the result of severing a nerve at its terminal point is only to indraw its vitality to its ganglion or the center of the family or class to which it belongs, so all the soul wants or needs of the physical body flies to it when "the silver cord is loosed;" and it [the soul] continues to transcendently manifest through matter at will.

For The World's Advance-Thought.

NATURE AND NECESSITY.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

WHAT we conceive to be right, whether it be so or not, is what necessarily controls us. What we are in our actual attainments constitutes also our standards of judgment; so if we are imperfect, that imperfection necessarily characterizes our judgments; for it is absolutely true that a clean thing can never be brought out of an unclean thing. What—may be asked—has this to do with the subject under consideration? Much every way. Tied down helplessly to our own limitations, we should be very contented, whenever we get a patient hearing ourselves, to afterwards allow anyone who can express a thought of sufficient importance to man, intelligently, to have the same opportunity for doing so that we have ourselves enjoyed.

As matter of fact no two minds handle the same subject exactly alike. As matter of course they do not and cannot, because, in the first place, they are not similarly capacitated to do so, and in the second place they are not occupying the self-same standpoint. In essentials, unity; in matters of expediency or investigation, liberty; in all things, charity. We should all love to see any intelligent expression of thought, even though we fail to grasp its full purpose. Why should we do so? One reason is, that it is known we are more frequently benefited and brought on in our development by those things which at first distress, puzzle and perplex us in our endeavors to understand them, than by those we find ourselves in perfect touch with from the outset. This will bear looking into, and will become quite lucid to us if we do so carefully and thoroughly.

Thus we approach the subject of Nature and Necessity. We would do so reverently, cautiously, confidently and lovingly. To us they are luminant with good and blessing. Reverently we can worship at their shrine; guardedly we feel that we must touch and handle their parts; confidently and lovingly we draw nigh, feeling a peaceful assurance that they are fraught with more power to bless and satisfy us than hitherto we have been capable of realizing. NATURE AND NECESSITY! Silence most becomes us as we approach them for ourselves; but as we approach them with an eye to throwing some light upon them for the benefit of our fellows, speech is demanded.

To sharply define Nature is not easy for an imperfect being. The same of Necessity. There are degrees in imperfection; therefore the differences in our definitions and concepts. Shall we say that "Nature is that which of Necessity pertains to everything that is?" If we do we only approximately define it—that is to say imperfectly. Shall we say that Necessity is what man cannot cause to happen, interfere with, or in any marked way control? In doing so we imperfectly define it, and leave open joints in our armor where the well-directed shafts of criticism may perchance penetrate. For present purposes let it be so, however, while we pursue our investigations further.

Potency, Law or Force are clearly in sight when

we treat of Nature and Necessity. Life, Motion, Being confront us when we turn to inspect them. We make no Potency, no Law, no Force; we give birth to no Life, Motion or Being when we have to do with them; we simply act in accord with our limitations, and use or abuse them just as we are qualified or capacitated to do. This thought covers the whole ground of what is called Legislation, of what passes under the name of Science, and of what we are habitually designating Religion. We make nothing save by the manipulation of certain Forces which we have been educated to partially control, and whether we are qualified to use or only to abuse those forces the results alone can determine. The state of society to-day, the state of our individual systems, the actual state, in short, of our being and surroundings, furnish infallible proof in themselves when duly considered whether we are wise or foolish, for the law governing all things, everywhere, is that as we sow we must reap.

Were we to say that Nature is more, that it is less, or that it is widely different to what is largely held and acted upon as a concept, we should be speaking fully within the bounds of truth. All this is suggested, however, by recorded statements already; for different grades of imperfection imply all that. One versed in the mysteries of the Manopanishada could open our eyes as to what Nature is. That anyone besides may or can is questionable. That anyone besides can be made to realize what is involved in the term, let it be dealt with ever so masterfully by one who knows, is also open to question. Then—it may be asked—what advantage can accrue from ventilating the subject? Simply this: by so doing we dig about it, thereby letting in surrounding elements or potencies to do their great and helpful work in the direction of fruition.

Between Nature and Necessity there is not so much difference or distance as many suppose. They are always at-one if they are not actually one. Each in its intention is beneficent; but each by ignorance, folly and imperfection may become most maleficent. What they are is utterly dependent upon how they are viewed and dealt with. Use them simply and alone, and nothing save good and blessing can follow; abuse them and the reverse cannot be avoided. Ignorance cannot use but must abuse them. Knowledge cannot abuse but must use them. Ignorance, which is the outgrowth of erudition, clearly illustrates the Master's truism: "If the light that is in thee be darkness, how great is that darkness." It is possible to be dubbed with all the titles imaginable as a very learned doctor, and yet be in truth an incorrigible dunce. This is one of the reasons why the reign of the heavens—where all truth inheres—can only be entered by childlikeness. To see Nature and Necessity as they are is to see God, and no one save the pure in heart ever did or ever will realize such vision.

"Pure in heart!" Such glad fruition
Wisdom aye aspires to reach;
Would we do so? then tuition
Lovingly does us beseech

To surmount the selfhood's weakness
By the spirits' quiet meekness;
This is heaven's ladder; mount it,
And you will a treasure count it.

Neither Nature nor Necessity do more to influence us than suggest the course we should take; and in choosing our course we may take a perverse one or the reverse. The course we will take can only be the one our concept of the thing in question prompts us to take; if that concept is erroneous the action resultant therefrom will fit it to a nicety, and so be erratic and unsatisfactory; if it be correct the only result possible therefrom will be satisfying and filling—therefore peaceful and restful. If the world's courses are on the lines of Nature and Necessity, they will in necessary consequence be smooth, without friction, without wear or possibility of tiring—they will be aptly characterized by the terms ease and rest. If man's courses as a whole in the world are kept strictly within the limits of pure Nature and Necessity, the very same smoothness, the same absence of friction, the same inability to wear and the impossibility of tiring will show itself—man will in fact have reached the very Sabbath of his progressive history, the destined period of ease and rest. The same is equally true of the least as of the greatest, and therefore of individual man. Diseased matters are void of ease; things inseparable from worry, anxiety and alarm are everything but restful. The wicked are like a troubled sea which cannot rest, whose waters cast up mire and dirt; there is no peace—saith my God—for the wicked. This is a mirror worthy of careful use by all.

Necessity—we may say then—is that which qualifies us to realize and enjoy the most perfect and abounding life, and therefore the most abiding healthy ease and happiness. No one can calmly consider his surroundings and entanglements without being impressed with the idea that very much of it is uncalled for and unnecessary. Whatever is uncalled for and unnecessary is, in the very nature of things, bound to be more or less in antagonism to all that Necessity stands for—that is health, ease and happiness. These follow Necessity as certainly as shadow its substance; anti-necessity makes its own shadow, however, and the shadow of it is want of health, disease, unhappiness. We do not employ our persons according to the rigid and inflexible control of a beneficent Necessity, so much as by the erratic and variable control of mere whim, caprice, or acquired habits. But the object of this article is to make the impression that every departure from the rigidity and inexorability of pure Necessity can only bring as its sequence a punitive infliction, thereby to warn, and by warning to suggest, and by suggestion to impel a return to the simplicity and sufficiency of ever and everywhere—beneficent Necessity. We can see too clearly at many points where imperfect man is astray when this strong and clear light is cast upon him and his history, not to be alarmed thereat; but at the same time we greatly prefer to generally suggest thus broadly the course to be adopted, than particularly specify the wrongs man is at so many points perpetrating. Intuitive minds will catch the truth

in full force we are making for. We may personify Necessity and suppose it to be the spokesman in these words: "I have many things to say unto you, but ye cannot bear them now; howbeit when the spirit of Truth is come he shall guide you into all truth; for he shall take of my (Necessity) things and show them unto you."

In that way "Necessity is the mother of invention." Let these truthful words suggest: "God hath made man upright, but he hath sought out many inventions." It is anything but flattering to man to be told thus plainly that *all his inventions are only discoveries of how not to do it*. This very imperfection strong upon him will impel him to resent the idea with strong indignation and intense ridicule. But this very conduct probably only emphasizes the fact of his being terribly astray; so very much so as to be able to form no more than a very gross misconception relative to the foundational truths of his being. This again emphasizes the utterance: "If the light that is in thee be darkness how great is that darkness!" How many would be utterly dumbfounded were they told that all the boasted exploits of civilization are nothing but an exquisite barbarism! There are those who so see, and so seeing affirm. Is it not a matter then worthy of profound investigation? To do so effectually cultivate childlikeness.

For The World's Advance-Thought.

SPIRITUAL DISCERNMENT.

A. F. MELCHER.

PHYSICAL SIGHT may be regarded as the precursor to spiritual sight, discernment or clairvoyance, it being the first manifestation of intelligence acting through matter for an individually conscious effect. Before that it was immured in matter, and blindly operating on or through it, for the purpose of reaching the light of day, as it were; and when that is attained, it feels its way through life with more deliberation, and consequently begins to unfold in perceptive impetus or reason, even if unable to exercise it for a permanent effect until the human state is attained. But when it does, spiritual sight begins—this being physical sight acting for a positive or spiritual effect. The animal sees but negatively or passively; but its inherent soul-force, its perpetually acting life-principle, operates with an absolute impetus on the surrounding material, and does not cease acting until the aim is achieved; this being to reach the light of intelligence or a state of existence which makes it positive to matter, that is, freed from its influences, attracting force and temptations. To attain this state of being the inherent soul-nature must overcome those animal passions or emotions, as well as human passions, which exist in conjunction therewith—such being anger, fear, vindictiveness, grief, self-righteousness or animal indignation, arrogance, haughtiness, vanity, conceit, envy, jealousy, avarice, selfishness or hatred, and lust or animal love, so-called. Although a misnomer, the last constitutes a form of love, but only in conjunction with affection, sympathy, generosity, benevolence, fidelity, charity or humanity—spiritual or

divine love being the only genuine form, and manifesting itself as happiness, buoyancy, cheerfulness, sanguinity or faith, so-called, and is not expressible through matter. The latter sensations, emotions or joys are purely spiritual or intelligent in nature, and are effects of a *rapport* with the positive condition of existence, or the interior soul or life-principle of the universe, and are only possible when all the forces, impulses or feelings are tending in that direction.

"Man is an epitome of the universe" in having a positive and negative life-condition—and constitutes a harmonious whole when beginning life as a human entity; but the spirit body is purely sensuous or emotional in its life's impetus, and has to be brought in accord with the soul-nature to have a purely intelligent impetus. Man's mission is, therefore, to overcome his animal impulses; and in doing so he purifies or refines the spirit-body from a sensuous to a spiritual appendage. When fully accomplished, he becomes a spiritual being, and continues to exist as such externally. Now, all mortals do not reach this state at death, from the fact that they increase the animalistic impulses of their spiritual bodies instead of freeing them therefrom, and take shape according to the sensations or emotions indulged beyond the call of nature, or out of harmony with the positive or spiritual condition of the same. Permitting the physical or sensual passions to govern reason increases the sensuousness of the spirit body—thus producing misery instead of happiness at its separation from the physical body. Under these circumstances it is natural that the soul should strive to free itself from animalism, for it intuitively foresees these results while in the body. Often, through lack of will or soul-force to overcome the material, the spirit body succumbs to its tempting influences. But on the other hand, when a portion of the spirit body has been freed or purified, the soul acts in harmony with it, and the former becomes sensitive or spiritually perceptive in proportion to the extent released from the animalistic or sensuous impetus.

Such is the beginning of spiritual unfoldment and spiritual sight—seeing things in a higher light, and beginning to reason from effect to cause. Comprehension of the latter constitutes discernment or spiritual judgment, and indicates an increase in the intelligent impetus of the spirit body. If the spirit body has been once possessed of active sensual qualifications, whether inborn or previously developed, and neutralized by purification, the being becomes psychometric, and thus enabled to delineate or discern causes by physical perception. But if not, it becomes cognizant of them through mental perception or discernment; and, as the being advances in spiritual purity, it becomes so acutely conscious of causation, or the spiritual side of nature, that it penetrates the material entirely and sees directly. Such constitutes clairvoyance or clear seeing.

Persons may become clairvoyant, and still be possessed of passions. This is because they do not exist in the spirit body, but in the soul-nature—selfishness, conceit, vanity, hatred and false

pride or haughtiness being emotions of the soul itself—a negative impetus of the intelligent life-principle within; and, although not impairing one's mediumistic qualities, interferes with them so far that they place the soul in discord with divine nature and in accord or relationship with material nature instead. Such, of course, prevents man's interpretations of the spiritual or absolute, and causes him to see the material only; or in discerning the unseen he confounds the material with the spiritual, and therefore is unable to comprehend the latter—his natural soul condition causing this. This accounts for opposition to Spiritualism when one is not mediumistic enough to be convinced of its truth through his own perceptive faculties. Failing in these higher perceptions he requires materialistic facts through the agency of physical mediumship; and even then it is difficult when the soul-forces are acting for a negative or materialistic effect. Thus a temporary passive state of mind is necessary in order to allay whatever of the above named soul-emotions may exist in the being. Clairvoyants are subjected to delusions under the above-named circumstances, their visions becoming distorted, or taking on such exceedingly material forms that the spiritual is lost to view. Thus an accordant or purified soul-condition is as necessary as a purified spirit body to constitute perfection, whether for medial effect, or to reach the aim of existence—positivity of being.

Whatever self-love exists in the form of the aforementioned negative impulses must be counterbalanced by their opposites, or a positive impetus sufficiently active to allay them. Intellectual force, attained through mental labor or study and love-acts, adds positivity and leads to the desired results. Abnegation by virtue of denying one's self the pleasures and enjoyments of material life is a purely intelligent impetus, infusing a life-force which re-acts for a beneficent effect. Such is love, the highest condition of intelligence, and adds to the bliss of the soul's future existence.

Man's mission is to free himself from animalism, by overcoming his physical appetites, passions, and self-love forces. These have an individual influence on the physical or spirit body. Selfishness produces indolence, or an inability to arouse one's energy for a positive effect, for selfishness is the opposite of love, and makes the being low-spirited or despondent, instead of happy, buoyant or cheerful. Love places man in accord with spiritual nature, and re-acts for an independent or fearless effect; while selfishness places him in accord with material nature and makes him cowardly, peevish, narrow-minded, fault-finding, etc.; and while love makes him intuitive, prophetic and clear-minded, selfishness makes him visionary, dubious and listless, and thus he has to resort to cunning, trickery and dishonesty for a living.

In like manner all negative soul-impulses influence the outer man. Anger is an effect of self-righteousness; vindictiveness an effect of hatred; sentimentality an effect of animal-love; grief an effect of self-love, when accompanied by self-pity instead of genuine sorrow; nervousness, when accom-

panied by restlessness, is an effect of arrogance. Sensitiveness to mental disturbances or embarrassment is an effect of conceit or haughtiness, and when involuntarily becoming disdainful or contemptuous instead, it is accompanied by hatred. This evil, when active, lends animal courage, and blunts the sensibilities of the brain for the time being—thus the shameless effrontery manifested by such under these circumstances. Haughtiness, which is often mistaken for human pride, is an effect of extreme self-love—the possessor having, by its practice, developed a force of soul which believes its own opinions paramount to those of others, and is often so blinded by conceit that it cannot see truth in any formulations or suggestions outside of its own. Thus its sensitiveness to material or psychological influences—its extreme negative impetus or discord with divine nature producing this effect when in the presence of others. The opposite tendency makes the being positive to such disturbances, and thus the self-possession displayed by humble-minded or modestly inclined people.

Calmness, or a peaceful condition of the soul, therefore betrays a freedom from arrogance, vanity, conceit, etc., and indicates a harmony with divine nature in this respect—together with happiness or inward joy, bespeaks of love, or a freedom from selfishness; and when mentally bright or animated, and physically complacent, the passions are allayed, and man has reached perfection, and may enjoy a heaven on earth.

Such are the truths that have come to us by inspiration, observation and experience, to a great extent. Self-knowledge has unearthed to our exterior consciousness many deficiencies within, and we could only understand the effects as we probed beyond them into the causes of our being. Self-development proved to us the good effects that are in store for us when our mission shall have been completed or the aim of life attained—soul-positivity and spirit-purification. Spiritual perception opened our vision to the light of the beyond. Other developments followed as we pursued our course; and as the spirit-world unfolded itself to our view, we became conscious of a feeling of contentment never before experienced. Sensibility to influences gave us a comprehension of human nature, and thus we always knew whom we were dealing with, whether by letter, thought or otherwise. Occasional clairvoyant visions gave us renewed hope when in despair and wearied with apparently hopeless and fruitless efforts. A peaceful or tranquilized influence visited us at intervals, and by the inspirations given proved to be wise counselors. Not alone for the spiritual, but for the material. They helped us to obtain the necessities of material life, and without whose aid we would have been distressed beyond endurance. Such is my experience in Spiritualism, and I bless the day I got the first glimpse of its glorious light. And all may gain it thus: its agents are clairvoyance, discernment, spiritual sight.

We make believe to live for righteousness, but we really follow the power of evil mostly.

For The World's Advance-Thought.

JESUS AN IDOL.

F. W. EVANS.

THE assumption that Jesus was the Christ—was born the Christ—that after the immaculate conception he was perfect—perfect from birth to death—is what Antichrist has always taught. The practical result has been, that his professed followers style themselves "miserable sinners," with no hope, and "no health in them." The atonement is their only remedy—the blood of Jesus. If there had been no person wicked enough to kill him there would have been no blood, and they would have all gone to hell. According to this theology Jesus was not a man being—knew nothing, personally, of human sins and imperfections, had no "travail from faith to faith"—was not a man nor "the son of man."

Is not this position untenable, unphilosophical, unscriptural and unchristian? Were it true, there would be no ground for, no need of, a Second Appearing of Christ, to redeem a human female, a woman, as the First Appearing was to redeem man. For, as yet, there has been no First Appearing, no first man redeemed; and therefore it is out of order for the Shakers to assume that Ann Lee, a woman, a normal human being, being possessed of all the constituent principles and elements of fallen mankind, a miserable sinner, living in generation, with all the lusts of self-indulgences, in which there is no use, no good,—that she was the embodiment of the Second Christ. And, moreover, this including private property principle, with war, might regardless of right, taking possession of the primary element of human existence, the land, (all wars being settled by "material guarantees," that is, by more land to the victors), this land held by Government and landholders in unlimited quantities, held from the possession of thousands, who are dependent upon its products to sustain life, from day to day.

Slavery is the inevitable result: all persons possessing no land are the slaves of those who have the land in possession, and who have robbed them, *legally*, of their inalienable rights of "an inheritance in the earth." Blessed are the meek (those who have abjured war), "for they shall inherit the earth"—land—and hold it as community property. These will "do unto others as they would have others do unto them," and, having crucified self, will each one "seek another's wealth and not their own."

To the Antichristian is not Jesus an idol clothed with a character he had no more hand in forming than the wood or stone idol had in making the garments with which it is covered or the costly jewels with which it is adorned? In what respect was he our pattern? How did he set us an example, and require us to follow in his footsteps, and bear a daily cross, as he bore it? How can we say, "As he was, so are we, in this world?" Why, after his death, is it said, Jesus "was not yet perfected?"—"Jesus learned obedience by the things he suffered?"—"Jesus saw the travail of his soul and was satisfied?" All of these, and many similar expres-

sions, imply, and are only consistent upon the hypothesis that Jesus was a *man*, like the rest of us—just as much as Ann Lee was a woman; that he was the first-born among my brethern" in the Resurrection Order; "was tempted in all points, like those whom he came to redeem," because he was one of them, and himself needed redemption just as his brethern needed redemption. Therefore he could say to his struggling companions, "Be of good cheer, for I have overcome the world;" and "You can overcome as I have done:" "Ye are gods, unto whom the word of God came," "and therefore, I am not a blasphemer in calling myself a son of God."

All genuine Shakers are Christians—sons and daughters of God, who is their spiritual Father and Mother. The Christ Spirit having, by its First Appearance, succeeded in redeeming a *man*, has now made its Second Appearance to redeem a *woman*; thus making of twain one new spiritual man. In the Lord the man is not without the woman, nor the woman without the man. Thus children are children of the Resurrection Order, who neither marry nor are given in marriage. And now we have a Priest and a Priestess who "can be touched with a feeling of our infirmities," because they have been tempted and tried, just as we ourselves are tempted and tried, and just as all their successors in office are. Mother Ann Lee is no more the Lord in the Shaker Order to-day than George Washington is President of these United States.

FRANCE and England are considerably agitated over feminine dress reform. Some of the leading society ladies, in both countries, are making a vigorous assault upon the conventional style of dress for women. Mrs. Charles Hancock, who is the leader of the movement in London, recently gave a reception, with Lady Hamilton, at her house to the most advanced women in England, and she wore a dress designed by herself to take the place of the style now in vogue. It was made of Scotch tweed and consisted of a waist and short skirt; with this was an out-door jacket and a brown Spanish tocador hat and common sense shoes. She said that she had "traveled and skated in this costume and had found it delightfully comfortable, and a great improvement over the prevailing unhealthy and inconvenient fashion. Its great advantage was that it decreased by half the weight of clothes, while the warmth imparted to the body is doubled. The tendency of the new costume is to make women look younger. Altogether it unites elegance with utility; it follows the curves of the figure and suppresses all useless garments.

ONE of the best and also the cheapest of the new reform papers that have come to our editorial table is "The Brotherhood," of Boston, Mass. It has been founded "to present all sides of great questions which deeply concern the people." The price is two cents a copy or fifteen cents a year. Address 86 Broomfield St., Boston, Mass.

We guess while we are in the dark; we know when we evolve the light.

For the Universal Republic.
THERE IS NAUGHT BUT LIFE.

ALICE ESKEL.

THERE is naught but life!
The Immortal Good lives in the Whole;
The tiny motes and the glowing suns
Are one with the Great Over-Soul.

There is naught but life!
The worm we crush with careless feet
Will build itself a higher form,
To make its being more complete.

There is naught but life;
But night clouds o'er our inner sight
When Error holds the soul in bonds,
For he lives least who loves not right.

There is naught but life!
Throughout the universe entire
Deaths are but progressive steps
That beckon onward, upward, higher.

ALL Reform theories advocated by various associations—Nationalism, Socialism, Single Tax, Farmers' Alliance, etc.—each contain essential truths that can only come to fruition in the blending of their various elements. By remaining exclusive each phase of reform can do but little, and much time and energy are wasted in antagonizing each other. Ill-founded prejudice and ignorance stand in the way of the prosperity and happiness of the people. The comprehension is narrowed down to the thought that reform works only through their particular department, whatever it may be. It is this partial view that is responsible for the strifes and inharmonies that are so prevalent in the world. We love God when we hold in reverence all His creation. Doing this there can be no room in our being for sin or unrighteousness. Man is saved and saves in ratio as his sympathies extend to all things. The true power of Good is in its all-embracing capacity. In the material the one who takes the most becomes the richest; in the spiritual state wealth depends upon the capacity to give. They who can give the most of good are the wealthiest.

MURDER will never cease by capital punishment. As long as men think murder, weak minds will be hypnotized to commit murder. The thought of going to war with another nation is just as wrong as the thought of taking the life of an individual. The law still makes a distinction between one murder and wholesale murder, just as it does between the stealing of a loaf of bread and the stealing of a large amount of money. This is the natural result of an era of corruption and Mammon worship.

By repetition thoughts accrete and grow into a force. If we think good or evil thoughts persistently they will grow and develop their particular possibilities. The world can be redeemed or destroyed by the thoughts of humanity.

WORKING from the silent and interior plane of involution progression can be unfolded rapidly; but working from the external and strife-bound plane of evolution progression moves slowly.

POLITICAL NECESSITY.

THE persecution of the Jews and their expulsion from Russia is thought to be, by those, in power a political necessity. The Czar's Government is doomed unless the minds of the Russian people can be diverted by some important issue. Her finances are not in a condition to wage war. The scheme of persecuting the Jews was decided upon by the wily politicians at the helm of State, for two reasons: the estates of the Jews would replenish the empty treasury, and the persecution would draw away the mind of the people from their own enslaved condition, and they would readily be made to transfer their hatred of the Czar's Government to the Jews, upon whom the sins of the Government could readily be placed.

Russia, as did Spain in former times, is expelling from the country some of her best citizens. When all the Jews have been expelled, the population will be trained to deeds of injustice, and will, therefore, be more dangerous to the ruling powers than ever before. The Czar will have put into the hands of the people the power to destroy himself and his Government. When the people have been taught to have no respect for Jews they will soon lose their respect for Christians in authority.

If the average laborer was as dishonest in his work as the average merchant is dishonest in his misrepresentation of the goods he has for sale, or as the speculator who deals in lands, mines, etc., scarcely a house would be safe to dwell in, not a bridge safe to walk over, and our lives would be in constant danger.

The spiritual union of humanity will be simultaneous with the union of continents. The oceans will be bridged over in the final cataclysm of the Old Order by the upheaval above the waters of finer strata of the earth's interior.

Who has not learned to live in the lives of others has not yet learned what true life is; and the more one lives in the lives of others the more life that one has. God is a unific life energy extending into and through all.

We must have spiritual freedom before we can have material freedom. And yet the ones who speak of spiritual freedom are maligned by the masses who are shouting for freedom.

THE Over-Soul is about to turn the new-fledged humanity out of the restricted nest of the Old Order into the freedom of the New.

We never realize the permanent good by taking the best for ourselves.

We burden ourselves with our own selfishness, and it is the heaviest load we can carry.

LIGHT IN THE DARKNESS.

JUDGE PEPPER, who will, after March 4, succeed to Ingalls's seat in the United States senate, evidently believes that the millenium and the twentieth century will come in together. When he appeared before the Kansas Legislature to receive congratulations on his election he made a plain, lucid statement of his opinions upon matters that needed reforming, and said: "At the dawn of the twentieth century the United States will be governed by the people that live in them. When that good time comes women will vote and men will quit drinking." These remarks are interesting chiefly because they are something new in the utterances of the successful politician. The public is accustomed to hear such sentiments from men who have no political expectations, or from women whose zeal in the cause of prohibition and woman suffrage outruns their judgment; but to hear a man who has just compassed a political triumph express himself in this manner is something new under the sun.—*Oregonian*.

The time is very near when men will have to express themselves in this manner to get a seat in the United States Senate.

"A COMMONWEALTH OF JESUS." The following is one of the articles from its constitution: "The conditions [of membership] are, that the candidate forsake all that he has; that is, that he, by the grace of God, abandon every evil thing or habit that binds him to the world, the flesh and the devil, including the use of intoxicating drinks, tobacco and other narcotics, and if he possesses property, in either money or goods, sell all that he has, and give either to the poor, or to relatives, or to creditors who may have a claim upon him, or in fee simple to the Commonwealth. He shall then present himself, with all his time, talents and strength to the Commonwealth in the name of Jesus Christ."

A NEW weekly entitled "Living Jesus," has just been started in Boston. It is a universal reform paper. It contains departments for the expression of opinions on all the various movements. Such as Woman Suffrage, Single Tax, Nationalism, Temperance, Americanism, etc. Its broad platform will recommend it to thinkers everywhere. Send for sample copy to the National Co-operative Publishing Company, 94, Equitable Building, Boston Mass. Annual subscription, \$2.50.

HENRY MUIRHEAD, an English millionaire, recently deceased, and who was a warm friend of Woman Suffrage, has left his money to build a great scientific college for the instruction of women in medicine, chemistry, biology, etc.

ALL wish to enjoy the fruits of progression, but few are willing to take part in the labors that produce them.

SELECTED WISDOM PAGE.

Laws have been enacted in most of the States for the protection of that which the law-givers are pleased to call "game." It is prohibited to kill deer and some birds until a given season. No man with a heart under his left arm can fail to admit the cowardly meanness of hunting down deer at any time of the year. A coward or two, with guns and trained dogs, running down an innocent, despairing doe, is a sight no Christian should look upon without pain. Killing pigeons for sport, and birds of song and birds of beautiful plumage to adorn women's hats, is proof of our lack of civilization. Why do not our clergymen denounce the slaughter of birds? Is it because fishing with them is a favorite pastime? Suppose Rev. Thomas Dickson, who pounces so often on the politicians, add to his phillipics, but in his trenchant style, a plea for the birds.

We talk foolishly of the dumb animals. Many a human driver is inferior, or at least nearly so, to the horse he whips. Morally the animal is far above him. Many a dog has more brains than its owner, when the size of the heads is compared. Bad owners of dogs make them immoral, thievish, savage; and yet some of these animals when caught in a mean act evince by look and demeanor how much they feel the exposure and disgrace. Birds are very sharp. The robin is a most sensible fellow, and even ring doves show wonderful understanding of what we say and do in their presence. They mate for life, and frequently show fear that one or the other may die. Do they have an idea of death? It would seem so, as many an incident could be narrated which points directly to such knowledge. The male dove particularly evinces great fear that the cough of his mate may result fatally. He sounds his note of pain or fear, rushes to her, and alternately coos and picks her neck to stop the coughing. Canaries who are murdered to make hats and dresses ornamental are wise little creatures. There is not so great a gulf between man and the dumb animals as is supposed. A recent paper by Mr. Parker, of Montreal, Canada, truly sets forth that it is unfair to compare the man of culture and the mammals lower in the scale. They should be compared with the uncultured man and the gulf would lessen. In instinct they are superior to man; in reason not far below.—*New York Mercury*.

A NEW wave from spirit spheres has rolled upon the shores of earth. Never was the world of mind in such a general state of agitation. All thinking classes are in anxious expectancy of some marked changes, which they are sure the near future will bring, and many are inspired to utter prophecies relative thereto. The law of cycles is being taught; educational systems, physical reforms, and other living issues are attracting much attention, which, when regulated and established under the rational ideas of the present day, will form a substantial basis for the manifestation of those diviner qualities in human nature which have hitherto been stifled and checked.—*Catherine Allen, in Shaker Manifesto*.

We took occasion not long since to comment, in a mild way, on some of the methods made use of by the non-producing guilds to rake in the little money dabs of the laboring classes. Alluding to that modest effort, an interior journal observes, that, while these methods are objectionable in a moral point of view, they are after all simply business, not running counter to the usages that largely obtain in most commercial and trade circles. Perhaps so. Certain it is, they do not much run counter to the usages that obtain with the bunco steerer and the burglar, which crafts also regard their vocations as simple business. It is not a hopeful sign when the public conscience can tolerate or the public journalist write with complacency about things like these. Excuse them as we may, we have an idea that the man who makes his money through recourse to these sharp and cruel practices is weaving into the web of his existence colors that will not "run;" they will prove fast enough—so fast that they cannot be washed out with any detergent soap. It may even be doubted if blood would wholly erase them. We hold that it is a perilous thing to do a wrong that cannot be repaired. This, if any, must be the unpardonable sin. And how shall the man who robs indiscriminately, who reaches out and gathers in the pittance of the poor, ever be able to make restitution, however much he may desire to do so? This can never be done. The wretch may endow colleges and churches, set aside millions for the payment of post mortem prayers and masses; yet what can these avail, the victims of his inhumanity remaining impoverished and ruined?—*Mining and Scientific Press*.

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THAT is the duty of the press. If you see a wrong, say so. No matter where. The press is a watchman on the watch-tower, and it should have its eyes open to whatever occurs around it. When assaults are made on private or public rights, it should cry out against the wrong. When danger threatens it should sound the alarm and do its best to avert it. When men become lawless and disorderly it should stand in the breach and resist their assaults. It should put its foot down on fraud and crime, and make it unsafe to disregard the laws or trample on their functions. When public acts become public crimes it should boldly expose the perpetrators who cheat the people and rob the State. This is the duty of public guardians. This is the duty of the watchmen who are appointed to take care of the public interests.—*National View*.

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THESE Premillenarians are untiring workers, and they are intensely in earnest. They will maintain an active propaganda from now until the meeting of the great Conference next year, when it is confidently expected that all the Protestant denominations will be fully represented. Premillennial literature will be scattered like snowflakes over the world. It will be a campaign of agitation everywhere. Spreading out from the Plymouth Brethren, and later from the Baptists, who gave it its recent impulse, the movement bids fair to embrace all Christendom.—*The Chicago Times*.

ONE of the most important of current political problems is that of securing an honest and economical-administration of municipal affairs. It is a notorious fact that American cities as a rule are badly governed, and that the evils in that relation are steadily increasing. The power vested in Mayors and councils is greater within its appointed limits than that of any other class of officials in the country. They are practically absolute, so far as the general interests of a city are concerned. The only restraint upon them is public opinion, and it is a force felt only at intervals and under extraordinary pressure. It is safe to say that not one in a hundred of the business men and tax-payers ever take any trouble to ascertain how the public funds are being disbursed or the public institutions managed. They take it for granted that things are running along as well as could be expected, and that it would only be a waste of time for them to make any investigation. The officials are well aware of this indifference, and do not hesitate to take advantage of it. In the carelessness of the honest and worthy element of society lies the opportunity of the hoodlums. It is probably true that we make a great mistake in permitting our city elections to be determined according to the methods and influences of partisan politics. There is no reason why party questions should enter into these local contests. The interests involved are such as do not touch the matter of allegiance to this or that party. All good citizens, whatever their political opinions or affiliations may be, have a common interest in the clean and capable transaction of municipal business.—*St. Louis Globe-Democrat*.

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How any intelligent human being can be so engrossed with his own affairs as not to observe that we are in the preliminary stage of social and political changes profounder than any foreshadowed in the dreams of imagination—changes no more astonishing for the audacity of their prediction than for the rapidity of their evolution; how any human prevision can be so dim or short as not to discern the trend of dominant tendencies toward the genesis of a new heaven and a new earth, better or worse than the old, but at least unlike; how any human intellectual ear can fail to note the "surge and thunder" of this new "tide in the affairs of men," of all men, of Man—these are the problems in the solutions of which reason must base its deductions upon affidavits of observation.—*San Francisco Examiner*.

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WARDEN BRUSH, of Sing Sing, said before the prison conference at Cincinnati the other day: "Often when I have been asked what are the causes of particular crime that send most of our men to prison I have invariably answered 'the want of family discipline.' The indulgence of the father and mother who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways and consequently to prison. The child when deceived by its parents in small things is likely to form evil habits which in future life will not be easily eradicated."—*R. P. Journal*.

For The Universal Republic.

THE CROSS OF CHRIST.

W. E. COPELAND.

SYMBOL at once both of honor and dishonor, of glory and shame; worn by the noblest as their chief ornament, used as an instrument of torture. Most ancient of all hieroglyphs representing the creative force of nature, and found among all nations which were nature-worshippers; on the ancient carvings of Palengue as well as on Assyrian monuments. More recently used in memory of the great man who died upon it, and symbolizing death to sin, to the world, to the flesh. At one time meaning life, at another death; once representing full, strong, vigorous passion, then typifying absolute death to all passion, it has been an almost universal symbol, confined to no one people, to no one religion. Christians once imagined it was their symbol alone; over every church, by every altar, it was reared as distinctively Christian; and where ever seen, there the zealous imagined that Christianity had found its way; but researches more extensive and more careful have proved that it was in use long before the time of Christ, and among people who had never heard of Jesus. It was used by all the ancients to represent the union of spirit and matter. Spirit represented by the perpendicular, and matter represented by the horizontal, resulting in the creation of the universe in which we dwell and of which we are a part.

On reading the description given by Keshub Chunder Sen of the meaning discovered in the cross, I thought that perhaps we did not make enough of the lessons to be derived from its symbolizing; we have seen so much and heard so much of the cross, that we have become disgusted and would much prefer the crescent; but if there is anything good which the cross worshipers possess we want it. And indeed great nations and learned teachers could hardly make so much ado over a piece of wood in a peculiar shape were there not something of value represented by that form.

Mr. Sen calls attention to the fact that the cross represents a man with his arms outstretched; this would mean nothing to us here in America; but it means a great deal in Hindostan; it represents the Yogi. And what, you may ask, is a Yogi? A Yogi is a holy man who crucifies the body and the sense; passes years in seclusion living upon the minimum of food for long periods; entirely abstracted from all that is material; and in this condition becomes possessed of very wonderful powers. Such a man understands hidden secrets of nature which no others have been able to unravel, and exercises such control over mind and matter as would be deemed miraculous by Western barbarians who have yet penetrated but a little way into the Divine Arcana. In the Orient we find two classes of Yogis; one of whom is often seen in public places with arms outstretched or raised above their heads; so long have they retained this posture that they are unable to lower their arms. These poor creatures are often filthy in the extreme and present a very horrible appearance; they have understood only a part of the lesson of the cross, they dwell in

the external; but even to them as a reward for their self-mortification are granted unusual spiritual gifts. The other class of Yogis, the Sanyashis or holy men, who, in a rational way, have fasted and tortured the body, who have understood the lesson of the cross, who stand above the world, whose senses are dead to the flesh, whose carnal nature has been subdued by long communion with the holy powers of the universe, who speak not, move not, are not tempted by temptations, these are cross-men in the best sense. Their hands being nailed they cannot grasp the things of this world. Their feet being nailed they cannot walk in the paths of sin and carnality; but they possess a freedom of the spirit unknown to others. They take hold of spiritual realities and are raised into an atmosphere of peace and of power of which we know nothing. They enjoy an almost constant communion with the higher powers, that are viewless, formless, but possessed of wonderful energy, which they are very willing to use in behalf of the Yogi—powers whose existence is unsuspected by those who live always in the atmosphere of the earth, and have never attempted to control the body.

Why did Jesus die on the cross? That he might set man free; that he might save his friends; that he might teach a great lesson of self-renunciation, which should be for the imitation of all humanity. Nothing in the Gospel story indicates that his death was in any sense sacrificial, or that his blood appeased Almighty wrath and rendered Deity once more friendly to human kind. As I have often said, the common doctrine of the atonement, nay, more, any doctrine of the atonement, is not to be found in the Gospel; the word has worked incalculable mischief, and should be altogether expunged from the theological vocabulary. Instead of being made the principal word, the central thought of Christianity, it should be remanded to the heathenism from which it sprang. We are always sending missionaries to convert the heathen, when the central dogma of the new religion which we would teach them is fully as heathenish, if not more barbarous, than any part of the so-called heathen religion—a dogma which represents God as so cruel that his anger can only be appeased by human blood, and so unjust that he will accept of innocent blood in the place of the guilty. Infidel Moslem and heathen Hindoo have nothing so degrading to God. We pity the poor heathen who bow down to wood and stone. Better bend before a senseless idol than before the monstrous conception which Christians call God; and who is more ugly and hateful than the grimmest idol ever set up in temple or joss house.

The common idea of the cross as representative of the atonement is by no means the idea of the cross which I would put before your minds. It indeed represents sacrifice; but sacrifice of man for men; the acceptance of shame and disgrace if thereby man could be lifted a little nearer to God; the renunciation of self for the sake of the race; the crucifixion of the lower man and thus the resurrection of the higher man. Closely connected

with the crucifixion are the burial and ascension, which are to take place with every one who would attain the full stature of a man.

In another way Buddha represents the man cross: he renounces a kingdom, a wife, the joys of home, the luxuries of a court, all which could delight the senses of man; for what? In order to help the world; to find for man some escape from the woes, the miseries, the wretchednesses of life. It has often been said that Jesus offers the grandest example of sacrifice for humanity; but what did he renounce? Absolutely nothing; born in the humblest of positions he had nothing to renounce; or if you conceive that he was a God-Man, then surely he renounced nothing, for the whole death and previous suffering was only part of a play; there was not and there could not be anything real about it. Jesus has been described as the grandest character, especially in this matter of self-renunciation, which the world has ever known, but he simply died; in a few moments the agony was over; but Siddartha, the Buddha, born heir to all the luxury possible in an Oriental court, renounces the whole; even gives up his wife, and that domestic bliss which is the nearest approach to heaven possible to attain on the earth. He dies a natural death at an advanced age, but has spent some sixty years in hard and degrading work. He, the king's son, begging from door to door, and having, like Jesus, no place in which to lay his head. All this he does voluntarily, knowing well the cost; and he has the constant temptation of a comfortable home, to which he could at any time return; while Jesus had nothing but the carpenter's bench, and a life of toil to which he could go, did he give up his work of preaching and healing the sick. So far as self-renunciation is concerned it seems to me that the man of India stands above the man of Judea; and his statue, in many a temple, represents the cross man the same as the image of Jesus on the cross is represented in many a Catholic cathedral. I do not wish to detract from the merits of Jesus,—I could not if I would—but I wish due credit given to other great religious teachers, who, as well as Jesus, have sacrificed themselves for the good of humanity, and I also wish, if possible, to detect the true meaning of the cross as representing the essential thing in religion.

Mr. Sen calls attention to another picture, taken from ancient Hindu Mythology, the great Hindu Yogi Siva—one of the Divine triad, Brahma, Siva and Vishnu, as Jesus, is one of the Trinity—Father Son and Holy Ghost—lying on the ground senseless, with the feet of Shakti, Divine Force, standing upon him, which has its counterpart in Greek Mythology in Prometheus bound, and which Mr. Sen likened to an inverted cross. Here we have something of the same symbolism observable in Christianity. Wherever we go, whatever religion we study, we find, if not the cross, the idea symbolized by the cross as the very essence. Wherever the vague aspirations of mankind, and the attempt to satisfy the religious sense, have taken any form at all, we have cross men, as the hero-saints to be honored, imitated and finally worshiped.

The true idea of the cross has been grasped by the Asiatics, only that in their extravagance they have altered its expression in life, until instead of a life-giving, it becomes a death-bringing exercise—the crucifixion of the body being used not to help the race but to secure one's own salvation. The fasting, the abstraction, the mortification of the body in moderation, has its use, and may be helpful to a diviner life; but only when resorted to as with Jesus, Siddartha and others to help the race and not oneself. What did the great religious teachers care for themselves? Their whole aim was to get self altogether out of the way, that they might be free to work for others. And this idea is as essential now as ever before, belongs to Liberals as well as to conservatives. By proper bodily discipline we build up a bodily and spiritual health impossible to be attained by gluttony and high living, and we free ourselves from the dominion of disease.

At the sign of the cross the devils were said to flee; so when one crucifies appetite and passion, the devils of disease flee. The cross, as I have already said, is not only the symbol of discipline and death, but of passions and life, as well. In general, to the ancient world, the cross, as well as the circle, with a point in the center, was the symbol of creation, of the union of spirit with matter, from which was born the universe of Deity, in which the male and female united making a perfect being. Being thus the most comprehensive of all symbols, as representing the highest and holiest of mysteries, it is everywhere to be seen—not always in its present form but the same in effect. We find it as one of the letters of the alphabet, also as a circle with two intersecting lines; and it refers ever to creation and life. We find it also in use in the mysteries. The Neophyte is bound upon a cross or laid upon one, when the meaning changes and we have the significance imparted to it by Jesus suffering and death, destruction of the lower self, death to the animal man. Uniting the two meanings we have the true cross, which sums up the whole of religion in one symbol. Using the cross for discipline, restraint and death to self, we rise by its means to a life which so thrills as to lift into Elysium, and bestow upon us almost Divine powers; placing us on the right hand of the Father. The true teachers of a drama enacted within, when by sacrifice for humanity, death to appetite and passion, we generate for ourselves and for the race a stronger, nobler diviner life.

"THE GOLDEN GATE" of San Francisco has opened its shining portals and let in "The Golden Way." This is the title adopted by Mrs. Mattie P. Owen and Rose L. Bushnell for their new magazine, which contains sixty-four pages of spiritual food prepared by themselves and such well known writers as W. J. Colville, Hon. A. B. Richmond, J. L. Jones, Hudson Tuttle, etc. May "The Golden Way" shine with ever increasing lustre, until all shall see the way. Single copies twenty cents; yearly subscription two dollars. Address "The Golden Way" 624 Polk St., San Francisco, Cal.

For the Universal Republic.
GIVE US OPTIMISTS.

WALLACE YATES.

THE conviction grows upon me that the need of the times is a larger optimism. On all hands we see that the tendency of the times is for writers to direct attention to existing "evils" and to prophesy greater ones. Now, thought being the builder of all things terrestrial, the conclusion must be that the ever-present need is the perception of the good only, and the consequent direction of all thought to the "bright side of things." Assuming evil to exist, it is evident that pessimistic thought, brooding over the evil only, must tend to magnify that evil—to give it weight and power. Whereas, by directing thought to the good alone, we build up, we magnify (if that were possible) the good, and to that extent clip the wings of Satan.

Those who delight in history should read Macaulay's description of England in "the good old times" and compare the conditions then with those that prevail now (even with Gen. Booth's "Darkest England" before our eyes) and the measure of improvement will be at once apparent. The utter indifference to human misery, and the little value set on human life, in those days, was shown by the barbarity of the punishments inflicted. And have we not cause of congratulation that the stake and the pillory are no more; that the rack and the "scavenger's daughter" are only kept as relics to draw forth a shudder from those who visit the Tower of London; and that the theft of a sheep is no more a hanging matter, as it was less than a century ago? I only refer to these things as instances of contrast with the present time, when institutions for the relief of all kinds of suffering are on the increase; when philanthropy is active and even extreme; (for have we not had our Dr. Howes as saviors of our Laura Bridgmans?) and when the conditions of prison life are more and more losing the form of barbarous reprisal, and becoming more and more humanitarian and reformatory. He who will compare the burning of witches and the persecution of Quakers with the growth and spread of Modern Spiritualism and of free thought in this age, should have grounds for great hope for the immediate future. In an age of millionaires who are called the robbers of their kind, even a Carnegie preaches the doctrine that great wealth is a public trust.

Pessimism itself should give the genuine optimist some cause for rejoicing; for is not the present tendency to seek out evils, and hold them up in the sight of all men, an indication of a deep-seated and wide-spread desire for the welfare of the race that takes on a morbid style of outward expression? The finely drawn line between pessimism and optimism is easily passed when a little more spiritual light is thrown on the shadows, and the view taken as through a glass, darkly, brightens as it comes face to face with the "power that makes for righteousness."

Come out, brethren, from the shadows! Recognize the hand of Him "who doeth all things well," and with a little faith, even as a grain of mustard

seed, ye shall be able to remove mountains of evil!

I have referred to the glooms of the historic past—but the true optimist, who must concede that the discipline of his own past trials and tribulations was just and necessary for his growth, will view even the so-called terrible evils of bygone days as having been required for the training of the race, as proof of the evanescence of evil and the permanence of the Good, and will declare aloud with renewed confidence that "whatever is, is right!"

No evil is born without a cause. The tramp and sneak-thief do not come of "spontaneous generation." They are but the "drool" or "tailings" of far greater evils—evils so great and yet so "respectable" that our honorable law-makers, who grow morally frantic and conscience-pricked over little crimes, neither dare nor desire to meddle with them. Wholesale timber thieves, gold and stock gamblers, corrupters of the franchises, bribe-takers and usurers, syndicates that raise prices by throwing thousands out of honest employment, all combine to make up the fountain head and fatherhood from which paupers and criminals proceed as inevitably as sewerage from a leaky pipe. But our national and state law-makers do not worry over wholesale criminals. They are always in the retail business. They know that rectitude is a desirable thing, and that "no family should be without it." So they overlook, or underlook, great offenders, and draw the line at sneak-thieves, tramps and strikers who are guilty of "conspiracy."—James G. Clark.

WHAT is the real cause of hard times among the people? We will all have to acknowledge that there are a number of causes that are working in unison with one another, and I will cite one which I think is a large factor in the problem. In the town of Marshfield there are sixteen places, so I am told, where drinks are sold at retail, and from what figures I have been able to get their sales aggregate from ten to thirty dollars a day to each saloon. We will say that fifteen dollars are taken over each bar; therefore fifteen times sixteen are two hundred and forty dollars, that multiplied by three hundred makes seventy two thousand dollars yearly, and I think we can safely say that nine dollars out of every ten of that is direct labor wages, making sixty four thousand eight hundred dollars that is worse than lost to the men that earned it. How many homes and how much of home comfort would that much money buy?—Thomas Buckman in *Daily Oregonian*.

W. D. P. BLISS, the editor of that truth-telling paper, "The Dawn," has also become its proprietor. It will be issued fortnightly instead of monthly as heretofore. The subscription price will remain at \$1.00 a year. Sample copies can be had by sending to "The Dawn," 383 Wash. Street, Boston, Massachusetts.

THE lower house of the Kansas legislature has passed a bill prohibiting any company or corporation from employing armed forces when a strike is pending.

For The Universal Republic.

GREAT GROWTH OF CITIES.

SAMUEL BLODGETT.

MR. YATES deserves thanks for calling attention to the great tendency of people in our age to congregate in cities. I should have opened this question to your readers long ago, but I have had no access to the necessary statistics to enable me to enter upon its discussion intelligently. In part the movement is healthy, but in the greater part it is an unhealthy indication, and it is to be deplored. The causes are very apparent to me, and while the conditions remain the same, both material and spiritual, that is, while the nation is prospered, and the mass of the people look at life with a selfish, personal, narrow vision, there will not be less, but more of this one-sided growth and development.

Mr. Yates is right in saying that "the drift of population to the cities appears to have kept pace with the progress of improvements in labor-saving machinery;" and he would have been equally correct had he said, "the drift to the cities is contemporaneous with the increase of wealth," or "the cities have increased as railroads have been built, or as manufactories have increased." But I doubt that the social instinct is stronger now than in former periods; I doubt that it is stronger in civilized than in savage life; I doubt that it is stronger among city people than among those in the country. The fevered hankering after the sensuous delights, which cities afford in unstinted measure, is one thing; the gratification of the true social instinct is quite another. We can hardly have too much of the latter, while the former should be indulged sparingly. But the truth is that far too many are developed just to that stage which makes them crave sensuous intoxication, which every time leaves them in an unsatisfied state of mind, that is only partially relieved by another similar dissipation. This is a great factor in carrying many to the cities, and makes them stay there in squalor rather than leave. They get so that life with them is tame, almost beyond endurance, without the city hum and bustle, and a great deal of human friction. The increase of city population through this cause is very hard to manage. It is very hard to keep this class from the cities, and they make an uncomfortable element there. That there are a great many more needed in the cities now than formerly is very evident; but it is also easy to see that the increase has been out of all proportion to the demand. It is far easier to carry on all manufacturing enterprises in centers of population than in country places, and wherever they are started, to any extent, they bring to them, as a natural and necessary consequence, mechanics, artisans, laborers, traders, etc.

The increase in the size of the cities which comes for this reason, as well as the legitimate increase, because of the increase in population and business of the surrounding country using them as centers of trade, is all in the order of healthy progress. If we had let foreign countries do our manufacturing for us, there is no doubt our people would

have been poverty-pinched and rural enough to have satisfied the most fastidious on this point. There would have been very few labor-saving contrivances of American invention. Those who have an inside view of the facts, know that it is our manufactures that have stimulated, developed, and utilized the inventive talent of our people, and that probably ninety-nine out of every hundred of the more important of the labor-saving inventions would not have appeared without them. The developing of our manufacturing interests has developed our inventive genius and increased our productive capacity in every department of human industry. It has given us a nation, great wealth, and an enormous productive capacity, and grid-ironed our country with railroads; but it has brought us evil with the good. It has brought an immense influx of foreigners, and many of them are of a grade we could afford to be without. It has afforded great opportunities for speculation which many have used to make themselves immensely rich. It has indirectly been the occasion of an abnormal move from the country to the city, withdrawing from the productive force a great army, and making them leeches and idlers. It would be strange, indeed, if there were not some undesirable outgrowths from such unprecedented progress and prosperity. If the present endangered evils are to continue and increase indefinitely, the blessings put within our reach will turn to curses, and send us lower in the scale of humanity than they found us. Whether this shall be our fate will be determined by how well we are able to understand the causes which have brought about these results; and how well we are able to learn the lesson which they teach. Any blessing may be so misused as to change it to a curse, and in dense ignorance is very likely to be.

We are told that nearly three-tenths of the population of this country, at the present time, are in cities, and only one-thirtieth one hundred years ago; or, in other words, there are relatively nine times as many now as then. I have shown that as we become a manufacturing people there should be a large per cent. of gain in the cities; but when we consider that the charms of city life probably attracted too many to the centers of population in old times, for their own good, or the good of the country, a comparison of the statistics of then and now is truly alarming.

Let us suppose that the business interests of the country require that one-tenth of the people should be in cities; then let us suppose that one-twentieth of the people live there, not for business reasons, but because they like to, and can afford to, and we still have three-twentieths of the people of this country there as cheats, that are there because in those places they can best ply their vocations. I do not mean that the people belonging to this class do nothing, but that what they do might better be left undone, for, looked at in the light of a comprehensive economy, their efforts are wasted. And yet they have to live. The producers support them, and support many of them in very fine style, pouring their greatest wealth, their richest treas-

ures into their laps for no service. They set their traps as spiders do for flies, and the people run into them as blindly and helplessly.

There are at least one-twentieth more of the population living outside of cities who belong to this class, making one-fifth of all the people really paupers; but they do not pass for such.

Now we will suppose that the industrious, for good, work, on an average, ten hours a day, and if we could set this useless class to work in a useful way, and the production were exactly the same as now, the hours of toil would be reduced one-fifth; instead of ten hours for a day it would be eight. But there is at least one-eighth more produced than there is any real demand for, so there is no need that a day should be more than seven hours long for a full supply of comforts for every one. And this is the true science of life, to gradually reduce the hours of toil until the work required of one will be pleasurable, rather than irksome; until every one will have ample time for culture and for social enjoyment, rather than the plan of most economists, who teach extravagance to make work plenty. We have seen that this army of drones generally take up their abode in cities, because it is a better base for their operations; but we have not seen the causes which made them what they are, and that is necessary to lead us out of the dilemma. The prime cause may be summed up in one word—over-production. When the epoch of labor-saving inventions appeared, it made great national improvements, such as the building of immense lines of railroads, not only possible but easy, and they have been pushed in advance of a paying margin. So far as the surplus labor caused by these inventions could be utilized in this way, everything has gone nicely; but capitalists would not go much faster than they thought they could see dividends in the near future. Manufactures would run only for what they could sell, and farmers were operating on a falling market, already too low for reasonable wages and fair returns. But no one thought of reducing the hours of labor to correspond to the increased capacity of production, so there would be constant work for all at paying rates, or if a few far-seeing individuals did, they were not heard in the crazy struggle for pelf. Individuals, no matter what their business, could not inaugurate the needed reform, even for themselves; neither could isolated corporations: the move must be general, or those who engaged in it would be over-run and crushed, in the fierce competition of their fellows. So those who farmed tried to produce as much as possible with the least outlay for labor, and those engaged in manufacturing did the same.

Let no one blame employers for resisting the strikes for shorter days and more pay, for, acting for themselves alone, they have generally been compelled to do this in order to live, and also to cut wages, from time to time, as the price of their goods have been gradually forced down in the market.

As neither farming nor manufacturing paid well, and as employment in these avocations gave little

For The Universal Republic.

EVOLUTION OF THE PSYCHE.

S. A. MERRILL, M. D.

NATURAL AMERICA, like Spiritual America, is still in an imperfect and uncompleted state. So also is Southeastern Asia. In the near future almost the entire coast lines of the two Americas will undergo radical changes and upheavals. A longitudinal belt of nearly two degrees in width will be elevated along nearly the entire shore of the Western Americas. Portions also of Southeast Asia and of Oceanica will undergo elevation during the same great upheaval.

This important crisis in the history of the planet will be accompanied by violent and destructive storms and earthquakes, and will be attended by a number of tidal waves that will sweep around the globe and be productive of great loss of life.

The event will take place on the 25th day of March, 1912 (a century after the destruction of Caraccas) and will begin at the hour of 9 A. M. Changes will also take place in the contour of Southern Europe. Italy and Greece will experience most of these. New lands will be added.

In the development of the Andean portion of the central axis of the two Americas, the Creative Intelligences have established the most simple and remarkable mountain system of the world. In the evolution of this unique system they have operated along a line extending across sixty-five degrees of latitude, connecting ten vast quadrilateral foci, situated about six degrees, or three hundred and sixty geographical miles, apart, and surrounded by the highest volcanoes of our globe. Truly: "*Hic labor, hoc opus est.*" It was indeed a labor fit only for the Gods. These "knots," as they are laid down upon the maps, correspond to the five dorsal and to the five pelvic vertebrae of the spinal column in man. In the evolution of the continent they perform the office of fulcra or pulleys, by and through which the original continental mass was pulled together into its present shape. Here the world-building forces have gradually developed the most beautiful and symmetrical division of the land masses of the globe; and here the natural human form attains its highest perfection of grace, symmetry and beauty.

In this respect the human form of this quarter of the world takes on the corresponding outlines of its own mountain system, which is *duo-unal*, or a duality in unity. Its religious and philosophical beliefs also participate in this same duo-unalism of character.

In the formation of Africa or the "Dark Continent," nature created what appears to be a paradox. It is quinquelateral, like all the other continental masses, and like them is developed by five mountain systems, one of which corresponds in use to those vertebrae that inclose the central cavity.

Of the other four, two of them correspond respectively to the sternum and to the dorsal vertebrae that define the thoracic cavity; while the remaining two represent the lumbar vertebrae and the pelvis that outline the abdominal cavity in the human system.

recreation and leisure, and became more and more uncertain, more and more unremunerative, the enterprising have looked every way for individual success. They have crowded the professions till each has so little to do in their respective lines, that those in need of their services are called upon to pay several times as much for it as the work ought to cost. The number engaged in trade has increased till here are at least three times as many as needed to accommodate customers; and of course they combine and put up the profits till all can live. Then the competition between themselves to make sales leaves them dissatisfied with fairly advertising their wares. Those who spread themselves in big advertisements for the sale of this or that class of trinkets, and advertise for agents under the promise of a large salary or commission, are often very nearly allied to swindlers. But the great majority of these people are not inherently bad. They are simply after individual success in a way that will be easy, clean to the external man, and genteel, and that will give them a good social standing. It is the result of our vicious social system.

So there have been two great inducements in taking so many to the city. First, an eye to success; second, the avoiding of low drudgery. There is no cure but in changing our whole social structure. And I hardly see how it is to be changed, except Government takes the supervision of our industrial system into its own hands. No individuals, and no individual corporations, can take the first step alone, and even if one-third of the people, including one-third of the capital of the country, were to unite to make the necessary change, they would be impotent. No system or plan of taxation, nor any possible change in our circulating medium, can cure the thing. A revolution, both in methods of production and distribution, only, can give us a solid industrial prosperity.

That wealth has accumulated in cities faster than the population has I fully believe; but that manufacturers gathered it wholly or mainly, or that they have taken more than they have given in return, I deny; the go-betweens have been the only toll-gatherers. Ten per centum, on an average, ought to be sufficient, under a rightly constituted system of exchanges, to cover the difference between what the producer gets and the consumer has to pay, exclusive of transportation charges. I believe it is now fully forty per cent. This refers only to what we call legitimate trade. When we come to the gamblers' department it is more difficult to reach definite conclusions, but that class probably takes twenty per cent. more. This would make the productive elements lose one-half their earnings, through our wasteful and dishonest methods of distribution. The people are looking everywhere, except at the right point, for the leakage. This is clearly manifested in the recent election returns. That they are looking, and are not afraid to break party lines, is to their credit; it is the promise of future purity and wisdom.

SPIRITUAL pleasures leave no sting behind.

In the evolution of this continent the Creative Powers so arranged its mountain systems as to form a sort of external shell that encloses its vast interior. Africa corresponds to the molluscous period of human development, when the infant man was living in foetal conditions. The vital relations of its racial elements with those of the other three original races of mankind are yet to be established in the future.

Like all the other continental masses, as stated, it is quinquelateral and corresponds to the human figure in profile. Unlike the other continents, however, it lacks the central axial mountain system that corresponds to the spinal column in the human form, which supports the osseous skeleton, and corresponds to moral and mental dignity, firmness and erectness in the spiritual man. For the human form *en profil* is quinquelateral, the back and front of the body and of its lower extremities forming respectively four of its sides, while the head represents the fifth.

Africa is the original matrix and cradle of the infant man, his birth-place, and the land where he is still to be found in all his primitive ignorance, simplicity and nudity, moral, mental and material, and subsisting still upon the natural fruits of the earth. From this prolific *nidus* of the ape tribes and of primeval man went forth, during the long tertiary period of the race—in which the earth enjoyed a climate that rendered every part of it accessible and habitable to man in his primeval status—the tribes that, whether in their original types or in their more improved descendants, have successively occupied Southern Asia and Oceanica, Eastern Asia, the Americas, Central Asia and Southern and Western Europe. This forms the first great cycle in the progressive development and settlement of the progressive races of mankind, and indicates the direction of their successive migratory movements in the occupation of the world.

It was not until about 12,400 years before the close of the tertiary period that began the evolution and movement of the higher racial elements, that, first originating in Eastern Asia, became more perfectly developed and defined on the elevated plains and mountains of Central Asia, and which subsequently spread over parts of Southern, Central and Western Asia, Southern, Central and Western Europe, and lastly through their eastern gates; and by the latest elements of humanity resulting from the European conflux of the races, have swept over the two Americas.

DEMAND for the Land Currency book, by Stephen Maybell, is something like the demand for "Uncle Tom's Cabin" when it first came out. The latter roused a sentiment for the liberation of black slaves; the former is now making a sentiment which will banish the Money Gods and liberate slaves of debt, both white and black.—*The News Reporter, Three Rivers, Mich.*

As the child is limited in its movements by its parents, so the infant spiritual man is restricted by the Celestial parents from handling powers that in his ignorant condition would destroy him.



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The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Brunswick	3:43 p. m.
Georgetown, British Guiana	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:33 p. m.
Ottawa, Canada	8:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sloux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	5:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash. Ter.	12:18 p. m.

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THE PESSIMIST.

A. P. BROWN.

ALL is not best nor even well, he says:
Your rock is bare and sharp and hard to climb;
Your ocean cold and old and gray and dead;
This life a phantom, and if next there be,
'Tis even worse in its uncertainty.
So sport of fate and sport of passion's tide,
Victim, not victor he; earth-bound, distrusting good,
The tide o'ermasters and effaces him,
And turns him to the clay that held him fast.

THE OPTIMIST.

AT peace, all fear dispelled, he climbs to gaze
Out on old ocean's face, and sees therein
Apt figure of the known and unknown Life;
And feeling knows, and knows because he feels,
Though long delayed, at length the best must be
For him; for saint and sinner, you and me;
And sure of this, not earthquake shock,
Nor ocean storm nor flight of time
Nor life nor fate nor death nor hell
Nor human passion's tide, with raging swell,
Shall fright or fight or shock him from his rock.

THE PHILOSOPHER.

KNOW that the world and life and old gray time,
The untraveled space and death, and heaven and
hell,
Are what you make them by your inmost thought.
Look through the rose-tint glass and rose appears;
With gray or green or blue, rose vanishes.
All things and thoughts will borrow tints and shades
From what they filter through: you make your hell,
Your heaven as well, else none exist for you.

THE ABSOLUTE.

VE motes, ye specks, that seem to dance and float,
That talk of time and space and death and life,
And even dare to deem yourselves immortal;—
Ye are but tints and shades and fiber shreds
Of warp and woof in the great work I weave.
Your time and space, far reaching plans, and flight
Of thoughts that skim the stagnant pool of death,
Or rising, seem to wave their wondrous wings
Along the milky way, are but the play
Of atoms as they pass from change to change.
Ye may not comprehend the smallest point
In all that work, but know that you and yours
Are Me and Mine, not more nor less than I
Am thee and thine, the force of Soul and Soul
Of forces, source of cause and cause of sources.
So vain your questionings: I am, and ye
From age to age, through all your incarnations,
Move on lines akin to logarithmic curves
Near, nearer and more near toward Me the Deity.

EARTH grows luminous, and sunrisings
Are not of sight alone, but of the soul!—Pyne.

THE ULTIMATE OF THIS STRIVING

THE ultimate of all existence is to live as Pure
Celestial Intelligence—formless, yet capable
of assuming any desired shape. On this plane of
evolution the form bears the relation to the man
that the alphabet bears to the ideas it is made
to represent. All ideas exist in Universal Intelli-
gence, but they need to be expressed in gross forms,
to educate the undeveloped spirit.

As we become spiritualized in the course of pro-
gression, we become more transparent in form
through the expansion of Celestial light within the
soul, and it eventually (the two-in-one or the fem-
inine and masculine semi-souls in union) absorbs
the spiritual body and its members and shines as a
sphere of spiritual light in the Celestial Heavens.
This soul sphere is capable of blending with all
other spheres of like nature and these in the aggre-
gate constitute Pure Celestial Intelligence—All-
Seeing, All-Knowing and All-Potent to the extent
of its sphere. From this Power come the germs of
all life, and to it at fruition they all return.

Outside of this sphere there is no creative power;
there is power, below this, to mirror, rearrange,
combine, but never actual creative power.

*

* *

ALL new things first exist in the dream state
in the human mind before they are external-
ized to view. Everything that comes from the
realm of the unknown is an imagination before it
is a material reality. When the wonders of elec-
trical science existed only as imagination in the
minds of a few "Cranks" they were scoffed at as
impossibilities by the unimaginative multitudes.
So with spiritual phenomena; but Spiritual mani-
festations will, before long, externalize to the view
and comprehension of all. From darkness into
light is the universal law. The universal knowl-
edge of spiritual truth will solve all the problems
that vex us now.

*

* *

It is the Universal Law that all things must grow
perfectly all lower conditions to evolve and enjoy
higher functions of being. In whatever conditions
of unhappiness we find ourselves, it is a necessity
of our being, and we will remain unhappy until we
grow the conditions into harmony; thus evolving
a new and better state. With the desire and the
will, acting in harmony, we can grow to any desired
state very rapidly.

*

* *

They serve God best, who manifest the most Uni-
versal Love. Love contains all power, all knowl-
edge. It has only to be unfolded to give out con-
tinual and eternally new joys.

REAL HOPE.

IN this world we house ourselves according to
the extent of our worldly wealth. The very
poorest live in cellars or dark loathsome abodes,
while the richest live in mansions surrounded by
beautiful things. In the spirit we are housed ac-
cording to our spiritual conditions. If the light of
truth permeates our being our habitation will be of
light and beauty; whereas, if we have been content
with error, its dark and cave-like abode must be our
habitation. How few realize this knowledge, not-
withstanding it has been presented to their minds
by sensitives, in all parts of the world. This comes
from a misconception of what constitutes justice in
the spiritual world, caused by the perversion of the
judgment in seeing those who have the least spirit-
uality luxuriating in all the pleasures and posses-
sions that earth can bestow. As with a child pres-
ent pleasures are craved, even when they know
that it is at the expense of future happiness. It is
thought a sacrifice to give up the strife for worldly
pleasures to study their own spiritual being. They
are as short-sighted as many young people who
wish to be great in some profession, but spend
their time on amusements that impede their pro-
gress, and they of course make perfect failures.

*

* *

ALL things, external, spiritual, Celestial, are
evolved from the magnetic combinations of the
masculine and feminine in all spheres of existence.
The masculine and feminine dwell in all things,
from the atom to the whole. So far the world has
been worshiping a half-God, for it has recognized
the male principle as being the essential; and, as
this is but the lower half (the animal nature), their
God partakes of all the animal characteristics, such
as jealousy, envy, cruelty, etc. We need to under-
stand the Universal Dual God harmonized, instead
of at war with himself.

*

* *

THE Power that governs the universe is a power
of exhaustless possibilities. When one possibility
is exhausted another more bountiful still will take
its place. The All-Good provides for all abun-
dantly. It is man's perversity that disturbs the
harmony of matter and causes suffering and starva-
tion.

*

* *

THE Materialist denies that forces are intelligent,
when it is evident that each force utilized by man
must have an instrument made that is adapted for
its peculiar action. This action must be intelligent
or otherwise it would not work in any definite di-
rection. Where there is motion, intelligence must
be.

[From "A Lyric of the Golden Age," by T. L. Harris].
REDEMPTION UNIVERSAL.

He flung his own great heart into the scale
Against the ponderous load of human pain,
And conquered the world's enmity by love.
That one example, that one influence,
That Holy Spirit, felt and realized,
When it hath time to work, must ultimate
In Universal Righteousness. No man
Is mightier in his hate than God in love,
Stronger in falsity than God in truth.
O the Divine persuasiveness, the speech
Of everlasting tenderness, the voice
That is God's heart, in music running o'er,
Informing all the barren waste of night,
Transforming all darkness into day,—
Worlds hear it and they clothe themselves in flowers;
Suns hear it, and grow opulent with worlds;
Heaven hears it, and each Angel leaps to song,
And every heart melts in its kindred heart,
And all the universe melts into God;
Reposing in His bosom like a bride.
No man, no spirit, can resist that voice,
Renewing and restoring; yea, though Hell
Had made its base all Nature, and its spheres
Of discord like the pebbled beach around
The ocean of immensity, whose drops
Are constellations, still that harmony,
That Voice Divine, in mild, persuasive speech,
Like rain upon the desert, would transform
Hell into Paradise, and every sphere
Make full of love, as roses of perfume.

Earth is an atom floating in the light
Of summer sunshine with its kindred stars;
A dew-drop shaken from God's blossomed thought.
He suffers evil in it for an end;
This end is like Himself, Divinely Good,
And pure and sweet and infinitely free
From pain. All men are parts of one whole;
Let but a dust-grain burrow in the eye,
And consciousness is tortured till that eye
Is freed from it, and harmonized again,
Humanity is many minds in one,
And many hearts and many lives in one.
All men and Angels find their place within
The universal human race, that dwell
On every earth, in every spirit-sphere.
Were one world in the universe a hell,
Were one soul in the universe a fiend,
Damned hopelessly to everlasting pain,
'Twould be the torturing atom that inflames
The vision. Every world and every sphere
Would weep in woeful sympathy with woe.
The consciousness of all created life
Would yearn and grieve and anguish. God himself,
Who, in the Universal Consciousness
Dwells throned and radiant, would receive no joy,
But only grief, from his fair universe.
Angels deprived of love would retrogress,
Since every Angel draws his life from God.
An angry God would make man retrogress,
Because His wrath their source of life would be;
And, drawing in the breath of life from hate,
Hate would become the world's necessity.
A cruel creed makes men, in seeming, fiends;
A patient, kind, and loving Father makes
His children kind and lovely like himself.

EDUCATORS.

It is rarely that mankind seek to comprehend
their own beings until misfortunes throw them
upon their own interior resources. If Bunyan had
never been imprisoned he would probably never
have written "Pilgrim's Progress." Solitary con-
finement, enforced or by choice, has been the means
of giving to the world the masterpieces of genius.
If the cares of the household had not kept Harriet
Beecher Stowe within the precincts of her own dom-
cile, and had she been able to take part in the
frivolities of the world, Uncle Tom's Cabin would
not have been born into the field of literature.
The very hard times so much complained of are the
very best stimulants for soul growth, for in this
state of progress material prosperity instead of be-
ing employed for the development of the better
spiritual faculties is used to still more develop
the sensual faculties.

TRUE PRINCIPLES.

REFORMATION, like all growth, must commence
from below. The blossoms of the Old Order
are content with their fruitage, and not only have
no desire for a change, but are opposed to any in-
novations that would disturb their position. There
are a class of Reformers who think nothing can be
accomplished unless they have fashionable sur-
roundings and elaborately furnished halls; but the
people who depend upon style rather than princi-
ples do not aid much in reformatory movements.
To those who truly love their fellow-men all places
alike are fit to advance a good cause. Principles
are lost sight of just in proportion as we place an
increasing value upon the style or place in which
they must be presented. The brotherhood of man
is a meaningless sound to all who cannot accept
man as a brother in any condition or under any
combination of circumstances. The love of God is
the love of true principles; and as they are univer-
sal and above all consideration of time and place
or persons, there can be no genuine love for them
if their acceptance is dependent upon the fashion-
able way in which they are presented.

PERFECT Love, the Infinite God, is the highest
force of the universe. All forces below this
Perfect Love are lesser Gods, and they are less po-
tent as they descend in the scale of evolution.
They that worship gold worship a God, for gold is
a force crystallized, and that force holds them in
its power to the extent of their greed. The Gods of
the universe are the forces of the universe, not
their transient expression as forms. The danger
of idolizing the forms is that the force or forces of
which they are composed hold us in hypnotic sub-
jection to them, and it may take a long time to
emancipate ourselves from the thralldom of these
lower gods.

We live in, and are subject to, every force or
God we allow to control us, just as we may live in
an atmosphere of noxious gas and be made sick by
its power, or we may live in an atmosphere of
ozone that would fill our frames with new life.

MOST all people (Reformers as well as others)
work only when there is some gain in view
in the shape of money, fame or position. They
seem to think that anything they do that does not
receive recognition in a material sense is labor lost.
But thoughts and actions cannot be lost, and the
reward will always be commensurate with the mo-
tive that inspires the deed. Our labors cannot be
lost: when we enter another state of existence they
will all be with us, just as a plant presents all the
labors of its growth. All unselfish efforts go to
make up the beauty of the spirit, even though they
receive no recognition in a worldly sense. They
constitute our real wealth. Money and applause
cannot add to this wealth.

THE Supreme never destroys an old habitation
until He has a new one to offer.

UNRELIABLE.

It is the evil within us that is unreliable; the
good is always reliable. We can only know
truth in the highest by being true. We are true to
the extent that we are emancipated from error.
The question has been frequently asked, "what is
truth?" Truth is everything; but everything is
not in the same degree of truth—just as lights are
not of the same degree of brilliancy or power.
In the absolute sense there is no such thing as
total darkness or total error, for all darkness or
error contains some degree of light or truth, be it
ever so infinitesimal. As we strive we grow con-
tinually into more Light, more Truth. Sometimes
when pandering to the animal nature we grow
backward into less and less of light, but sometime
we must return, and the way will be fearfully long
and toilsome; for work that has to be done over
is wasted, and we feel that no progress is made so
long as we are undoing and doing over. This is
the trouble with the world to-day—we are contin-
ually having so much work to do over again.

BUT few have the courage to acknowledge a
truth that applies to themselves and requires
them to make a change in their habitual mode of
thinking or acting. Many do not want to have a
spiritual existence after this life, because they
realize how unjust their lives are here, and dread to
meet the compensation; while others believe in a
spiritual existence that will be entirely divorced
from this earth existence, and for the same reason
as the former. The Materialist who believes in
matter alone, and the Spiritualist who believes in
an existence that wipes out this life entirely, are
both on the same selfish plane, and the belief of
both is for the same selfish reason. Belief will not
elevate one to a condition of pure spiritual happi-
ness if he is living on a plane of sensual selfishness.

Truth is not changed by our desires, but our de-
sires must be changed to accommodate themselves
to truth, if we would profit by it.

FLOWERS will wither and die if some people touch
them, while with some they have been known to
live for days without being placed in water after
they have been plucked. Who can tell why this
is so? Do the flowers feel the influences of differ-
ent people?

It is not what others do to us, but what we do to
ourselves that prevents progress. To blame others
for our shortcomings is to acknowledge that they
have the power to control us.

THAT which is the least tangible is most essen-
tial to life. A man can live three weeks without
food, three days without water, and three minutes
without air.

LUSTS vanish as love increases; the sensual man
has the least love for humanity.

For The World's Advance-Thought.

OUTLINES AND DEFINITIONS OF FORM; AS CHILD, YOUTH, MAN.

W. H. KIMBALL.

CHILD.

Child-Child: Simple innocence; indifferently active from immediate impulse; void of all rational reflection.

Youth-Child: Complex selfishness; differentially active from feeling of maliciousness or unkindness towards others.

Man-Child: Composing kindness spontaneously active towards all as a vital, unreflective impulse.

These three indicate the various elements in Childish constitution.

YOUTH.

Child-Youth: Simplistic Youth State that innately senses or feels the impress of right and wrong in human relations.

Youth-Youth: Complex Youth State that, fairly knowing the right, is mainly intent to indifference of right and constant to self-service.

Man-Youth: Composing Youth State that, poised in ethical principles, aims to observe them as ruling law in human conduct. The firm moralist. These give a hint as to the various elements that prevail in the Youth form.

MAN.

Child-Man: A pose in character that senses or feels a sentiment of Fraternity and good-will towards human kind and acts according.

Youth-Man: A pose in Manliness that more than feels—that yearns and strives to know the way to actualize this desire for Human Unity.

Man-Man: A pose in Manliness that is ripe in all Fraternal Emotions, and equally ripe in a knowledge of methods of Composing Law that is basic to true Human Conduct: The firm, Christian Socialist, truly faithful to all human kind, Scientifically equipped according.

SCIENTIFIC handling of any theme presents Thetic, Analytic, and Synthetic aspects thereof. The *thetic* gives subjective base—the theme in involved simplicity or unsolved and is apprehended by our primary intuitions. The *analytic* separates and defines the specials—the varied contents of the thetic involution; and brings the rational powers into action. And the *synthetic* associates, combines or embraces all in organic consistency and constancy, giving intellectual play by deepest intuitions and logical insight. By the thetic alone no definite knowledge is attained; by the analytic no consistent, comprehensive knowledge, no unitary system that steadies and assures thought and action; but by the synthetic, in its full grasp and consistent expression, desired knowledge is attained, and thus intellectual rest in the perfect play of power as to the theme involved.

I say *intellectual rest*, because here is the plane or pose of Creative Fruition. The rest of God in supreme fruition through the Divine Natural Humanity—a rest in Life Powers clearly realized by Jesus of Nazareth and revealed by him as Gospel verity—causes considerable stumbling in current thought and expression. Prevailing thought is apt to regard rest as a settling into stupid indifference concerning activities, but rest in this highest sense—in God-given fullness of His own Life in divinely vivified human nature—is simply the qualifying and endowing this of nature with energies and

faculties of action of most transcendent glory and power.

In all minor states of human experience a corresponding rest is available. The student labors to acquire the powers of knowledge, but when his labors end in amplest science in the special pursuit that engaged him, he enters into the commanding rest of scientific mastery. He is then prepared to devote his powers to the play-life of full attainment. Let us aim to attain the rest of God—a rest that is Divinely Human.

We hear it often said that many people attend church "only to hear the music;" but why should that convey reproach any more than to say that other people go "only to hear the sermon." Is exhortation or oratory necessarily more uplifting than song? We doubt it; for though the spoken word is mighty in its influence, many "songs without words" are more eloquent by far than any verbal discourse. We should be even more careful of what we sing or play than of what we say, for old songs linger in our memories long after words are forgotten. "Sing the gospel" is good advice to all evangelists, and to those mental workers who, in the field of spiritual healing, are endeavoring to establish a new therapeutic system, we would most earnestly recommend the liberal introduction of music.—W. J. Colville in *Light*.

REASON is the perception of Truth and the conclusions drawn therefrom. Argument is a controversy wherein one side of any question is met by a contradiction from the other side. Reason reveals, argument reveals. Argument being the method adopted to uphold some idea it is the usual instrument of those who see not good in all things. And until we do become universal in our thoughts we are at times tempted into argument; for until we are universal we have something to uphold in opposition to something else; and such upholding is argument. Pure reason on the other hand is not attained till the desires to uphold are dead.—U. R. Leaflet.

THERE can be no difference between a real Spiritualist and a true Christian; and we, therefore, shall accept none. It matters little to us or to the angels, whether any one claims to be Mohammedan, Infidel, Christian or Spiritualist, Jew or Gentile. It is not professions or isms that we regard, but principles. And all who are heart and soul in sympathy with us for the principles of universal love, liberty and truth, are brothers and sisters, utterly regardless of sects, creeds, professions, isms, color or nationality. The one great central principle of both, is or should be, love. That is the test.—*The Spirit of Truth*.

DEMATERIALIZATION will be understood in the coming time, and it will be as easy for one to dematerialize the body on one planet and rematerialize it upon another, if they choose to do so, as it is now to send a telegraph message to another continent.

WHEN injustice no longer serves as an educational course to lift men to justice it is overthrown.

INSPIRATIONAL PUBLICATIONS.

CALEB S. WEEKS, the well known author, is one of the few choice spirits that have been touched with the sacred fires from off the Celestial Altars. One of his latest poems, "Human Life or the Course of Time," is a Divine inspiration, teeming with Celestial Wisdom. This volume contains three hundred and fifty-nine pages. Another work of Mr. Weeks, "Selections from the Poets with Responses," displays his remarkable poetic versatility. On page 106 of this issue will be found a selection from it; it is a response to Cowper's "Cruelty to Animals." It seems as if the poets were using Mr. Weeks instrumentally to voice, each in his particular style, more ennobling sentiments. This volume is the same size as the one first mentioned and the price of each volume is \$1.25. Mr. Weeks' prose writings do not fall below his poems in spiritual excellence. A pamphlet of eleven pages, entitled "The Philosophy of Evil, a New Gospel Lesson from the Apple Trees" is a simple exposition of wisdom gleaned from nature that is worth more than all the theological sermons preached. Address S. C. W. Byington and Co., 234 Fourth Ave., New York City.

"THE NEW REPUBLIC," by Thomas Lake Harris, is to these times what "The Crisis" of Thomas Paine was to the dark days of the revolution. It is by far the ablest production of this generation upon the topic of which it treats. In its seventy-five pages it throws more light upon the social problems than do scores of volumes upon lower planes of thought. Mr. Harris sees that it is not and never has been the power of the majority, but the ability, harmony and close unity of a few, that forms and transforms the environments of Nations. He sees that humanity must be Celestialized by the action of the Divine-Human within them before they can permanently realize their inmost soul longings and be led out of strife-bound competition into fraternal co-operation. Send to T. L. Harris, Santa Rosa, California, for "The New Republic."

"FREE RUSSIA," a monthly magazine of sixteen pages, is the organ of the English society of "Friends of Russian Freedom." An American edition has been issued recently. Its object is to set forth Russian affairs in their true light, and to enlist foreign sympathy in the cause of Russian emancipation. Single copies ten cents; yearly subscription one dollar. Room 17, Tribune Building, New York City.

REV. DR. E. G. HINCH, of Chicago, is about to publish a weekly paper entitled "The Reform Advocate," in the interests of Reform Judaism.

SEND for the Universal Register Leaflet and read it. Every sentence is pure Celestial Wisdom and whoever reads it will be blest thereby.

THE fault-finder is spiritually blind; he complains because he is in the dark and cannot see.

GOD—the principle—is unchangeable; Man (the form) the emancipation of principle, is changeable.

For The World's Advance-Thought.

WHAT IS LIFE?

A. F. MELCHER.

LIFE is the coalition of the positive and negative forces, principles or elements of existence—whether in the universe of space or on the surface of planets—heavenly bodies which constitute the perfection of life in this form. Man is the highest developed condition of life manifested to the physical eye, or cognizable to the material senses; but not the highest condition possible of being developed in conjunction with matter. Beyond this are beings superior in intelligence, superior in force of will, superior in the powers of penetrating causes, and consequently in the knowledge of things, and who not only exist in the invisible or spiritual world, but on planets far beyond and superior to the earth in ordinary material development.

Beyond the realms of this universe of suns are worlds which have been in existence for ages before this one was ever thought of, and some of which have existed, became extinct again, and whose residue has been dissolved in space to become a part of other worlds and suns again. And far beyond the reach of even the most improved inventions of the above-named yet existing worlds, are other heavenly bodies teeming with human-life, that, like earth's people, are struggling on to an unknown destiny—unknown to those who are without the light of the spiritual, without the light of inspiration, but not unknown to those who have developed beyond the material, beyond the influences of matter, whether in or out of the flesh, and whether on this planet or others in the far-off, infinite realms of space.

Space is infinite, and the finite mind cannot grasp its infinitude, for its dimensions are unlimited, and consequently immeasurable. Time, its co-existent companion, may be regarded as the metre of the same; but having neither beginning nor end, it is eternal. Infinity and eternity, practically comprehended as space and time, have always existed, even if nothing else existed contemporaneously with them, and may therefore be regarded as the fundamental conditions of all life in the universe, from the hardly perceptible nebula to man in his highest state of spiritual or mental unfoldment; although neither constitutes the beginning nor end of life in connection with matter, or material life, so-called. Life in the universe of space begins far beyond that which is cognized as a nebula—far beyond even the invisible gases which constitute the fundamental elements for the evolution or construction of the same. Material life begins prior to this, for the elementary changes which are necessary to produce even so gross a material as ether, requires ages of preparation and innumerable chemical operations before a molecular affinity can be established by which the elements can be united to constitute a mass, or a something which has individuality, bulk, density, volume or gravity—even if so attenuated as to be beyond the discovery of the most sensitive of human inventions or instruments.

Now, ether may be known as that substance

which fills out the spaces existing beyond or between the planets and suns of one universe. Beyond and between these again is space as it exists naturally. Space is that condition of existence which contains all the elements necessary to create matter or life in the universe. But ether, so-called, is an individualized something—a representative substance, which has volume, weight and density, a consolidated mass of oneness, being a harmonious one-conditioned something like the atmosphere of a planet in its universality outside of local change—and not like space, an intermingling of elements without definiteness. Every universe of suns thus existing is moving in an immense ethereal ocean surrounded by space, the shores of which may be as definitely traced by the spirit-eye as man may outline the land which surrounds a lake or sea when sailing upon its waters—this ethereal ocean, appearing like a crystal globe studded with brilliant lights, around which minor ones are revolving, and the outskirts, space, having a greyish hue or cloud-like appearance in comparison to the same. Such are countless, and may be viewed from the distance, from the shores of space looking toward the center, or from the interior looking outward, at will and desire of the spirits who have developed beyond the influences of the material, and consequently are not hampered by matter—neither space, ether nor matter obstructing their view—spirits in this condition being ubiquitous, and, consequently, positive to all material impediments.

Although space is as nothing compared to these ethereal oceans, upon or rather in which an entire universe of suns, planets, satellites, interspersed with unperfected suns in the form of nebulous masses or blazing comets, are coursing—yet space is something, only that it exists in grains, as it were, instead of a homogeneous mass corresponding in value, as a fluid, and may be likened unto a vast desert upon which are beautiful oases composed of crystal lakes—thus making a comparison of ether and space as unto sand and water. The former constitutes an intermixture of elements detached from each other, while the latter constitutes a harmonious and solidified mass of elements or atoms, having a universality of conditions or of existence as an entity. The creation of this ethereal homologous condition alone requires an eternity in itself, and may be noted in its infancy—the first indications having the appearance of a minute whirlpool in a river current. This is motion or force manifesting itself—the first sign of life in that condition known as space, and bespeaks the joyful event of another universe in progress of creation. As it develops in size, a transparency is first noticeable—indicating that space is being spiritualized or being transformed into ether. What follows this can be imagined: ether is space vitalized, and contains the germs for the creation or production of suns, etc. This vitalization means sensuousness—a compromise condition existing between active intelligence, or spirit, so-called, and inert or passive space—the elements of the latter partaking of the active or positive condition of intelligence, create what is generally known as sensation or polarity—nega-

tive intelligence. This is the condition of intelligence which exists in all life, and which, by being spiritualized through man to have an entirely positive effect, constitutes the perfected or individualized being or life-entity.

But prior to all this, we see nothing but dark space, as it were, at least sombre in hue compared with its crystalline oases, and where neither motion nor life exists, is inertia, death, inactivity—nothing but a lifeless mass without the least indication of ever becoming anything else. But to the spirit-eye—not to the negative vision, with which mortals take cognizance—are seen particles of light, bright flashes like those emanating from an electrified needle, coursing at random through this, what may be called, a chaotic mass of nothing—although such a thing as nothing does not exist, even if this nothing is only space. But space is something, from the fact that it exists, even if it only consists of dimensions. And it is just this dimensional condition which constitutes the foundation for all else that exists, that may be cognized by the senses, whether material or spiritual. The material senses are sight, feeling, hearing, smelling, and taste, and constitute negative intelligence or sensation simply. But the spiritual senses are those which existed anterior to the material, or in that one-dimensional or properly speaking non-dimensional condition, known as intelligence proper, or positive intelligence, only that it existed or exists as a one-conditioned entity, having become individualized through man into forms of spiritual sense or spiritual sensations, known as psychometry, inspiration, clairvoyance, etc.—intuition or mental clairvoyance again being the whole re-united into one sense, one form of spiritual or positive sensation, alike unto intelligence in its pure or unalloyed state, but individualized in a being or life-entity constituting an independent individuality itself.

Psychometry, inspiration, or the spiritual comprehension of spiritual-impressions, clairvoyance, etc., are spiritual senses, or intelligence acting for a positive effect, in the form of definite conditions; and intuition—a positive consciousness of causation or the unseen—constitutes the whole acting as one sense. This is already manifested in man during his earthly or mortal career, and of which he may be conscious by an intuitive sense of knowing things unseen by the material eye—unfolding itself, as it were, in his interior being without any apparent volition, either physically or mentally, and often when his thoughts are bent on other subjects—the soul becoming unwillingly conscious of that with which it happens to come *en rapport*. As the soul can only analyze the causes of things, it obtains the absolute of that on which its force is centered or with which it happens to be in accord as well as feeling on becoming conscious of truth in this manner, the human soul often sees truth clairvoyantly—the same unfolding itself before the mental vision like a panorama, and in which is pictured a dimensional impression of the information desired or to be conveyed by an external influence. Often though the impression takes an apparently materialized form, and appears before the eye, or

at a distance from it, in the shape of a bright or extremely white flash of light—sometimes no larger than a needle's point, but often having an intense or piercing brilliancy. This is a spiritual or direct soul-vision, or positive-vision, as things are cognizable to the spirit-eye, and these particles of light, bright flashes, resembling those emanating from an electrified needle, are nothing more nor less than intelligence in its freed state—sometimes representing a spiritual being in its positive condition, sometimes the impression of a spirit-friend manifesting itself in this way, and sometimes the veritable light-flash of that which is seen by spirits coursing at random through chaotic space. The latter, though, is only possible under highly spiritual conditions, when the soul is enabled to elevate itself above its material surroundings for a time being, and throw its vision into the realms of universal space or wherever its innate desire happens to direct its force of action.

To be continued.

For The World's Advance-Thought.

THE SECOND COMING.

W. J. CUSHING.

ALL over the land, and among whites, blacks and Indians, Messianic claims are being made by different individuals of different degrees of merit. That of "Cyrus" (Dr. Teed) in Chicago, seems most reasonable, and he has already hundreds of followers who have left all to walk in his way and listen to his words, besides the hearing his paper, the "Flaming Sword," gives him. All these are but preparing the way for the reception of the true Messiah, for him who has borne the cross of sorrow, of solitude, of self-sacrifice, of chastisement, of flesh-crucifixion—for him who is ever passionless, and lives not from himself but from God; so that all he embodies in his life is a deliberate effort of mind and will working through him rather than any spontaneous life and action of his own.

Say what you will about these claimants being born of selfishness, they are here in fulfillment of divine prophecy, here to agitate in the dawn of this New Dispensation of the fullness of time and prepare the way for the coming of the Lord through another earthly instrument. That instrument has borne torture of mind and body since a boy of fifteen, until now at forty years of age the cloud begins to lift from off his life, so weary and so sad, and peace seems dawning through the work at hand. A "Christ" medium is not a man like other men, nor are other mediums like him, except in part. Positive mind in him is crushed, human will is swallowed up in that divine will to which his negative being has been attuned. Selfhood has been lost in Godhood. Passion and the emotional nature are no more. There simply remains, after this long, patient effort on the part of the spirit, an open, unobstructed vessel for the spirit to manifest another life and character through—or at least give off the knowledge acquired by hard experience. There is nothing to worship in such a man—nothing except it be the power back of him. That mistake could not be made again, when the

scientific truth is known to humanity. There is room in the world for the Scientific Christ—for the man from whom all power of individual action has been taken, so that he acts not at all except in the will of God. Such a one really stands out as an "only begotten Son of God," and when it gradually becomes known what he has borne, and what has been vouchsafed him in the light of a special revelation as a seer or illuminated one, the world will see Truth in him and have abundant evidence of his genuineness. Never will the question of the existence of Jesus, what manner of man he was, and the second coming be settled, except by the raising up—the creating through exact scientific means—of another, who shall fill in this age the place he filled in his. And never will the idolatry of the *man* Jesus really cease until a new character be lifted up in truth and scientific reality, and mankind thrown upon their own responsibility.

The Age is a remarkable one. The reconstruction of society has already begun, and all the different methods for its accomplishment seem now well in. At the same time that we see this state of things about us, we see also the need of one to voice the Age, and bear as well the stamp of the divine commission; one who not only fits into all these modern spiritual systems of thought, but one whom they also explain. The "second coming of Christ" is not a myth—he is here already, Phoenix-like, from his ashes—the same bird but with a different plumage.

WHAT IS SPIRITUALISM?

As an individual we don't know. We would not presume to know, nor dare to express our opinion on so vast a theme. Spiritualism is not for the individual to discourse upon absolutely. It cannot be expressed through one human mind. Each one knows but a particle of the subject, and that is what he knows of himself. Simply nodding assent to what the preacher or lecturer says is not self-knowledge. When he tells of those who have been Spiritualists for twenty-five years and have not progressed a whit during that time, he not only means the phenomenalist, but those who are listening to him, as well. The question is not what we know of spiritual truths and spiritual laws; of mediumship and human nature; but what we know of self—of our infirmities as spiritual beings and of our weaknesses, passions, discords.—*The Better Way*.

We can feel the Spirit of Truth that pervades Mrs. M. E. Cramer's "Lessons in the Science of Infinite Spirit and the Christ Method of Healing;" and to us there is always a light shining from a Soul satisfying work such as this is. Truth and Love are written all over its pages. For sale by Mrs. M. E. Cramer, 324 Seventeenth Street, San Francisco Cal. Price \$1.75.

J. J. OWENS (late editor of "The Golden Gate") is publishing a weekly eight-page newspaper at San Jose, California, with the optimistic title of "Better Times," and we are sure it will make better times for all who live up to its teachings.

TRUE.

LET the pessimists chant doleful dirges as they will, let croakers prophesy evil as they may, this is not the destiny which the future has in store for man, or it need not be if the true-hearted faint not nor grow weary. It need not be that the men who are to come after us shall be ignorant starvelings, morally and physically dwarfed and twisted. We have failed to grasp and take for ourselves the happiness that has been within our reach. We have turned this fair world into an arena where neighbor strives against neighbor and where brother is at war with brother, where each bends all his energies to get the advantage of his fellow. Like the man with the muck rake, we have been so intent on sordid gains, so haunted by fears of future want, that we have never looked up to see the crown of glorious manhood within our reach. Instead of the golden age of Universal Brotherhood of which sages have dreamed and poets have sung, we have merely substituted villianage and the feudal system for chattel slavery, and the slavery of the wage-system for these. Men, women and children are murdered, body and soul, in order that a few may be cursed with wealth beyond their capacity to enjoy. We grind our children between the upper and nether millstones of supply and demand, a sacrifice to Mammon, as they of old caused theirs to pass through the fire to Moloch. In order that profit may be wrung from their labor, little children are immured in factories and grow to manhood and womanhood without any of those sweet influences with which the lives of children must be surrounded if they are to develop anything but the animal part of their nature—even if they are to develop that rightly. In our wild mad race for wealth we stunt the bodies and destroy the souls of children merely to cheapen the cost of production. While with our lips we pray that God's Kingdom may come, we support and perpetuate a system that makes the world "reel devilward." The nations alternate between times of peace, during which they wage commercial war on each other's industries, and times of war, in which they seek to murder and destroy each other. All this we see and must acknowledge, and if it must be ever thus, we might say with Mill: "Why concern ourselves about the destiny of the race?" Yet surely there are signs that men are growing wiser; that humanity is awakening from its horrible slumber. Now and again one has the courage to refuse to kneel with the multitude to Baal. Here and there a brave, true voice is heard proclaiming that we are traveling the wrong road. Slowly, indeed, but surely, the world is coming to understand that the evils they see and suffer are not the result of the working out of natural laws, and therefore beyond the power of man to remedy, but are really due to the transgression of those laws, and to be cured by obeying them.—*Journal of United Labor*.

CHAMPLIN C. C. McCABE, corresponding secretary of the Missionary Society of the Methodist Episcopal Church, says: "There were 50,000 less conversions last year than usual."

For The World's Advance-Thought.

THE HERBIVOROUS AND THE CARNIVOROUS—A DIALOGUE.

H. A. BRADBURY.

VEGETARIAN—(Seeing dead animals hauled around and sold to gratify the depraved appetites of human beings), "I wish people would not eat so much meat, especially in hot weather."

Butcher—Well, I don't! people could not live without meat; I'm sure I could not; I should not have any strength to work if I did not eat meat; and if the people ate less meat my business would not be as good.

Vegetarian—Are you sure that you would not have any strength if you should not eat meat?

Butcher—Certainly. I never heard of such a thing as a laborer going without meat to eat.

Vegetarian—I have, and know there is no necessity of a laborer, or any one, eating meat with their diet. Meat is not the only food from which strength is derived, if that is the only thing you are after. In fact, the strength you get from eating meat is more brute force than it is life force. It is not as enduring, because not producing the mental energy that some kinds of food do. You have an idea that meat and potatoes are strong, hearty food, and as you wish to be strong and hearty you must eat much of them. You are not to blame, for your ancestors thought and did the same, and you have not tried the cereals as a diet to establish the truth or untruth of your idea.

Butcher—No! I don't want any such trash as oat meal mush and the like.

Vegetarian—But if you wish your horse to do an extra day's work which would you feed him on, potatoes or oats?

Butcher—Oats, of course.

Vegetarian—Yes, and you know your horse would serve you better on a dinner of oats than on a dinner of potatoes. They produce in him spirit, energy and animation, which potatoes do not; life thrills through the whole system, and off he goes! Now, if you should eat for your dinner oats instead of potatoes and meat is there any reason why they should not affect you in the same way they do your horse? However, you have filled your stomachs with dead flesh, as a leading diet, and consequently are about half dead yourself.

Butcher—I guess I'm not half dead, sir! If you want to test the matter, try me.

Vegetarian—Indeed I have all the test I want; your strength is brute force, as I have told you. The higher force of mental energy, accompanied with true manliness, would lead you to reason, inquire and investigate, instead of being disposed to fight. Although your animal nature is fortified, your spiritual nature is weak and barren, sadly neglected. Your money interests lead you to study to know what is best for your horse, that he may best serve you and be of the most value. In this you are master. Why not take an equal interest in yourself—study to learn what is best for yourself in the matter of diet, habit, thought, and every other way, that you may best serve your master—the higher law of your being. Yours is a higher

scale of being than the animal. There is something to you beside flesh, blood and bones, and the functions of animal life. Yours is the sphere of soul, intelligence, progress. You, the real being, are essentially a spiritual being. To it belong all you are as a rationally moral, social and immortal entity. The animal or external man, which you feed and clothe, is only the shell of this entity, your real inner self. While meat is your principal diet, your thought and time devoted to the animal man and the pleasures of sensual living, you are neglecting, yea starving, your real self. No soul progression or unfoldment is had. You become passionate, coarse and sensual and selfish, instead of refined, unselfish, charitable and spiritual, as you should and would become on an exclusively cereal and fruit diet, other things being equal.

Butcher—How do you know that?

Vegetarian—It is an inevitable result of the business of the slaughter-house and the shambles, consuming animal flesh and cherishing thoughts only of the animal man. Taking life, if it is only of the animal, hardens the mind and deadens the susceptibility to moral sentiment; while eating the flesh, as it sustains life, also affects the quality thereof. There is a good illustration of this fact in the animal species in the differences in the characters and dispositions of the carnivorous and herbivorous animals. Compare the disposition of the lion and tiger with that of the elephant and deer. We know that the ferocity of the lion and tiger and other carnivorous animals is kept intact by a flesh diet; and why should not a flesh diet keep intact in man the disposition of the lion and tiger, or its correlative brute force, hate and greed? It is safe to say that to displace the almost universal disposition in man to crowd, enslave and rob others, for that of love, brotherly kindness, flesh as a diet must be set aside. Brute force rules the world, and will so long as brutes' flesh rules the appetites of men and women. The most fashionable of society who patronize the shambles more than others are also more selfish, unkind and greedy, as a general rule. I do not claim that a meat diet produces all the selfishness and greed of the human heart: they are incident to the crude condition of humanity, and meat eating helps perpetuate that condition. In the "coming man," a progressed humanity, a meat diet will have no place, more than drunken debauchery, fighting, and robbing the laborer of his toil. When one begins a study of the higher law, and obtains a glimpse of its operation, he will perceive that a higher diet than that obtained in the shambles is necessary to a better life, to higher attainments.

Butcher—Is not this rather strange talk? It is decidedly vague to me, and I confess that I cannot see any truth in it; it is a subject I never thought of.

Vegetarian—Ah! there is the trouble with him to whom the external man is the all of being. All the energies of mind and body are captured by the greed of gain, and made to serve the man that is to perish, while the higher attributes of the imperishable soul lie dormant, buried under the rubbish of materialism and a worldly life.

How long, O how long, will these things be? Until man knows more of his immortal self, and lives more for that self. The means of man's redemption are all within, and each one must apply them to raise himself or herself from the fallen condition in which he or she dwells, a slave to sense and sensual pleasures. Heaven and hell are also within. Hell gathers the fruit of all this serving of the flesh, of every vice, and of all that is tinctured with evil in thought or deed. Heaven is the treasured fruit of obedience to the higher law, thinking pure thoughts, doing good deeds, and serving the immortal self.

Heredity is a power in humanity for good or evil. All obstructions that stand in the way of the redemptive process must be removed, or all work, religious or otherwise, is useless. In the right observance of the law of heredity, a salutary advantage is gained, and many obstacles surmounted that retard progress.

A child raised on meat as its principal diet will be passionate and irritable, and if scolded and whipped, will develop a character spiced with many bad points, that may lead to crime in after years. As like begets like, that the progeny of a pair thus fashioned cannot be moral philosophers is easily understood. And it is easy of understanding that to produce a moral philosopher the parent must be thoroughly moral, practical, spiritually unfolded, and compatibly united. To produce the best results—the best men and women—the best possible training of children must be had. This would be the right observance of the law of heredity. Therefore those things which produce bad results, like bad parentage, feeding children on meat, speaking cross to them, and whipping them for every little offense (which certainly develops the bad traits, if they had any) must be done away with; they are hindrances to the moral progress of the race. If we would see the next generation raised in the scale of being, less selfish, sensual and avaricious, we must have an eye to making ourselves and our children better in this, and conform to those principles and laws of being which effectuate in good instead of evil.

It is of no use whatever for ministers to preach redemption of the world by conversion to that which now passes for Christianity, for when converted it means simply and only accession to a religious belief, and the fastening of mental chains that are a curse to the soul, hence a backward rather than a forward step is taken. But if the money that is put into gaudy and useless church paraphernalia could be applied to buying farm-homes for the poor, who have no where to lay their heads, and the ministers would turn to preaching redemption by obedience to the laws of physical and soul-life, a great good might be effected for humanity. When religious people seek the redemption of man for this life, and from this world, instead of for the next, and from an *angry God* "over there," the gates of progress will swing ajar.

As all things come from the invisible, it is the invisible force that should be the most prized, and not the external effect.

For The World's Advance-Thought.
THE FINAL HARVEST.

A. G. HOLLISTER.

"THE harvest is the end of the age."—Jesus.
"He that sat upon the cloud, cast his sickle on the earth, and the earth was reaped."—John.

"So is the kingdom of heaven, as if a man should cast seed upon the earth, and should sleep and rise night and day, and it springeth and groweth up he knoweth not how. For the earth bears fruit spontaneously, first the blade, then the ear, then the full grain in the ear. When the fruit is ripe, immediately he sends the sickle, for the harvest is ready."—Mark vi: 26.

The first and lowest cycle of human life, is allowed on all hands, to be essentially mortal. Its history may be writ in four words: birth, growth, propagation, decay. Its unwasted and unperverted energies, directed by natural impulse, are spent in the growth, support, and multiplication of individuals. It furnishes no clue to an explanation of wherefore are we? Or why we are endowed with capacities which overleap present enjoyments; the bounds of time and space, and take hold on a life beyond, creating in us a void which no earthly pursuit nor pastime, nor this world's possessions nor acquirements can fill. The real purpose of our being and destiny is not made clear, except on the higher ground to which the deathless mind aspires.

Yet, so great is the pressure in the direction of propagation, that multitudes of earth's children, including their Teachers, imagine that the primary object of existence here is multiplication of their species, and that such is the paramount duty of all who are able to support a family. It thus appears that many prefer hearkening to the voice of Nature, "which speaks through their animal passions and impulses," to the more intelligible voice of him they profess to esteem a Divine Teacher, speaking with the authority of Deity, or to any of his messengers, who appeal to rational understanding.

Hence, notwithstanding all the waste of vital force by wars, disease, and willful perversion of faculty, a far greater number of individuals are produced than is necessary to preserve a regular increase of the species. It requires only a brief calculation to prove that if there were no premature deaths by violence or disease, a single human pair doubling itself every thirty-three years—which does not seem an improbable rate until far into millions—in eleven hundred years their living descendants would number more than seventy nine hundred millions, or six times the present estimated population of the globe.

When we reflect that violence and disease, which cut off vast numbers before their time, are effects of transgression not included in the plan of the Creator, whose ways are perfect, we perceive evident need of a check to propagation, and also of an arrangement by which the surplus population can be raised directly to the higher ground, where they can at once begin training for that eternal life which all are destined to live, after the limited uses and effects of the animal life have been outgrown.

Said arrangement is the gospel of Christ, which proclaims the harvest, the kingdom of heaven, and the reign of God, not for the surplus population only, but also for all who have completed their work on the propagative plane, and are ripe for advance to the higher and perfect life.

Gospel is defined in the lexicons to be *good news*—"the glad tidings of great joy which shall be to all people," announced by an Angel to the shepherds on the plain at the birth of Jesus. It is addressed to *all*, because it is designed finally to reach and to bless all. It is joyful news to earnest seekers after righteousness, because it is of deliverance from bondage to corruptions of the flesh, the seed of which is sown in the heart by carnal generation, or infused by example and teaching afterward.

"In those things which they know naturally as brute beasts, in those they corrupt themselves," and fall under the dominion of divers lusts and appetites, in their mad pursuit of pleasure, primarily through their violations of the laws of nature, and of morality, in abusing the reproductive function. "They that sow to the flesh, shall of the flesh reap corruption." They reap in kind what they sow, and the whole body, social and politic, is filled with loathsome disease, disorder and a restless tossing to and fro, from which the gospel of Christ promises deliverance by removing the cause. "The axe is now laid at the root of the tree, and every tree that beareth not good fruit, is hewn down and cast into the fire." As "a good tree cannot bear evil fruit," those who continue to do evil while professing the gospel of Christ thereby prove that they "have not seen him, nor know him."

Christ's message declares, "Every plantation which my heavenly Father hath not planted, shall be rooted up." Of this description are all the tares sown in the wheat by the enemy, also the "carnal mind, for it is not subject to the law of God, neither indeed can be." When the servants of the householder asked permission to gather out the tares, they were forbid, lest they root up also the wheat with them. But in the harvest, at the end of the age, the tares could be rooted out without endangering the wheat, which, being ripe for the garner, was to be removed from the field.

Why are certain parts of the human body studiously covered from sight among all civilized and some uncivilized? Why are pictures of those parts nude, not allowed to be as common and public as the corresponding parts of animals? and why is the language descriptive of certain actions performed secretly carefully excluded from all refined and cultivated society, particularly when both sexes are present, if there be not something radically wrong in those actions, except when performed with approval of the judgment in both parties to the transaction under proper conditions for the sole purpose for which the function exists, the production of offspring? What a swarm of unclean lusts, with their abominable and degrading fruits, festering crimes and putrid diseases, fastening on posterity the penalties of violated law, find their excuse and means of gratification in the provision of nature for propagating the race; when, at the same time, the desire of parties is to defeat the normal result! To those pestered with these lusts and their vile sensations, at times clipping their wings and dragging their thoughts down into the mire, greatly against their wish, the gospel of Christ is glad news indeed, cutting off all excuse, and removing every

pretext for a cover under which to screen them from the sharp reproving light of the witnesses of God, in presence of whom every covering of hypocrisy will be removed and every hidden secret exposed to view.

To be continued.

A VERY intelligent Englishman who has recently returned to England from India, where he resided for some years, having studied the peculiar forms of Hindoo theology, makes the following statement, which may appear to some as visionary and fanciful; but to them that have ears to hear, let them hear! Said he: "America is appointed for a much higher and nobler destiny than Americans now suspect—namely, to produce the truly spiritual man. The conditions are all supplied, and the work has begun. America is to produce a race in which the body will be cultivated only because it is the temple of the soul, and the machine through which mind is manifested. Just now Americans talk of their great material progress—railroads and the like. That is a mere nothing. We English can do the like of that. But what we English cannot do, because we are of the flesh, fleshly, that the Americans are soon to do is to produce a higher type of humanity—a type in which the true "Psyche," soul and nerve, will predominate, and yet improve and glorify rather than weaken the body. If it were possible for the Americans to avoid their mission the result would be their destruction. They cannot afford to be intemperate to any degree in any respect; their climate and social system will scourge them into the higher life or off the face of the earth. Their present ideals are temporary; a grossly material people they cannot remain. They are set in their present land to bring in the higher life, and if they fail or refuse (if that were possible), their corruption and decay will be tenfold worse than the worst that is written of Greek or Roman. Thousands of years ago India raised and argued all the questions now distracting the West—the origin of man, his relation to the First Cause, the nature and destiny of the soul. (This is also true of Ancient Egypt). India pushed the discussion far beyond the point it has now reached in England, and decided—as some of ours have lately decided—that concerning God and his dealings with man nothing whatever can certainly be known. America is to argue these great questions once more, and for the last time, for she will obtain the true light and the solution that will satisfy the world."—W. C. Gibbons in *Christian Science*.

I HEAR men speak continually of going to a better world, rather than that of its coming to them. But in that prayer which they have straight from the lips of the Light of the World, there is not anything about going to another world; only another government coming into this, which will constitute it a world; indeed, a new heaven and a new earth. "Thy kingdom come, thy will be done, on earth as it is in Heaven."—*Ruskin*.

THOUSANDS of lives are disembodied every year for lack of spiritual intuition to guide them.

For The World's Advance-Thought.

OUR MOTHER, WE GREET THEE.

HAMILTON DE GRAW.

All hail! bright diadem in the infinite crown, so long buried in the materiality that has enwrapped the human soul in an almost impenetrable darkness, preventing it from realizing that without thee life would be a blank, and fade into nothingness in both the natural and spiritual world. The most sublime and important truths of our being are easily understood, and clothed in simple forms, and for that very reason are passed by unheeded by the undeveloped earthly mind that is looking for some marvelous manifestation of truth when all around us innumerable signs are manifest that the maternal principle is the most active and important in the unfolding of life, in shaping its destiny, and developing the resources of both soul and body.

As the natural world is but the reflex of the spiritual, and in one we see the fact realized that both the male and female principles are necessary for life's conception and development, so, to be born of the spirit, to enable the soul to become an heir of eternal life and find an inheritance in the kingdom of heaven, it must have a mother to carry it through the pre-natal development, from conception to birth, and then onward till it has arrived to the full stature of a son or daughter of God.

Father William Lee, in speaking of the new birth that he had traveled to, and in alluding to his spiritual mother, exclaimed, "how could I have been without a mother?" This sentiment voices the inmost feelings of every heaven-bound traveler that is seeking the higher illumination, how can I be born unless I have a mother?

Quickened by the inflowing tide of spiritual power that the new dispensation is bringing to mankind; the maternal spirit is asserting its right to dictate terms in regard to life's development.

That theological monster, a triune masculine God, so long enthroned in the intellect, has tended to darken the spiritual perceptions and prevent them from realizing the beautiful trinity of Father, Mother and the result—their spiritual children. The great mother heart is yearning for her children and like Rachel will not be comforted because they are not.

Through the spiritually undeveloped self asserting force of the masculine mind, the true order and position of the maternal principle has been held in abeyance, subject to the stronger physical forces of man. All governments founded upon the one-sided theory of the intellectual superiority of man are destined to be overthrown. Our boasted civilization of the nineteenth century is being weighed in the balance, and has been found wanting in the elements that constitute an enlightened race. Like the ancient civilizations of Egypt, Greece and Rome, it is destined to dissolution unless the elements of eternal progress are complied with. The hand-writing on the wall has already appeared, and the Belshazzars at their feasts are asking, in tremulous tones, "what meaneth all this commotion?" Our civilization of armies and na-

vies, of masters and slaves, of riches and poverty, will be broken and scattered by the powerful strokes of the iconoclast. And, in this work of the demolition of the old order, woman is taking an active and leading part. The heavenly Bridegroom and Bride have appeared, standing upon the Mount of Divine Love and Unity, revealing to the world the true order of life. And the counsel of peace is between them.

The reasoning faculties of man, and the intuitional in woman, rightly balanced and harmoniously adjusted, in the coming cycle of the race's unfoldment, will be the great propelling power that will finally evolve conditions and possibilities of life as far transcending the present as noonday light does twilight.

We greet Thee, Divine Mother, who, with a heart full of love and compassion for thy erring children, turning none away, and seeking by the power of thy love to draw them all to thy embrace, where they can dwell in the fullness of thy presence and partake of the blessings of thy bountiful store.

POVERTY is considered a disgrace by this generation, when the fact is that riches are a disgrace under these present systems. A man's poverty is more likely to be an evidence of his honesty in these times and great wealth is positive proof of dishonesty, and greed. "Blessed are ye poor," was intended by the Christ as a commendation of virtue, for no one who really seeks to lift the burdens off his fellow-men can amass great riches.

With all the improvements made in modern times in the building of public and private houses, there is a lack of a good system of ventilation in dwellings, theatres and other buildings. Foul air is the cause of much moral as well as physical disease. All bad things are in alliance with one another; and if we desire good to dwell with us we must have a pure atmosphere to breathe.

The atom, which forever eludes the scientific materialist, can be seen by the clairvoyant vision, together with the parasites that feed upon it; and to it is also opened the life of other planets. This life excels the blind guessing of science as much as the universe excels the earth.

Of the fifty-four thousand persons in the penitentiaries of the republic only about five thousand are women—a fact that gleams like an electric light upon the problem, "Should women vote?"—*Frances E. Willard*.

To ask for the Light selfishly, is like remaining under ground and asking to see the sun. None receive spiritual light until they place themselves in a condition to receive it.

The compositor gave "Living Issues," of Boston, last issue, a loftier notice than was intended by the editress, by making its title appear "Living Jesus."

When the soul senses are born into your consciousness you will not need the physical senses.

PARENTAL care ends never.

DISTINCTIONS.

The idea prevails that a legislative act sanctifies robbery—that an unjust law, that often requires the police to enforce it, is legitimate. Wrong-doing is divided by society into two classes: respectable and degraded; and it depends entirely upon the financial status of the criminal which class he belongs to. In all phases of society these distinctions are made. In the French army the most abominable cruelties are perpetrated upon common soldiers by the officers; and the officers' brutality is called "excess of zeal;" whereas, if a common soldier was to perpetrate one quarter of this "excess of zeal" upon the officer he would be guilty of crime and incarcerated in prison for a number of years. The general opinion seems to be among those who call themselves the "better classes" that wrong doing is execrable in the "lower classes," but that it is all right when perpetrated by the former.

MANY of the papers, that are in sympathy with monopoly, object to the Government loaning money to the farmers, but have nothing to say about the millions loaned to the Pacific Railroads, that have been owing the Government for years, and with little prospect of their ever paying the debt. Senator Frye reported a bill allowing the indebtedness to be paid off in one hundred years, and from one and a quarter to two and a half per cent. interest to be paid annually on the debt.

The desire for change and variety is an indication of the growth of intelligence. This is one of the reasons of the great rush to the cities. The more ignorant the man the more satisfied he is with a monotonous life and occupation. The man who boasts of never having left his native village is generally low in the scale of intelligence. Cities are centers of progress, therefore attract the most enterprising as a rule. Cities are mile-stones on the road to co-operation.

No one but a rank Materialist can endorse capital punishment. Whatever his religious label may be, a man who is willing to deliberately condemn another to death, is not a believer in the teachings of Jesus, for he tells him that "he that thinketh an evil has already committed it." The Materialist who believes that all there is of life is in the matter body, and that death is utter annihilation, is the only one who can favor the killing of criminals.

GENERALLY when the working men combine to ask for twenty-five per cent. increase in wages, it is called conspiracy, but when the employers combine in trusts, to charge the people from twenty-five to one hundred per cent. more for their wares it is considered legitimate business.

To hamper the people with more and more laws as they grow, is to create deformities. Symmetry is obtained by freedom of action of all the members to the body.

Good thoughts give spiritual strength, the same as good food gives bodily strength.

SIN can never be forgiven; it must be outgrown.

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DEMORALIZING.

BY LUCY A. MALLORY AND H. N. MAGUIRE.

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IF one debate within himself, "What law
Can I write clear in the heart's heart of me,
For faithful following, not one day alone,
But all days until death; at sudden call
Of hurrying hosts to battle, in the night,
When weaponless, save of soul panoplied
By rule wrought in its texture, I must stand;
Or when, in the cold daylight, affluent time
Is yielded to draw sword and shoulder-gun?"
Let him choose this: "Whate'er another needs,
See that you take not, though the might were yours
To pluck it carefully, and calm enjoy."
And further: "If you claim some precious thing,
Care that its preciousness fray not the fringe
Of other's poverty and lack of it."
Yield freely unto each his right, so far
As your dim soul may know it; let there not
Be any hidden chamber of the mind
Wherein sometimes you peer, with, "Had I strength,"
"Would courage but have served;" "Alas, too late!
Perchance next time;" and such-like fripperies—
The weak man's shield against the conscience prick,
That comes no less; nor can the thickest fold
Of world-wealth, fame-fringed, or love's broideries,
Deaden the wound, once sense of right is born.

Sea, land and air all are men's: they belong,
As God's free gift, to all; an heritage
Set for all life to live by. As the years,
With veiled sweet faces, pass full-handed on,
And leave, each one, some precious thing for us
To count their steps by, gradually will dawn
This truth in all men's hearts; and truth is love.
And you, each one of you, however poor,
Unhonored, and alone, may yield your mite
To the age's growing store; for, look with me,
Have not all good gifts been at first unknown,
Yea striven against as evil? Sow the seed,
Nor doubt 'twill break aflower, when time is full.

Gaze deep in your own being. Have you not
Some little store, some hidden garnerage
Of fruit forbidden to personal touch and taste?
Have you not sought some vantage ground, to set
Your tent i' th' sun, 'mid bitter wintering?
Have you not reveled in art's pleasancess,
While one, your brother, stood a-hungred
And shivering, 'mid black blatant ugliness?
Dare not to preach our creed, dare not to take
The holy name of Socialist, until
These hidden corners—cobwebbed, dust-defiled,
Full of loathsomeness, more horrible
Now the new light hath entered, to stir up
A thousand poisonous creatures lying hid
I' the darkness—are made clean, yea swept away;
So all your life and secret soul may be
Gazed through and through again'

Oh, brothers, need we marvel if love turn
To lust, and loss, and foul satiety?
If wealth grow vain, and pleasures pleasureless,
And fame mean dust and ashes, and e'en God
A mere intangible shadow, while men strive
Alone for personal joys, forgetting man?

WHEN we have risen from creature to creator,
our world will be just what we desire to make it.

Two young girls, aged respectively fifteen and seventeen, keep house for their father, a lumberman in Aristook, Maine. They support themselves besides by sewing for a Boston clothing firm, making pants for twenty-five cents, vests for eighteen cents, etc. Their work is finished by them in the afternoon; and, besides paying for two sewing machines, they have a "snug sum" in the savings bank as the result of two years' work. One day, while their father is absent, they discover a moose innocently feeding in the same field with the cow. They immediately lay plans for its capture by placing vegetables upon the floor of the barn to attract the cow to enter it; this the cow does, the moose following her; but it scents danger and tries to get out of the barn again, but the girls close the door just as its head protrudes (an illustration is given), and they hold him in this cruel position for an hour, until the lumberman comes and kills him with an ax. The story ends by saying: "It was sold for fifty dollars, which was reckoned a very good afternoon's work for two girls."

The idea of making and saving money is paramount all through this story—and this one is a fair illustration of most stories written for children in popular children's papers. Cruelty and torture is commended, because you make money by practising it. It is but a step from the torture and murder of an animal for money to that of killing a human being for the same motive; and, in our estimation, it is just as wrong to kill and torture an animal as a human being. The pernicious influence of a tale of this character, upon the youth who read it, cannot be computed. What can you expect of children when they become men and women if they are educated in this manner.

The question is not so much, "what shall we do with our boys and girls?" but what shall we do with writers who have so little spiritual foresight as to pander to the vicious element in human nature, and with the parents who purchase and allow their children to read such literature without a protest? We are so used to reading of and seeing illustrated all the most horrible crimes and wars that we have become careless as to their effect upon the human mind, and the evil is thus continually perpetuated.

From the cradle to the grave the example is continually before us to devote all time and effort to the accumulation of material riches; no matter who may be hurt or wronged, the one who can get the most is the most commended and worshiped. Just

as soon as children are old enough to understand they are taught to save all the money they can get, so they will be rich when they are grown. Usually they are given a "bank," and every penny given them must be deposited therein. They are never taught to save it to help some one who needs it more than themselves, and if it happens sometimes that their sympathies are aroused, and they give their little mite to some one who is suffering, they are more often punished than commended for doing so. If we want a better world to live in we must have a different system of education for the children.

If there is any of the true Christ spirit in the "Christian" nations of the earth, they will resolve, throughout all the civilized lands, in their secular and religious meetings, that the horrible slaughter of two thousand helpless men, women and children at Pisagua, Chili, should be the last battle to disgrace the annals of the world.

Surely the true Christian spirit is far from the men who can calmly write and speak of armaments, fortifications and war with this horrible crime of crimes staring them in the face. Every one claims to be human; every one who claims to believe that "God is love" and that "he that hateth his brother is a murderer;" every one who is active in instituting societies for the protection of animals from cruelty; should hide his head in shame if he allows such horrors as that of Pisagua to pass without a protest and active efforts to make such barbarisms impossible in the future.

Wars must for ever be abolished before any great reform can succeed. No permanent good can be done while the spirit of hatred is fostered. To try to abolish the minor evils, and yet encourage this evil is like trying to pump the ocean dry.

THE folly of making money the standard of excellence is in nothing more apparent than in the exalting and worshipping men who possess it that we would censure and be ashamed to associate with if they were poor. The possession of money not only makes meanness acceptable, but in a rich man it is often classed above the virtues, if through its exercise he has acquired wealth. It is considered a disgrace to be poor, because in this age man is estimated according to his wealth rather than his worth. It is evident that all who prize wealth above worth, no matter what religious belief they profess, are matter-bound, for no one who knows of the continuity of spiritual life would waste their time and impoverish their spiritual beings by trying to lay up matter treasures.

[A reply to Cowper's "Kindness to Animals;" from "Selections from the Poets with Responses," by Caleb S. Weeks].

We need a kind contagion of the heart
To yield a tenderness toward animals,
Toward all the lower forms of Nature's life;
Not a disease of softening manliness,
But healthful growth and free activity
Of the unfolding manly attributes—
A full outgrowth from early barbarisms.
Whene'er the human mental organism
Has passed the early germinating stage,
And entered on the spiritual life
Of aspiration for ideal good,
The love fraternal broadens and expands;
And long before the outer sense perceives,
The waking intuitions dimly see
That man related is to all that lives.
The roots of being, sending tendrils forth,
Link in their kindred love-embrace with all—
With Universal Love and all its forms.
Then gentle fondness sways the human soul.
But half-awaking spirit-senses, plunged
In superstition-mists, intensify
The savagery of lower impulses.
The spirit, to construct its spirit-form,
Must strive against what would obstruct its work.
The outer thought, which first must serve for this,
As the religious childhood-fancy's play
Retains its hold till painful blunders teach.
And when the selfishness intensified
By man's first misty spiritual thoughts
Has modeled thus its governments, and trained
The public mind to be its champion,
And captured and enslaved the moral sense—
The virtue-aspiration—to maintain
Old mummy-whims, to pilot duty's sense;
Then the unfolding human loves are dwarfed,
And warped, and darkened, till the lurid gloom
Of Pharisaic morals covers all,
And logic, groping, stumbling, only serves
To thicken mists before the mental eyes.
And thus to-day we find the loves compelled
By blinded duty-sense to yield to priests
Their claim of being guides to manliness,
And all that outer senses recognize
As morals, virtue, piety, or godly life.

NOT A COMMODITY.

MONEY is not a commodity, but a representative of commodities. All national, savings and other banks should be changed to Government banks; and no interest should be taken for the loan of money except the actual cost of handling. Usury cannot be done away with as long as the whole people are parties to its maintenance. The depositor in a savings bank who gets five per cent. upon his deposits is working with the usurer who gets from ten to twenty per cent. There can be no compromise with this gigantic evil. If it were abolished we would hear no more of the stringency of the money market. When money cannot yield a profit except when it is invested in manufacturing or similar enterprises, a condition of things will prevail that will give all willing to work plenty of employment.

WHAT is known as the secret mail of India is still a profound mystery, although numberless attempts have been made to explain it, says the "Providence Journal." The Hindoos themselves say, when they consent to talk about it at all, that they depend neither upon horses nor men, and have no secret code or signals, but that they do possess a system of thought transmission which is as familiar to them as is the electric telegraph to the western world.

STRIFE and contention are simply ploughing the field preparatory to the growth. Growth itself is silent.

NO WAR PREPARATIONS NEEDED.

SENATOR INGALLS said, in a recent speech in the United States Senate opposing further appropriations to increase the navy, that a pamphlet had been sent to each Senator and Congressman showing the danger to this country from a power as weak as Spain, in the year 1905, if the present navy is not increased in number and effectiveness of its war vessels. The pamphlet was issued, no doubt, by those interested in the appropriation to build new vessels.

Never, in the history of America, have so many efforts been made during the time of peace to increase the army and navy and fortifications, and the fact that these have not been greatly added to is not the fault of the willingness of Congress to vote the money, but the lack of means in the treasury, owing to the enormous sums that have been paid as premiums to veteran soldiers. It is fortunate that the money has been returned to the people to sustain life, instead of being used to purchase the savage enginery of war. When 1905 shall have come the people will have outgrown the desire to ever again sully this fair earth with the blood of their brothers.

MONOPOLISTS are always pointing out that co-operation will destroy individuality. It will most assuredly eclipse the individual Monopolist. In the present competitive system the Monopolist is about the only one who has an individuality, albeit it is a selfish one. All those under the Monopolist must merge their individuality in his individuality if they wish to keep from starving.

True co-operation would debar all monopoly, for it would be founded upon universal love instead of selfishness. Its purpose would be to so lighten the burdens of material labors, for each one, that they will have time and mental freedom to devote to the education of their spiritual natures.

The Monopolist cannot, of course, view co-operation from the standpoint of brotherly love, for he has not developed any higher principles than those engendered on the low plane of competitive strife.

LARGE and enthusiastic audiences attended the National American Woman Suffrage Association that opened in Washington on February 23. The speeches made indicated a broader and more progressive spirit than ever before. Women are growing rapidly, and are proving their ability to take part equally with man in all the affairs of life. We would like to see a National Convention called that would be for both man and woman, for the purpose of discussing human rights in every form. A co-operative man-and-woman convention would enable them to come to a better understanding as to the rights and privileges of each sex. The union of the sexes in conventions is essential for growth; apart their work must be mostly barren of results. "The Woman's Tribune" of Beatrice, Nebraska, was published at Washington during the convention, in which the proceedings are published in full.

ONE of the resolutions passed by the common Council of the city of Portland is this: "Calling the attention of the license officers to the violation of the license ordinance, by parties selling fruit from wagons in the street, paying therefor only a peddler's license of two dollars and a half, while for the business they are engaged in selling at public outcry the license is twenty dollars per day, and directing the said officer to cause the owners of said wagons to comply with the law and to make a written report of his doings before the next meeting of the common Council."

Such laws make Anarchists and tramps and cause men to violate all laws. It should be made easy for a poor man to make a living. If those who have large possessions paid the just share of their taxes there would be no need of overtaxing the poor; as it is all the burdens are placed upon the laboring classes who serve to increase the wealth of the idlers.

"In Illinois a bill is being drawn out to reach pretended Messiahs and put an end to Schweinfurth's claims as such; but in order not to interfere with the clergy, it had to be carefully worded. Section 1 provides 'that if any person pretends to possess divine attributes, and by reason of such pretensions obtains any property of any kind, such persons shall be guilty of a misdemeanor and punished accordingly.'" Bills of this character were passed through the State Legislature a few years ago by the allopathic physicians, making it a misdemeanor for any but allopathic physicians to receive fees for medical attendance. The claim of the Christian clergy to divine attributes has at least no more foundation than that of Schweinfurth, and were it not a question of dollars and cents such bills would not be thought of. The spirit of monopolistic greed is just as strong in the accepted religious systems as it is in the ranks of commerce, finance and medicine. Saving souls is of less importance than saving dollars.

LORD WOLSELEY says this of the white traders in Africa. "It is useless to appeal to their humanity or feeling. The average trader does not care whether the vile stuff he sells claims more victims than war or pestilence, or whether the arms he barter for oil and ivory cause large districts to be laid waste by the slave-dealer. If he only grows rich he cares nothing for all the suffering he may inflict. The mouth of this same trader is often filled with moral platitudes when speaking European-African topics." This description would apply to many traders a long way this side of Africa.

SLAVERY (long hours of labor, and very small wages) is the outgrowth of devotion to error; freedom is the outgrowth of fealty to truth.

No knowledge is ours until we live it.

SELECTED WISDOM PAGE.

It is a common error to think that a person under cerebral perturbation is vicious and totally devoid of rationality. This notion is as gross and fatal to the treatment of the patient as it is common and erroneous. Under the most violent form of insanity one may rave for night and day, for a week, and take no note of the time, because of their condition, and yet be able to relate everything that happened during that time, when a lucid period returns. This demonstrates that very, very few are entirely bereft of reason, and so they should be treated as rational beings as far as is consistent with their own safety and the safety of the public. This is not achieved by herding them like criminals in an immense prison and often far from friends and home. There are about seven hundred patients at Salem, and the number is rapidly increasing. Is it not evident that so many human beings under a single roof and under a single management is an abnormal condition of affairs and inimical to the deep-seated principle of the human heart?—very few constitute a home.

Again, employment and not idleness is the law of life and health. Idleness and unnecessary confinement, with doors locked and barred windows, beget nervousness and insomnia, which are symptoms of deranged physical conditions, and which increase deranged conditions of mind; and thus we aggravate instead of helping the disease and sickness of the patient under the present laws of treatment and management. A modern German physician and writer has said: "The infirmity of the insane is not generally infirmity of the intellect, the appearance of which is only produced by the intellect having to operate with the false material imposed upon it by nervous sensibility. Only from this distinction between intellectual disease and brain disease is to be explained the frequent observation that insane persons in their last hours exhibit full clearness of consciousness. The lunatic errs in his premises, in his fixed ideas, not in his consequences. He often refers new inner feelings to outer causes, which to him acquire the actuality of sense, but his feeling is real; he reacts quite logically upon it, and his insanity lies only in his delineation of it to the external world."

This is a question that needs the most careful thought of the clearest intellect that God lends to our state and age. Aged parents of children with an itching palm are loaded upon the state upon the plea that they have illusions upon their minds. Old folks who were never known to have any children, but who had money that others wish to handle, are sent to the state institution. The law should protect them. Their property should be charged with their keeping, and they be permitted to breathe the free air at will? The present treatment of the insane by law is an outrage upon every feeling of the human heart.—*J. F. D'Arcy in Daily Oregonian.*

Mr. HERBERT MILLS, in his work "Poverty and the State," says that there are six millions of paupers in Great Britain.

THE United States Commission of Labor shows after careful computations that there are in this year 1891 for each half million seekers for work—this includes both sexes and all ages—only four hundred and sixty thousand places to be filled. Of necessity, then, forty thousand persons must remain unemployed out of every five hundred thousand workers. This percentage of unemployed is continually increasing, owing to improved machinery and the combination of trusts and monopolies.

Warden Percy, of the State Penitentiary at Nashville, Tenn., stated under oath to the Senatorial Investigating Committee that the prison cells are only three feet wide and seven feet high, and two prisoners are confined in each. There is no ventilation to these cells except what comes through three or four small holes in the grate. "It would be inhuman," he says "to lock one living creature in them, let alone two, especially in summer. I have often found them at night, during the heated term, out of bed lying on the stone floor with their noses to the grate holes, with their mouths wide open, panting for breath. Many times, though against the rule, I have flung open the doors and left them open all night. At other times I have dragged them out of their cells, limp and gasping for breath from the smothering heat, and left them out in the corridors until morning. At no season of the year is it fit to confine human beings. They are cold and damp in winter, and smothering with hot air in summer, and the rain pours through the roof at every shower."—*The South Dakota Mail.*

"NOTHING is more terrible, than to see the rich living off the poor. One can hardly imagine the utter heartlessness of a man who stands between the wholesale manufacturer and the wretched women who make their living—or rather, retard their death—by the needle. How a human being can consent to live on this profit, stolen from poverty, is beyond my imagination. These men when known will be regarded as hyenas and jackals. They are like the wild beasts who follow herds of cattle for the purpose of devouring those who are injured or those who have fallen by the wayside from weakness."—*Robert G. Ingersoll.*

THOMAS A. EDISON, according to a friend of his, is a vegetarian, eschewing flesh, fowl, and fish. He enjoys fruit of all kinds, grains of every variety, and likewise vegetables, especially those that ripen in the sunshine. He is very careful about his diet, holding that it has a powerful influence upon the mind and its action, as well as upon the health and vigor of the body. He has studied the matter under the beams of the solar orb, under the flash of electricity, under the laws of science, and in the light of reason. It seems that he is unaware of anything like self-denial in the practice of vegetarianism, and that he finds plenty of delicious, invigorating, and exhilarating esculents outside of the flesh, fowl, and fish.—*Better Times.*

THE value of a dollar should not be based upon gold or necessity, but upon labor.

THIS is a wonderful age, but the age of wonders is to come. Astronomy is to unfold its mysteries beyond Flammarion's imaginative philosophy; chemistry is to reach a position never dreamed of by Faraday; therapeutics are to advance beyond the hope of any Pereira; medicine and surgery are to exceed the highest ideas of Watterson, Hahnemann, Pasteur, and all the present bone and skin grafting experimentalists; geology is to reveal the wise prophecies of Lyel and Winchell. The time is coming when science shall see the human body as a transparency, and the doctors be enabled to watch the operations of the internal organs. Longevity, now increasing, is to fix middle age at fifty, and utterly ignore the old fashioned threescore and ten. Middle age has already been advanced from thirty-five to forty years. We shall travel by lightning and air-tides; we shall run around our planet, bridged or tunnelled at strait or isthmus, with incredible speed and convenience. The old philosophies will reel into oblivion; the sermonizers of to-day will sink with their worn-out theology. Man shall be free from the mind-duress of man. He will understand that he is a use and an under-creator—a finite power guided by the Infinite power.—*N. Y. Sunday Mercury.*

THE rulers in the church are hostile to liberty for a sex supposed for wise purposes to have been subordinated to man by divine decree. The equality of woman as a factor in religious organizations would compel an entire change in church canons, discipline, and authority, and many doctrines of the Christian faith. As a matter of self-preservation, the church has no interest in the emancipation of women, as its very existence depends on her blind faith. What would be the tragedy in the Garden of Eden to a generation of scientific women? Instead of patiently trying to fathom the supposed spiritual significance of the serpent as the representative of Satan, and all the tergiversations involved in his communications with Eve, hers with Adam, and his with the Lord, and the final catastrophe, turned into the great unexplored wilderness, naked and helpless, to meet the terrible emergencies of the situation; instead of pondering over all this in sorrow for the downfall of the race, they would relegate the allegory to the same class of literature as Aesop's fables.—*Elizabeth Cady Stanton at the N. A. W. Suffrage Association.*

LET every clergyman remember that he is the minister of Christ, not the hired man of a parish. Therefore, let every minister who can, fight his way to financial independence. If he can support himself in other ways than by a salary from his parish, he will be the freer man, and can then take his salary (which is due) without fear of any one. But if he cannot, none the less let him decline to sell his independence, if asked to do so—let him choose independence and God rather than slavery and salary.—*The Dawn.*

THE Old Order has been a long panygeric of death; the New Order will be an Universal Anthem of Life.

For the Universal Republic.

SOCIALISM.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

It is fairly open to question whether any living person is qualified to say, with anything near precision, what Socialism is. We may define it happily enough as the aspiration of the great heart of humanity; but whatever it may be it is something that has not as yet found expression in human experience; and, if many thinkers and writers are worthy of our credence, man cannot possibly have a clear understanding of what has never entered into his experience. The great heart of humanity is looking expectantly in the direction of Socialism, anticipating therefrom something that will rectify the many wrongs of society now in a state of chaos and confusion; but what form the longed for Saviour will appear in is only at present a matter of speculation.

The aspirations of the many, now so heavily distressed, are very strong and clear signs of the times, and at the same time a prophecy as to what is surely working itself into human history, and waiting to be recognized and heartily welcomed. Some have formulated what they deem to be a practical system of Socialism; but some of the most important and potent elements of society life are not given place therein. Materialistic minds seem at present most active in the effort to inaugurate a Socialistic movement; but all such efforts are to be compared to an attempt to make a corpse do duty as a living person would. Religion has made for itself such a bad name amongst the millions that it fairly stinks in their nostrils; and now for the clear thinkers to attempt to move for a Socialism on decided religious lines is deemed by many as madness in the extreme. This is because religion has been terribly caricatured and grossly misrepresented by those who have been its only recognized and most popular representatives—not that the reality of pure and undefiled religion is anything like what the world has been afflicted with so long.

Not for one moment can it be supposed that human nature will realize the satisfaction it is hungering for while the supreme portion of said nature is not met with the necessities for its life. While man tries to tie himself down to the restrictions of a materialistic and intellectual character, the very innermost quenched but aspiring spirit nature will occasionally make itself heard and felt from behind the gratings which seek to repress it, and that will be sufficient to make it impossible for satisfaction to take up its abode in such an aching heart. Without religion, and the reality of the same, instead of any mocking semblance, it will be utterly impossible to take any step whatever that can or will impart sweet peace and consolation to human nature.

Before human nature can be met and satisfied, the universality of it, not individuals merely, must be consulted and dealt with. It matters nothing if ever so large and influential a majority should decide to launch a scheme of Socialism without making provision therein for meeting the higher cravings of the race, the minority—however small—

must be equally consulted, or there will be power enough in that small minority to effectually dissipate all the hopes and expectations of even an overwhelming majority. Moreover, the ones as much as the tens and hundreds have a right to be heard in this matter, for truth and right are never particular about numbers. Might and wrong with their numbers, however, may temporarily overawe and subdue the claims of truth and right—and this is largely what the tyranny of the majority has all along been achieving under the sophistical pretension that they were right in so doing. Not so, however; truth and right are truth and right even when held by the few and the physically weak; the mock majesty of might and numbers may temporarily prove to be a rod for the fools' backs, but, sooner or later, truth in its own quiet and irresistible way will assert itself; and he will reign whose right it is over all mankind gloriously. The fact that human nature seems disposed to assent to the tyranny of the majority only stands in evidence to prove that the evolution of humanity has not progressed sufficiently to allow the dominion to pass over to where it belongs.

So long as man determines to stand in his own light and perpetuate his folly and madness, that will only stand to show that he is still only meriting the rod, and so he must and will be allowed to thus temporarily afflict himself.

Socialism in itself—that is in its fullness and reality—is all that is good and beneficent. The germ of it has all along been implanted in man's misunderstood nature; and that germ is only biding its time for fitting conditions to be thrown around it, and then it will germinate and display itself. When it does it will never take any other form save that which belongs to itself. Like the acorn or the bean, the tobacco or the cabbage, it will only bear its own leaves, only thrive under its own conditions, only fashion its own stem, only bud and blossom in its own way and bear its very own eternally predetermined fruit. Imperfect agitators may and do try to persuade themselves and others that they are able to fashion it to their mind; but they are mightily mistaken. Man has nothing whatever to do with fashioning it; its fashion has been eternally predetermined and fixed; and the utmost in the power and scope of man is to attend to such matters which correspond to cultivation. All that the Pauls and the Apolloses may do is to till, plant and water. Proud man may think this belittles him too much. If so he must be contented to be belittled, that thereby he may be brought to his bearings and his senses. He that humbleth himself shall be exalted, but he that exalteth himself shall be abased. This is a great truth; but human folly and shortsightedness everywhere block its realization.

Socialism is coming as fast as it may or can into human thought and history; it is making its own way with all manner of opposing conditions retarding; and probably if the truth were fully seen and known the word would be: "Save me from my friends." None are blocking it more than those who claim to rank amongst its friends and

supporters; its bitterest enemies it will laugh to scorn derisively when once matters are ripe and ready for its manifestation. Bellamy has not nearly fathomed its depths; eye hath not seen nor ear heard, neither hath entered into the heart of man the satisfying reality of Socialism that will eventually find its place, as a matter of course, in man's long distressed and troubled history. A waiting expectant mood is the best that man can cultivate with reference to it, and all the agitational work now being impatiently done by men who have no adequate conception of the reality only serves as an indication of the "Signs of the Times." It is coming in its own form and way we may be assured. Nothing can or will prevent it growing into its place. Before it comes into that destined place, however, our mundane affairs will have culminated in a crisis almost beyond human endurance, almost tantamount to a cataclysm; and when these things show we may lift up our heads knowing that our deliverance is nigh. We almost begin now to see what may be regarded as the beginning of the end. Matters are fast ripening for a further display; and it will come in a twofold form of severe punishment for past folly and imperitance, and a happy relief for cultivating and expectant ones. Even so, may it come as the necessities of the case demand, and come quietly.

THE world is being educated gradually by its experience into a knowledge of quality. And when that Day of Judgment comes, when the world is able to judge, it will ask for quality and qualification, not for mere belief. Among the questions that in some future day will be asked of those who assume to guide their comrades, will be such as these: "Is he just? Is he willing to see that every one shall get fair play, that none shall be oppressed or defrauded? Is he liberal and respectful of other people's opinions or the circumstances? Is he tolerant towards other people's weaknesses and faults? Is he true and honorable and upright?" Character is not made up of beliefs and theories, but of qualities, and among these qualities are judgment and justice, and tolerance and taste, and insight and discrimination, and candor and truthfulness, and sincerity and uprightness, and respect for other people's feelings and their honest opinions.—J. L. Jones in *Better Way*.

"THE whole secret of the difference between the wages paid to women and men, for the same work, is the superior thrift and economy of women. Women maintain themselves on smaller incomes than men, because they are more prudent, self-denying, economical, have fewer factitious wants and expensive habits," says one of our exchanges. According to this, economy, prudence and self-denial are rewarded with ever-decreasing wages, while those who practice not these virtues must be paid larger wages to help them keep up their vices. Most women will think if this is the reason they work for starvation prices, they had better remedy it by following the example of the men and be less economical and prudent.

For The Universal Republic.

ECLECTIC BUDDHISM.

C. PFOUNDEN.

BUDDHISM is Enlightenment, and a Buddha is an Enlightened personage—one whose conscience has been awakened; whose sense of duty has been aroused; whose desire to serve humanity has been quickened by knowledge of the sorrows that man is heir to.

That it is a Gospel of Humanitarianism we venture to assert; that it is a doctrine of Enlightenment we hope to prove; that it is Eternal Justice we firmly believe; and that it is a Way out of much of self imposed mental and physical torment we sincerely hope and trust.

Although repudiating the crude and cruel idea of an anthropomorphic, angry, jealous Jehovah; although repudiating eternal torment, damnation and other added horrors to the present and future; although refusing to accept the sanguinary scheme of a redemption and salvation by sacrifice of life, especially of a divinely human atonement, yet we claim distinctly that we do possess the highest ethical wisdom, the purest ideals, the noblest standards possible for poor frail humanity.

The altruistic basis of our dogma and creed is philosophical, scientific, logical, reasonable, and within the capacity of all. There is no "royal road," no forgiveness, without something more than an over-late repentance; there is no exclusive knowledge or power for the few, whilst the many are left in outer darkness. Even as the Great Enlightened Teacher was, so may each of us become, if we but be diligent in working out our own salvation. Protection of life and property, the sanctity of human life, inflexible veracity, sexual purity, abstinence from intoxicants or drugs, gaining our living without doing so at the cost of others, or to do them injury or detriment, purity and rectitude in thought, in speech and conduct, doing one's duty, avoiding sins of omission (neglect of duty), as also sins of commission, doing even as we would be done by, these very simple propositions form the basis of the happiness and prosperity of every community, of each family, of each unit that goes to make up the body politic.

With peace and prosperity cometh time and opportunity to enter into the deeper problems, and, as we go on progressing from plane to plane of intellectual upward aspiration, our emotional requirements expand with our physical development. Then as we soar, our mental vision has wider range, deeper insight into the abstruse, the realms of abstract thought, where the subtle reasoner may revel in sublimer transcendental contemplation of Infinity. The earlier stages of this psychic process of development must be guided by rational and well thought out methods. The rhapsodies of the poetic mind, the eloquence of the gifted orator, the harmonies of the musician, all have a prior period of training. So must the rhetorician, the logician and the metaphysician, have this absolutely necessary mental training of the reasoning faculties. Then we may enter upon the path, the way of knowledge, on to Enlightenment.

The truth will be to us as a beacon to guide us on our way, to help us to avoid the gulf that surrounds our progress—the abyss of perverted truth, of all the superimposed mass of human effort to intellectually enslave humanity, for base mercenary ambitions or other selfish ignoble aims.

No sooner are the fetters of one tyranny flung off than some other form of danger threatens. The shackles of theocracy, the sacerdotal dogmatism give place to the quasi-scientific, and now again the attempted revival of the Mysticism—pseudo-occultism, esoteric doctrine—present themselves. They are but sinister half informed efforts, *rechauffe* of oft refuted fallacies, which, under false pretenses, are wrapped up in mysteriousness, and intermixed with much folly, aye, more and worse. This does not help us onward or upward, so away with it.

We are only beginning to learn the wisdom of these precious jewels, brilliant gems of thought transcendent from long ages—the more resplendent in their brilliancy for the many generations of sages through whom and by whom they have been handed on and down.

Humanity, in its various phases of development, requires, demands, special treatment. Surrounding circumstances of race and climate are factors that must be taken into account, and our Enlightenment suits itself to this. For the feeble there is our magi vehicle, its helpful teachings, its aid from those who can and whose duty it is to help; then, for the advanced, there is our intermediate path, our doctrines of moderation; while for the more highly developed there is our other vehicle. The chosen few alone can devote themselves to this more difficult path—upwards. Those who crave after the perpetuation of the Psyche are not forbidden. Those who go on and up learn to abandon the craving, the clinging to this idea of a physical perpetuation of the Psyche.

The Eternal Justice of the ever inexorable decrees of nature—a lesson comprehensible to those who can reason it out—sanction the higher, purer, unselfish motive; condemning the wrong, both for its immediate and inevitable result, and its eventual and undoubted iniquity.

Mere repentance of the wrong doer, leaving the wronged and the wrong, cannot claim forgiveness when all too late, yet retribution and vengeance is not demanded; nay, not required. A people who trust for salvation to a sanguinary, sacrificial atonement, who kill and cruelly mutilate and hunt poor animals in wanton sport, who glory in war, —especially the weak and unarmed, (or inferior drilled and armed) savage—whose every thought and deed is selfish; vivisection, in the interests (?) of science, where unskilled tyros are brutalized, as introduction to that progression, above all others, that demands absolutely the highest development of all that is best in man; capital punishment, violating the sanctity of human life, a judicial, cold-blooded assassination, with prolonged torture, suspense of trial and deferred execution, to these our doctrine may not appear expedient, rather perhaps inconvenient, and, therefore, not acceptable.

The orthodox dogma, its innumerable sects and

conflicting creeds, our overstrained highly artificial conditions, present to the Buddhist so much that is material for deep consideration. It arouses our sympathies, our hopes, our desire to take the world as it is, and to strive, each and every one of us, to do our best, be it ever so little, to make it better, more peaceful, happier, lovelier, than it was before we came to live in it.

WHEN one reads of a dinner given week before last in New York that cost five thousand dollars, of favors in a cotillion that cost forty or fifty dollars each, of a bouquet of orchids carried that cost one hundred and fifty dollars, it requires faith in God and man to wait patiently for the solving of that mystery we call life. More spent in five hours' pleasure than would keep one hundred and forty children out of the streets for one year, and train them as useful members of a juvenile community! The pleasure of a limited few to cost more than would care for fifty babies in a day nursery! This would mean making it possible for so many mothers to go to their day's labor knowing that their babies would receive better care than they could give them; that the children, scarcely more than babies, who would otherwise be their nurses, are in school, out of the reach of the moral miasma of the streets.

Are human souls so valueless to all but the Creator that there should be any hesitancy as to what we owe each other? What the individual sows he reaps, we say with complacency when the day of reckoning comes, and the individual is some other than ourselves. But it is equally true of the conglomeration of individuals we call classes, as it is of the sodality we call a nation.—*Christian Union*.

THE Federation of Labor of Australia has adopted a political platform, the main plank of which is a demand that all sources of wealth and all commercial exchanges shall be under the control of the Government. They demand that the state shall furnish employment to all who are able to labor and place upon the pension-rolls all who are not.—*Exchange*.

I AFFIRM it as my conviction that class laws, placing capital above labor, are more dangerous to the Republic at this hour than was chattel slavery in the days of its haughtiest supremacy. Labor is the superior of capital, and deserves much the higher consideration.—*Abraham Lincoln*.

THE National Farmers' Alliance in its recent convention at Omaha, and the National Citizens' Industrial Alliance at its national conference in Glen Elder, Kansas, have both indorsed Woman Suffrage, and demand it in their platforms.

A CO-OPERATIVE store on a large scale is soon to be established in Chicago. The Wage-Workers' Co-Operative Mercantile Saving Association was incorporated for that purpose.—*The Golden Rule*.

THE Nationalists are favoring the political union of all reform organizations by the adoption of resolutions to that effect in all their leading clubs.

[Address delivered before the Universal Reform Club, Portland, Oregon, by D. Solis Cohen].

RUSSIAS' JEWISH SUBJECTS.

It is in the process of evolution that we pierce the clouds so often concealing the bright light of truth, which shines for all who open heart and eyes together. In that light we perceive the unity of mind and soul. We strip from humanity the meretricious differences of fortune, birth and station; differences of form, face and figure; differences of national and religious training; and from the level of the soul aid and encourage one another in those aspirations which we hope will eventually produce a nobler race, a better world, a purer system of life. To reform we must first *unify*, in opinion as in other things. If we can nullify wrong, right is everywhere ready to take its place. With us, distance should be no consideration. A wrong to humanity in farthest Africa should be precisely the same as a wrong to humanity in our city, at our own doors. While in the latter case we might be permitted personal effort, we can in the former exert the power of spirit, of protest, of declaration—powers which have been the initiative of all reforms, the fulcrums upon which the levers which move the world have rested and always must rest.

I speak to you as a Jew, tracing back my lineage to those immortal minds which first pierced the density of matter that the light of the spirit might shine forth. But I speak to you also as a man, born of the same will and power which have created all mankind with the same rights in the world to which I have been sent, the same privileges, the same accountability to its natural laws. I have neither the desire nor the intention to enlarge upon the history of my people. Interwoven as it is with the annals of the world, it permeates every nerve and fibre of that world's being, and acting under a law superior to those of earthly conception or execution, it will continue an important factor in the spiritual progress of the world until the purposes of nature shall be accomplished. Into the mouth of his much maligned and misinterpreted Jewish character, the master mind of the poetic world has put the assertion, "sufferance is the badge of all our tribe." So it has been. In ages of force the weak must suffer; where brutal power prevails the powerless must succumb; where heartless injustice rules the friendless can only weep. But we see the dawn of a brighter age, when the ruling force shall be mind, the dominant power that of intellect, and the prevailing justice that which is meted out in the spirit of the great central light of the universe, which is justice. Sufferance should no longer be our badge, but manhood's rights, the gift of God Himself. In this spirit I come to-day to place before you unhappy facts, and to ask of you, as brothers and sisters in humanity, to uphold the claims and progress of our age. If the closing years of the nineteenth century are to be marked by the unreasoning bigotry of what we have, in self-adulation, termed the dark ages, if the chance of birth is to be made a cause for oppression and despair, if the common right to live, breathe, hope and aspire is to be denied to a proscribed race, let us, at least, utter that protest which our claim to a

common spiritual brotherhood demands. If my people were void of intellect, emotionless, with no aspirations but to live as does the beast, until nature claims its carcass; if we were, as some see fit to paint us, a people too sordid for any thoughts save those of temporal gain; if we loved money so much more than those of other faiths around us; if we employed more questionable means of obtaining it, or made a more usurious use of it when obtained; if we, indeed, felt ourselves to be the abandoned of God, vile in the past, selfish in the present, and hopeless in the future, I should certainly not be here opening my heart before you. But it is unnecessary to submit to intelligent minds that such is not the case. Our history is an open book to all who care to read its pages. It is the world's tragedy, not a Newgate calendar. We ourselves know our people. We know that they have all the failings which are common to humanity, none peculiar to themselves; and we know they have their full share of the virtues which redeem mankind. Let me refer briefly to one epoch in our history bearing somewhat on the subject matter to which I purpose calling your attention. Our country is now preparing to fittingly commemorate the discovery of the American continent. On the third day of August, 1492, from the port of Palos, in Andalusia, under the flag of Ferdinand and Isabella, of Arragon and Castile, Columbus, after years of trials and disappointments, sailed forth upon his eventful voyage. In this same year, 1492, by these same monarchs, Ferdinand and Isabella, an edict was issued banishing all Jews from their united kingdom called Spain. Four months' time was given to the proscribed people to embrace Christianity or to leave the kingdom and all their possessions in it, or to suffer death. Words fail hopelessly to describe the misery caused by this decree. The records of the times as made by the non-Jewish pens, and most of them by servants of the dominant church, blot to all eternity the pages of Spanish history with the tortures, indignities and atrocities endured by this people, with none to condemn the outrages, none to protest against them.

The question has been asked: "Can the Jew be patriotic?" We have become so inured to being considered as of different flesh, disposition and temperament to the rest of humanity that we seldom note these questions, save in the silent protest of the misrepresented soul. We know that none can form deeper, more lasting attachment to home and country than those of our race. Spain has passed from a land of adoption to a land of inheritance to them. It had been for centuries the home of their ancestors, who had been consistently and conspicuously devoted to its interests. Parents, children, brothers, sisters had been born there, lived there, died there, and in Castilian ground their loved remains were lying. They had reared their homes of comfort and content, cultivated the fine arts, reached the most advanced standing in the professions and sciences of the day. Prescott and Millman both declare that even the humblest among them were possessed of a marked degree of intelligence and dexterity in various skilled pursuits. And now

they were to leave their homes, all the fond ties of memory and hope, forbidden to carry either gold or silver with them, given over to the pleasure of a blood-thirsty, greedy mob and the fearsome silent halls of the Inquisition chambers, to depart—whither? Oh, pregnant spectacle! Look at it now with the light of four hundred years of history shed upon it! Faith inspired, with constancy and courage, they started forth, God their Hope, his promises their heritage. Clinging to a religion which taught charity universal, they fled from the barbarity of those who raised the black flag in the name of abundant mercy and sharpened the sabre of assassination on the stones of love, peace and goodwill. Four hundred years have passed, and how wonderfully has the course of events been directed! Upon the shores discovered the very year our Spanish ancestors were given to torture, spoliation and death, has been established a government—may heaven bless and preserve it!—which acknowledges equality of man and protects his personal and religious freedom. The influence of the example of this just and generous government has broadened the humane views of the contemporary world, has shed the lustre of the divine light of man's inherent liberty, replacing with its radiance the darkness of contracted views and prejudiced opinions. Thought and reasoning have, through it, taken the place of blind acceptance of traditional error and conceptions clouded by the superstitions of periods averse to investigate or the regeneration of fixed ideas. But alas! with some exceptions the spirit rampant in France, Germany and England in the twelfth, thirteenth, and fourteenth centuries, culminating in Spain in the fifteenth, still flourishes with added complexities and dissimulations. Direful is that spirit to-day in the land governed by a despot who trusts not his own flesh and blood, places no confidence in the sons of his own mother, who sees conspiracy in every line traced by the hand of intelligence, who reads revolt in every expression of individual opinion. Shall we trace the parallels to be drawn between the Russia of to-day, impeding with all its absolute power the course which knowledge and the love of liberty always pursue together, and the Spain of four hundred years ago, controlled by an element jealous of the spread of general information, stunted in soul and absolutely heartless in regard to human rights? No! I feel that the mere suggestion is sufficient. Whatever the pretext, if pretext be made, the real cause of persecution is to-day, as it was four hundred years ago, as it always has been, greed, bigotry, hate, dense unreasoning ignorance and natural brutality. The lot of the Jews living beneath Russian rule has never been happy, and many have been the periods when their treatment has been barbarous and cruel in the extreme. At no time have they been regarded as possessing any rights or privileges save those of sufferance, and even these at the caprice of petty officials, and frequently at the will and pleasure of an ignorant, unreasoning mob, authorized to plunder, to ravish, and to kill. They have been debarred from following agricultural pursuits, forbidden to rent, own or

occupy lands. They have been restricted in all other avocations, shut out totally from all the recognized industrial guilds, and burdened with arbitrary and exorbitant tribute, obliged to purchase the very air they breathe. Educational institutions have been closed to them, the practice of the liberal professions prohibited, and their dwellings fixed within limits, subject to the change and whim of those vested with irresponsible authority. And then the world has been called upon to point at them the finger of scorn, and taunt them with following the only pursuits left them to eke out an existence.

To be continued.

[Selections from "The New Republic," by T. L. Harris.]

READ.

Now it is asserted that "Collectivism will destroy individuality and result in a generation of common-place imbecilities." So the spread of the bulb may be said to destroy the bulb; but the bulb that disappears in the growth process is not destroyed; it is diffused to a new birth in the breathing, leafy stalk and its crown of concellated flowers. So the raw, primitive nature-wealth of the egoised individual, as he becomes non-egoised, lives to its last value in the humanized enlargement of the abundant social man.

The massive man—egoised individualist—always by his growth becomes the anarch, the devourer, the destroyer: the more of him the worse for mankind. He is the spreading tree whose roots suck up and absorb the fertilities of the area measured by its shadow. It is the prospective glory of Collectivity that will put an end to the generations of the anakim.

* * * *

Always before a revolution men feel its presence in the air: always before the vast uprising of a people it so palpitates about them that the common bosom rises to the rhythms of its atmosphere. The fact is indisputable, whatever may be the scientific or moral interpretation. And the form in which the Liberty of evolution clothes and displays its spirit is inevitably Law. Where Anarchy is welcomed Liberty recedes: where Anarchy thrives Liberty perishes. And Liberty means this, first of all, the awaking and disenthralment of those Divine attributes ingenerated in man, which constitute the divinity of his manhood, from their bondage of repression. It does not mean the degradation of man to the license of his low-born animal origin. It means the uprise of the man, through round after round of wise and virtuous social service, till he breasts full to Deity, and finds home again within the precincts and pavilions of the God.

Liberty means the effacement of the barriers that interpose between the common man and the achievement of the common destiny. There is no possibility for the achievement of the Liberty of the individual, excepting as it is found in the pursuance of the service of the law that ensures the common freedom and well-being of all.

Leo XIII is bondsman under his papacy. Jay Gould is a serf under his plutocracy. Alexander III is a slave under his imperialism. Each is in

license; but neither is in liberty, and neither can be in liberty till his license perishes. No oppressor is in liberty; all are in license; and by so much as that license empowers and authorizes them to abridge and repress that liberty of others which exists only in the common right, they are themselves repressed from their own humanity. They drain the better blood from their own veins, when they make their hearts the goblets from which they quaff the life-flow of their fellow men.

License to make war upon the rights of others, upon the common rights of all, is but the license to beget Crime and dandle Anarchy upon the knees. Who then are the Anarchists by pre-eminence? Those who uprear their dominance in the suppression and exploitation of man, and hence in the anarchy of human powers. They may not apply the spark to the mine that threatens to explode Society; but they generate a fluid of vital dynamite that is diffused, that flows in currents throughout the bodily form and corporate atmosphere of Society; a fluid that is inherently explosive, and that explodes in universal conflagration when full and ripe.

Why should we hang a man for a crime? This is a fair question, and of such importance that it should be answered. Earnest men think we should hang men as the best deterrent to crime. When men were hanged for petty thieving, stealing literally cursed the realm. A fact to be kept in mind is, that the hardened criminal loves not life as the respectable man does. No tender chord, no great ambition, no love of humanity makes life to him sweet and desirable. He must be judged by his own standard in estimating the effect of any penalty upon himself. We must not shudder at the thought of the gallows, and then suppose the criminal has a similar dread. Then, too, society has generated and operated the forces which have impelled the man to a life of crime. The criminal is responsible neither for his ancestors nor for his environment. Society gave these to him. He is the product of its loins. The injustice of strangling the individual not wholly responsible for his crime, when such strangling is not punishment, is, or ought to be, apparent. The coarse and bestial process has a blunting, imbruting effect upon society. It makes common the holy gift of life and light, the responsibility of taking it. We force the conditions that develop the microbe of immorality. We hasten its fevered growth, and when the victim is morally prostrate, we hitch the noose and swing him high—for what? To reform or heal him? No, not that. To frighten those who by blood and breeding have no moral sense. We appeal to those who have only physical fear, which degrades them, for an appeal to the lower passions always degrades. Our business in a civilization is to elevate, not debase, by all our punitive methods. —*The Progressive Age.*

ONE-FOURTH the male population of Cologne, Germany, are without employment. The distress is so great that the municipal authorities have concluded to furnish work for them at the rate of thirty-six cents a day.

STAY ON THE FARM.

WHAT a horrible sight it is to see abandoned farm homes, homes where the air is pure, the water free of sewer gases; homes surrounded by flowers meadows and vegetation of all kinds; homes of virtue and morality; of sound, healthy bodies and pure, peaceful minds. These are the homes, God's only temples, that are being depopulated to crowd the modern Sodoms and Gomorahs! Every one of these abandoned homes increase the clouds that now hang over our heads and tell us of the coming national destruction. Where agriculture prospered, nations were in their full glory; when the rural population became devastated and swallowed up by the large cities, nations were wrecked. And once such work is under way you can never stop it until completed and the penalty has been paid.

Farmers, you strong armed tillers of the soil, hold fast to your homes, those temples that proclaim the glory of God more than all the towering cathedrals and the armies of priesthoods! Lead on a pure and primitive life, surrounded by your wife and children, where the sunshine is not obstructed by the dark clouds of smoke-stacks, sewers and crimes; where the heavenly fragrance of the flowers replace the vile stench of the cities' horrors and crimes; where fashion does not deform the human bodies and "amusements do not degrade human nature."

And you, workingmen, who toil and do not inherit, instead of spending your manhood in building up fortunes for others, and your old age—if you ever attain it—in the poor houses, make this the object of your life; get yourself homes away from the cities; no matter how few acres your farm may consist of, it will enable you to live better than when working for mining, manufacturing, railroad and other concerns. True, many of you can never lay aside enough to enable you to pay some one for the privilege of cultivating a strip of ground to which its Creator has never conferred the right to hold for gambling purposes. But there are many of you who, once having made this the object of your lives, could, in course of time, acquire such a home and thereby taste of pure life, provide well for your children, and better enable others to reach the same condition by decreasing the army of unemployed. Go away from the cities, from these criminal dens, the horrors of which it would require more than a Dante to paint, and go to the rural districts where you can live in accord with mother nature. That is the life for mankind to lead and the only salvation for the human race.—*Northern Light.*

DOCTRINES and principles, as preached by agitators, are laughed at by capitalists; there is but one thing to make them tremble—the thought that one day the workmen of the world will be united.—*The Labor Advocate.*

NINETEEN counties in Nebraska have women as school superintendents. Women, as a rule, are better adapted for such positions than men, for they intuitively understand the needs of children.



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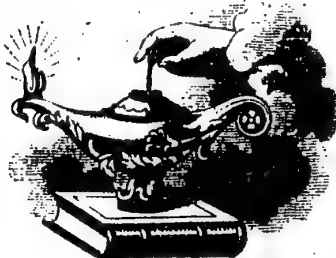
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When it is 12 m. at Portland, Oregon, U. S. A., it is at—	
Austin, Texas	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass	3:28 p. m.
Baltimore, Md	3:08 p. m.
Burlington, Vt	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	3:58 p. m.
Columbia, S. C	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A	3:48 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col	1:08 p. m.
Detroit, Mich	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Ft. Kearney, Neb	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Honolulu, S. I	9:51 a. m.
Iowa City, Ia	2:03 p. m.
Indianapolis, Ind	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn	2:23 p. m.
New Haven, Conn	3:18 p. m.
New York City	3:16 p. m.
Newport, R. I	3:23 p. m.
Norfolk, Va	3:05 p. m.
New Orleans, La	2:11 p. m.
Omaha, Neb	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga	2:48 p. m.
St. Louis, Mo	2:11 p. m.
Santa Fe, N. M	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul, Minn	1:58 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass	3:21 p. m.
San Francisco, Cal	12:01 p. m.
Tallahassee, Fla	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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THOUGHT.

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EVELYN DYNE.

Know this; God's right of birth is right to live,
For every man, 'till he hath squandered
His portion spendthrift-wise. Before this day
Men left their plainest duties unto God,
And veiled their lust of ease; and indolence,
With, "Lo, our Father's Will! He maketh rich,
He maketh also poor; if such things be,
Needs must we bear them." Did they reason so
Of the fruits, the flowers, metals, and minerals?
Did they say calmly, "Lo, God maketh trees!
We may not cut them down for homesteading,
We may not use them for our ship-building;
Trees He has made them, trees they must remain?"
Did they say, too; "God laid gold in the earth,
And gems, and myriad precious things, so we
Must leave them there. Did He not hide them? So
His will it is they should for aye be hidden?"
Did they not rather delve, and mine, and carve,
Till gold was wroughten into shape, with fire
Won from the heart of coal,—till trees were set
To fly o'er the great waters,—till fruits grew
Sun-brimmed and luscious, by sweet mingling might
Of kind with kind,—till flowers pale and dim
Flushed fairer than a southern sun-setting,
Or bore sky's infinite azure in their depths?
Yet man, their brother, crown of living things,
The last link of the unfolding chain we reach
And figure God by, and grow fain of heaven,
"He was made poor, so poor he must remain!
He was made ignorant, a stinging curse
To brighten earth, and lyric-footed sea,
Yet must not be redeemed! all precious lore
Must be denied him; and his unhewn coal
Shall dare not fire his hid unwroughten gold!
His few sparse fruits must round not, nor be fain
Of sweeter mingling natures; his pale flowers
Must wax not fairer, by the strewn gold-dust
Of happier opulent blooms!" Such was men's creed;
But ye, my brothers, know how otherwise
The rede of life is writ; th' unscriptured law
(Are not our strongest laws unwritten ones?)
Saith plainly to who lists, "If any man
Owneth two coats, the while his brother stands
With none to shield his breast—if any man
Hath precious store of learning, lying hid,
Or ought withholden from the commonwealth,
He stands beneath the stars defying God."

INDIFFERENCE and selfishness are the boomerangs that come back to us laden with the poison of our own unhappiness and destruction. The selfishness and the dishonesty of the poor man make possible the exiortion and oppression of the rich man ; and the selfishness and indifference of the wealthy blind them to the fact that the evil and diseases bred by ignorance and poverty come to them in the shape of physical discomforts, mental agonies and premature deaths.

We must learn to be just, kind and fraternal to the unfortunate, not because it has been the best of any great spiritual character in the past or

present, but because the undeviating laws of our being operate only through the process of evolution, and none can ever be truly happy unless they evolve for themselves conditions for happiness. The evolution of conditions for misery cannot be set aside by magnificent surroundings or a large bank account. Evolutionary processes cannot be set aside by gifts or excuses.

It is a law of evolution that you improve yourself as you improve all below you. Does not the consciousness of the sculptor expand in the ratio he is able to give the lifeless marble a more perfect shape? And does not the marble, also, increase in value in the same proportion? The sculptor does not look upon the shapeless marble with contempt and indifference; but sees therein possibilities. If we see no value in our fellow-unfortunates it is because we are ignorant of our duty and the reward that follows when it is done. We can only become regenerated as we regenerate. The reward is in and a part of the work.

The law of evolution knows no atoning Jesus; Christ is but the product of an evolutionary law working through creative desire in the individual.

Right desire is the Creator; wrong desire is the Destroyer. Right desire builds up and expands the state of consciousness in which dwell happiness and heaven; and wrong desire destroys happiness by building up its opposite. If right desire holds sway within us we will seek to do our duty to all. Arguments, vain boastings and great possessions can never give us peace.

When one does an act of benevolence he is praised for his self-sacrificing disposition ; but in the true sense it is a selfish life that is a life of self-sacrifice, for selfishness sacrifices all that constitutes true happiness and growth. To do go good is to be a self-benefactor, for every good act enriches the doer. Each good act hastens our evolution through the shades of discord to a heaven of harmony.

Every soul creates of itself what it truly owns. Sufficient love can make good everywhere. There cannot be any evil when we cease evolving inharmony and evolve only good.

WE must be individualized to enable us to grow the possibilities within our being; otherwise the same mixed conditions take place in us that we see illustrated in the squash that mixes with the pumpkin—the squash is neither squash nor pumpkin, but a hybrid growth that is almost useless.

WHEN we give and take only the good all evil will disappear.

HUMANITY has only the faintest conception of the power of thought. Man should know that the thought plane is the plane of causation, and that all actions are but the result of conscious or unconscious thoughts and are merely effects. Man in his ignorance and little-mindedness worships the effects and looks upon thoughts as nothing because he cannot handle them as he can flesh and blood.

Every individual is a center for the generation of thought-forces that go to make up his life and individuality for good or evil. Suicide, murder in all its forms, is the result of accumulated destructive thought-force. And it is true that thought can cure as well as kill. "Mental" or "Christian Science" is only the persistent generation of a healing thought force directed against the disease.

Persistent wrong thinking against any one, who is not guarded by an atmosphere of pure thoughts, will make him go wrong, and persistent right thinking can redeem him.

Ignorance of the power of thought will not prevent its effect, any more than the ignorance of the power of gunpowder will prevent its explosion if we apply a lighted match to it.

THE time has arrived in the march of human progress when we shall find the key to unlock the temple of Celestial Love and Wisdom, and to solve the problem of Divine Creative power. There shall be no longer an excuse for any man or woman, whose faculties are normal, to claim immunity from the serious responsibilities of life because of lack of capacity to comprehend the meaning of existence and the educational purposes and methods. Heretofore they have been most closely veiled by mystic symbols and incomprehensible theologies, and under guardianship of teachers who, for lack of unity with the Universal and Celestial, have been as unable to explain as their pupils have been unable to understand their significance. So far, only two states have been recognized by mankind—the external and the spiritual. The Celestial has been ignored for the reason that Celestial Love and wisdom cannot be understood until some have developed to that plane and combining the consciousness of mortals to a realization of its own existence.

UNLESS forces were intelligent there could be no manifestation of intelligence in forms. The manifestation of a higher intelligence in a form is due to the operation of a higher force. Low intelligences are controlled by lower forces.

[From "A Lyric of the Golden Age," by T. L. Harris].
SPIRITUALIZATION OF WORLDS.

WHEN Planets have fulfilled their perfect term
The crystal streamlet of their finite years
Rolls on to blend its uncontaminated wave
With spherul ocean's unimagined sea.
Worlds share man's mighty destiny; they cease
To glow with morning lustras from the sun,
Or fold themselves in evening's sheeny veil.
No particle of theirs but undergoes
A spiritual change. All Nature came
From God; through endless cycling births of change
Transmuted, it ascends toward the sphere
Of the Creative Deity. The earth
Whereon each man was born remains his home,
His spirit-home, so ancient sages taught.
The elements shall glow with fervent heat,
The world and all therein shall be dissolved,
And, from the glowing crucible, when God
Sees his own image in it, purified,
Glowing with seven-fold spheres, peopled by all
Who ever lived or loved or thought or died
Upon its surface, it shall leave the sun
And for a season bid the stars adieu;
And they shall follow it, all one by one
Rising from natural to immortal space;
But it shall not return to them, nor veil
Its angel beauty in material time.
No world once formed can ever be dissolved,
Lose its identity or pass away
To dim and dusk oblivion. Not a star
That twinkles on the forehead of the dark,
But moveth, one of an uncounted host,
With golden tresses and with radiant form,
Beatified with sparkling robes of bliss,
Companioned by its own conjugal star,
Into Eternity's serene domain.
As perfect powers within one perfect will,
As perfect thoughts within one perfect mind,
As perfect loves within one perfect heart,
Blend with their pure affinities; and so
A composite perfection wisely form,
And multiply their thoughts and loves and powers,
Which leave not the pure mind whence they arose,
Which leave not the pure heart wherein they dwell,
Which leave not the pure will wherefrom they came,
But, in swift strength and joy and splendor, make
Its realms one conscious heaven forevermore.

All primitives of matter interblend,
And, through their ultimations, are evolved
New forms, new forces; so harmonious minds
Consecrate together; where they meet
Resultant harmony ensues, and truths
No separate mind could e'er conceive, proceed
And intellectual forces emanate,
Which modify all previous states of truth,
Unfold all sciences, all arts transform,
And make the world a nobler, holier place,

No creed is a finality, mark this!
The combinations of pure thought; that form
The intellectual wealth of living men,
Because truths multiply from age to age,
Cannot define bright empires that shall be
Thought-worlds for their successors. Truths descend
From God through minds according to their state.
There's no finality in highest heaven.
More truth, more light, more life, more blessedness
Grows, multiplies, unfolds or is revealed
With every change of state, with every new
Consecration of accordant minds,
Or spirit union of love-blended hearts.
So multiply the symphonies that roll
Through heavenly spaces, so divinely rise
The grand art-sanctuaries that display,
In fitting shapes and hues, essential truth
In concrete beauty visible, and so
Angels know more of God from day to day.
More perfect revelations are made known
According as the human mind is made
Their fitting medium, or the human heart
Asks wisdom from the Father, who is Love.

FROM long observation we have come to the
conclusion that those who voice the precepts
of Jesus the most are least in fellowship with the
Christ Spirit. Persons who continually talk the
Fatherhood of God and the Brotherhood of Man
seldom practice it when occasion offers; on the con-
trary they manifest the most extreme selfishness
when opportunity offers to assist their fellow men.

IDEAS EVOLVE.

SPECIAL ideas evolve at each stage of soul growth,
just as leaves will develop at a certain period
of the plant's growth, and blossoms at another pe-
riod. The spiritual sage can tell the degree of un-
foldment a soul has attained to, by the ideas evolved,
as readily as the gardener can tell how far the plant
has advanced by its evolved products. The admi-
ration of grand ideas is the homage paid to the
beautiful blossoms of thought. The thought flow-
ers of the soul contain spiritual loveliness and nour-
ishment from the Infinite, just as the natural flow-
ers contain the grain and fruits of the material
world. Narrow ideas indicate a stunted soul as
plainly as a stunted plant is proclaimed by its pov-
erty of leaves and lack of vigor. God is Infinite
Universal Ideas. Apart from ideas there is noth-
ing of us or of the universe. We are individualized
ideas, living in the Idea of Universal Perfection.

*
* *

We think that it is safe to say that not one per-
cent. of the sixty thousand preachers in the United
States are making any active effort to abolish war,
although ostensibly claiming to have a Divine com-
mission from the Prince of Peace. The average
preacher has so little spiritual faith that he acqui-
esces in everything the wealthy portion of his con-
gregation indorses. When the Christ said, "Take
no thought of the morrow," he meant while teach-
ing spiritual truths, but there are too many minis-
ters who sacrifice their souls for their salaries, and
the world remains in darkness in consequence.

*
* *

THE colors of the rainbow represent the Deific
primary principles in unison. Whenever these
principles are united, then destruction ceases and
peace reigns. Without the seven notes in music
(colors changed to sounds) perfect harmony is im-
possible. Likewise without the seven Deific prin-
ciples in unison, within the human heart, happi-
ness is impossible.

*
* *

THINGS are doomed to destruction in proportion
as they lack soul power. To put immortality into
anything is to put soul into it. Soulless work is
destructive work. There is no soul in work devoted
entirely to money getting, for money is soulless.
Work for the good of humanity is constructive,
immortal, for goodness is soul essence itself.

*
* *

IN silence we commune with the Most High and
perceive the glories of the spiritual. Wisdom is
mirrored on the placid tranquillity of the light-ex-
panded soul. The lake cannot mirror the moun-
tains when it is tempest tossed.

*
* *

MAN foolishly imagines that he can grow evil
and then repudiate it when he pleases; but what-
ever he evolves, whether it be beautiful or ugly,
good or evil it is a part of him, and must show as
such.

SLAVES TO OPINION.

NO one can cultivate a true individuality who is
in fear of what others may think or say of his
actions. Such a one is a worse slave than if he
were in physical bondage, and he can never be free
until he thinks and acts according to the best dic-
tates of his reason and conscience, without regard
to what others may say. The fear of what others
may say has, no doubt, deterred many people from
doing evil acts; but it only prevents them from act-
ing out their individuality and produces a species
of idiocy that must be outgrown before the individ-
ual can ever realize his immortality. The real,
free self never produces evil. The conscience that
sanctions evil is a slave to something besides the
true self.

Slavery to the opinions of others does more to
keep people from marching forward on the road of
progress than all else. How often we meet these
slaves to public opinion. They long for freedom,
but are afraid to take it. They have the desire, the
consciousness of the right, but allow this slavery to
control their actions and their thoughts.

The purpose of life is to develop individuality,
and we are only immortal to the extent that we
have developed the ego; otherwise we are only liv-
ing in the chrysalis state, and can know nothing of
Universal Life, owing to the walls of fear we have
builded around us.

*
* *

As the Celestial Light increases, sickness and
misery in all its forms will increase with the
unspiritual; while the spiritual will enjoy more
vigorous life and more happiness. The cause of
this seeming contradiction may be explained by
analogy. The stronger the sun (the correspondence
of Celestial Light) becomes in the springtime the
more it generates miasmatic influences from
swamps and other noxious places, while it causes
all good plants and vegetation to come to blossom
and fruitage.

*
* *

THE supply will always be of the same character
and extent as the demand. The demand for good
will bring forth its supply of good, and the demand
for evil will receive its response in kind. Church
prohibitionists begin at the wrong end. They
would do away with the supply of liquor and expect
that to stop the demand; but the supply will only
cease when the demand for it is no longer made.
Once and a while we read of saloons being wrecked
by indignant church members; but this does not
diminish the sale or the demand for liquor.

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It is useless to try to convert those wedded to the
Old Order to new ideas; build independent of them,
and the force of progress will compel them to grav-
itate to the New.

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GOD is a personal God if the person is godlike,
for God is the impersonal force of love that perme-
ates the loving man.

For The World's Advance-Thought.

REMINISCENT SHELLS.

E. W. M.

It is a passing theosophic fashion, at the present day, to profess a belief in the frequent reincarnations of the human spirit in an earthly form. This sanguine acceptance of the Oriental belief in transmigration, and the successive re-embodiments of human personalities, reborn again and again on earth, after intervals of repose in Devachan, comes mainly out of a grave misapprehension of a class of cerebral facts and brain processes, which are appearing with growing frequency, as one of the *sequela* of the ever-greatening sensitiveness of the race to psychic impressions.

As an illustration, let me state that an unmarried lady of mature years, and of independent turn of thought, once an ardent and incautious Spiritist, now a sanguine and uncritical acceptor of the Eastern theosophic teachings, assures me that she has, at times, a strong sense of having possessed the experience of motherhood in some previous existence. This feeling is accompanied by a detailed vision, or mental appearing of persons, places and events, all unknown to her normal consciousness and actual life; as though the dim, old memories of a vanished existence were not quite effaced, and reason struggled to recall the experiences of a former state in which she had lived ages since.

Many have felt these curious sensations, that seemed to be the unquenched consciousness of a previous life; reminders of forgotten things; flashes in the darkness of their by-gone history; dim revivals of early and shadowy recollections; half obliterated inscriptions on the tablets of the brain passing before the vision in a weird procession; as if, by a long survival, the shadow-forms of ghostly memories had returned to the daylight of earth. Thousands walk about, amid the routine events of every-day, common-place existence, attended by such vague and haunting memories, as though they stood facing their former selves in the weird presence of solemn and shadowy reminiscence.

This haunting and tremulous experience furnishes the main argument for the ready acceptance of the dogma of incarnation. Mankind are prone to welcome an hypothesis without scrutiny, provided that it accords with the drift of their thought and reading, or ministers to their craving for the marvelous. The love of the wonderful is deeply fixed in the heart of man, so that thousands of an ill-poised mentality welcome the thought of reincarnation as a conclusive explanation of this class of psycho-mental phenomena; being not aware that a simple and rational solution of the mystery can be won from theosophic insight and study.

The strange class of sensations that we have briefly outlined is from the prolific field of astral impressions, and, like all such, is "maya"—illusion; nevertheless, it is the reflection in the magnetic atmosphere of the brain of a true object. In these conditions of cerebral hallucination the normal state of consciousness is, for the moment, broken. Within that group of states and of rela-

tions which constitute the mind, and which we feel as our own, because we have produced or originated them, there exists another—a foreign, abnormal, incongruous experience—in contact with the personality, but apart from and strange to it, and having only rare and precarious connection with the inner and central life. It does not enter that great web of sensations which sustain and unify the individual, but remains apart like a distinct existence. It is a disease of personality.

Man has indeed passed through the gateway of numerous births and has tasted the bitter-sweet of many incarnations. His psychic entity, that drop of spiritual potency transmitted through the filter of many antecedent lives, trailed its slow spiral through all the lower kingdoms of nature, and after an incalculable series of transformations flowered into a human being. The potential monad which we call spirit, the inner-soul of the physical cell, clothes itself with the atoms of the mineral, floral, and animal realms, and is destined after slow aeons to bloom into thinking man. When he attains to the human form, his incarnations are not resumed until the close of the present life-cycle, which is termed in occult parlance the Adamic era of evolution—the era of "the knowledge of good and evil."

The explanation of this strange appearance of double consciousness is as follows: After physical death the complex, seven-fold human structure divides; the cord is cut by which they were made one. The spirit with its house of soul, containing the true personality, passes to its own place, while the Geist or shadow-man drifts out of the body by its own floating levity into the world of shadows, and is a prisoner in the airy vault. This shadow body retains its own shadowy consciousness, and the whole story of what the man thought or did is builded into its fine cells. It holds the external memory and experience of the vanished personality in a vague, tremulous, moonlight-mist of recollection which it continually tends to reproduce.

If this subtle, invisible gheist-body comes in contact with a negative, passive, or mediumistic person, it may be drawn into the body to which it attaches itself, and flow into that person's natural mind with its recollections. It is a parasite, a foreign thing, with no life of its own, lodged within the living organism. Reminiscence then takes the place of reality, for the vision-pictures pass by mimetic play into the living sensorium. The thought-images, shaped in some vanished shell, enter as through an open door into the memoried scroll of the brain tissue, till to the man it seems that his own fore-life is coming to tell of what itself had wrought or been.

When a person in fair health and average natural intelligence finds working through his consciousness another consciousness, he does not know that this other consciousness is not possessed of any life, except so far as it is vitalized from, and thus made part of his own life. In that second consciousness which becomes, as it appears to him, that of his own deeper and inner identity, he finds the memory and scenes of a by-gone existence in

which it seems he had been the actor, come forth as images on the surface of a mirror, or as the writing of antiquity that was hidden beneath the copying of palimpsest.

All this is but the illusive art-play of nature. The wandering floating gheist-image of a deceased person has been attracted by, and drawn into the brain and body of the living man, and the inwoven pictures of the phantasm revive transiently by contact with the chemical action of the warm, living flesh and blood. The simulacrum of one man has become a dweller for the moment in the living substance of another.

Then the untaught man, upon whose brain nature has projected one of the seemings of her enchantment, leaps to the conclusion that these volatile, phantasmal recollections of the rabble of the dead, are his own experiences in a previous incarnation, and that his spirit is a survival of some past personality which has again entered the gates of birth. Thus it happens that an ordinary experience of the current Spiritism—mere glamour from the lap of nature—is made the basis of an irrational belief in reincarnation.

For The World's Advance-Thought.

SPIRITUAL LIGHT MUST JUDGE.

A. C. DOANE.

We should be willing to patiently examine all things and hold on to the right. How shall we determine what is right? Who will be the judge in separating the so-called right from the wrong? Some one hath said, "God is judge", and some hath said "God is Light;" and some hath said that "Father Son and Holy Ghost are one"—the one Over-ruling and Creative Power. That being the case, we make conditions for the unfoldment of our spiritual nature, for the saving and illuminating power of Christ, which is God made manifest in the flesh. It requires the light coming from the unfoldment of our spiritual natures to judge between thoughts emanating from the spiritual department of human nature and the animal department. There being such a close resemblance between a goat and a sheep that none but the spiritual can detect the difference—hence, the spiritual nature should be our master. Then let us bury the animal part and follow the master; he will lead us out of the wilderness of earthly passions.

It is in the increasing horrors of war that I look for its abolition. War will finally grow so terrible that nations will not dare engage in it. When by means of modern inventions such a small nation as Switzerland can annihilate an army of a larger nation by dynamite, when war means not only fighting, but possible annihilation of armies and people, then nations will not engage in it. We shall then have great National Congresses that will continually sit and decide upon the differences of nations. This, I think, will be the millennium spoken of in the scriptures.—Admiral Porter.

The brotherly love that is most on the lips is farthest from the heart. True brotherly love is felt more than heard.

For The World's Advance-Thought.

WHAT ARE WE?

LUCINDA B. CHANDLER.

You have asked questions, my child, not easily answered. Much older people ask the same, but do not find an answer that satisfies. "What are we? What do we mean by Soul and Body?"

You remember planting the seed of your morning-glory vine? You could see nothing in that little dark colored, hard substance at all resembling the pretty vine with its leaves of green, and the beautiful flowers that blossom day after day for weeks. The seed would never have produced those forms of loveliness had not the earth first hidden them in darkness, and the moisture and sunshine coaxed the soul of it to burst its dark shell.

The morning-glory vine and its exquisite blossoms were contained in the germ, a principle that is in the seed, and the delicate flower is its perfect manifestation. This principle is the soul of the morning-glory—something we cannot analyze or comprehend, nor can we produce it. Like every other form of vegetable life, it is an expression of one principle, or creative thought of Deity. The morning-glory, the rose, or any one other variety of blossom has but one single purpose to accomplish, which is to become a morning glory, or a rose, of any one form according to the principle that produces it. But the human soul, that which is a man or a woman, is a combination of several principles. Instead of one purpose or expression we are made to express many principles, that is, first causes. First, we are a trinity. We think, and feel, and will. These are powers of soul by which we grow, as the principle of the flower in the seed is the power that pushes upward from the earth what takes on the form of stalk and leaves and blossom.

Nature teaches in the vegetable world that the real, that which makes every form what it becomes, is a hidden, invisible principle, or soul, and the outward form is but a manifestation of the real life. A significant lesson in the vegetable department is, that the normal tendency of life is upwardness. When trees are planted too closely together, leaving little room for their branches to spread without interfering with each other, the trunk shoots higher. It does not quarrel with its neighbors but climbs.

The tree that man plants may be helped to conditions that will add to its size and beauty, or it may be deprived of what is necessary to its perfection. It may be kept free from ravaging insects, trimmed and pruned, which is important if it is a fruit-bearing tree. By these means man helps the soul of the tree to perfect it in its form and fruit. Or it may be placed where a lack of nourishment for its roots, and of sufficient moisture will dwarf it, or be left a prey to worms and insects, to its destruction.

Nature seems to pre-suppose that man is to help perfect all kinds of forms. You can see that in the vegetable realm, man is a worker with the Creator. He can discover the conditions that are suited to the perfection of the plant and supply them. This is one of the distinguishing powers of

the human soul. No other creature possesses it to such a degree. The bee, to be sure, is a builder, so is the ant, the spider, the beaver and the other animals and insects. But these work like machines. They do one kind of work only, and can do no other. The creative soul works in and through them, and we call it instinct. They do their work perfectly every time; they never fail. But man, because he has the power of choice, an individuality or separateness of will, is left to make blunders, and to learn how to work perfectly through experience. Man can help the divine power to perfect not only himself, but other forms; or he can hinder that power and become a destroyer. Man alone has the faculty to understand why he works as he does, to choose the means by which he will work, and to know the end for which he is working. Man wills to do or not to do.

Man wants to know, and understand; this proves we are more than an animal, more than a physical body. There is no evidence that the brutes, though ever so intelligent, desire to know, to search out causes, and to understand why causes produce given effects. Your dog is intelligent; he can learn; but he gives no hint of seeking to know why you are his teacher and master, or that he wants to know anything of the world about him.

We as human beings are possessed of more powers, that is, more principles than any other beings of whom we have knowledge. Our bodies, like the bodies of plants and trees, are an outward form by which the invisible principles manifest what the soul is. Our experiences with material things—things tangible, composed of matter—call out, develop the powers of the soul.

To be continued.

A CORRESPONDENT, whose name is considerably suppressed, writing from Philadelphia, under date of March 17th, says:

"Why don't you publish more accounts of phenomena? They are what I want to read. I have been a Spiritualist for more than thirty years, but I am as interested in hearing and reading of the phenomena as ever. I was urged to subscribe for your paper three months on trial; the time is about out and I don't want it after. You publish a high-toned paper, I suppose, but it makes me think too hard; I don't want to have to think when I read; I want to be entertained." Is it not about time, after thirty years of seeking, for this correspondent to go to doing? What has he ever done to advance Spiritualism or make the world better? He don't even want to think. Evidently "The Journal" is no the paper for him; it is only useful to those who have some power and inclination to think.—R. P. Journal.

There are entirely too many of these thirty years Spiritualists, who do not want to think, but want some one to entertain them with phenomena. They are no farther advanced than the "life-long Methodists" who still believe in a hell of burning brimstone. A Spiritualist in the true sense thinks, grows; he cannot be amused for thirty years by reading about phenomena.

COME LET US REASON TOGETHER.

ELIZABETH THOMPSON.

If a nation may be made to drift into war by the influence of martial music, why not the spirit of peace be generated and infused by influence of sacred music and song?

The poet Lowell says: "One of His sweetest charities is music."

In our Poor Houses there are old men and women, sad, hopeless, weary—long strangers to any gentle ministrations. In our Prisons there are dull intellects, and hearts hardened against open religious efforts; in our Hospitals there are suffering ones, so worn with pain, so weak, so near the world for which, alas, they have received no preparation,—to all these might be borne on the wings of song the words of life from Him who came "to preach the gospel to the poor, to heal the broken-hearted, to set at liberty them that are bruised."

A Christian song has this advantage over a sermon—the truth in it touches the heart of the hearer unawares, when he is not on the defensive against the gospel.

Specially successful may the hymn be if some helpful thought is repeated over and over as in the refrains of the choruses. This will fasten on many a hearer and sing itself in his mind hours and days after it was heard.

Educate the hearts of the people by Sacred Music, and the heart will readily educate the head.

For The World's Advance-Thought.

WATCH!

A. C. DOANE.

SOME one hath said, "watch, for ye know not when the Son of Man cometh"—or the spiritual light. It is in our power to prolong the coming of this Son of Man, or Son of God, which is born of virtue. A child cannot be born without a mother to support it, and how can mortals bring forth purity of thought or action without suitable conditions? If we cultivate our spiritual natures, as we would the soil—by clearing away the thorns and thistles in our natures—what will the harvest be likely to be? Remember the much talked of Savior was born in a manger, where the stalled oxen fed; and each one of us mortals, by making room in our minds, and not allowing all the room to be occupied by our earthly or animal natures, may have a voice born within us that will grow and unfold—will have the power to calm the storms of passion, that endanger our little bark as we ride on life's troubled sea.

The work of the philosopher is to make Catholics better Catholics, and Protestants better Protestants, and Buddhists better Buddhists, and Jews better Jews, and Mohammedans and Greeks and men of all opinions better Mohammedans and Greeks and better men and women universally.—U. R. Leaflet.

SAN FRANCISCO has one saloon for every seventy-five persons of its population. This is pretty good evidence that San Francisco is on the verge of a moral earthquake.

For The World's Advance-Thought.

THE HIGHER LIFE.

HAMILTON DE GRAW.

Who can measure the height, fathom the immensity, or place bounds to the unfolding soul that has drank deep of the spiritual waters, and had its internal preceptions awakened to the divine possibilities of life's unfoldment? The Higher Life! Ah, that must imply something advanced from and something we are moving forward to! How our finite comprehension fails to grasp the infinite expanse! Only by degrees of unfoldment can we peer into and realize the immensity that, unfolding to our interior vision, enables us to grasp the sublime thought that the Higher Life is successive stages of development from the rudimental.

Back in the dim past, still further back, until the mind is lost in its vain endeavor to grasp the idea of measured time, when our material world on which we see so much beauty and loveliness was one seething mass of flame, there were then inherent forces working out the problem of a Higher Life; speaking in no uncertain tones, "This is not my ultimate and final destiny." The impelling force that is through ages of evolution bringing the material world up to a higher standard of perfection, so that the crude forms of life, both animal and vegetable, that once existed, failing to respond to the quickening and advancing tide, and through inherent weaknesses that limit their capacity of growth, and not being able to breathe the purer air that the higher conditions demand, pass from the stage of action, leaving only their fossilized remains as indices of what has been accomplished.

Moving in sympathy, and forming link after link in the progressive chain, as higher conditions were developed in the planetary systems, so higher forms of life were evolved, till, to cap the crowning arch of divine possibilities, man made his advent. Created so low in the scale of intellectual, moral and spiritual comprehension, and the present status of the race so much superior that there can be no comparison drawn. Here we see the operation of the Higher Law. Retrospectively we can witness the successive stages that we have advanced to; and, impelled onward by the *Excelsior*, we rest not, dissatisfied with the limited scope that we are bound to, we chafe under the restrictions and with one bound seek to burst the barriers that impede our onward march.

But this is not the Divine intent. Painfully and slowly the mount of Divine possibilities must be ascended; often times apparently descending, but only apparently. The descending is entering into the valleys that are in the path of the pilgrim on his upward march. New experiences must be had in the unfolding of the Higher Life. Painful at times when we feel the death of the lower forms of life that we are bound to, and happy when we catch a glimpse of our pathway before us—when the clouds lift that at times enshroud our vision, and enable us to understand the Divine possibilities lying beyond.

The partial glimpse that the soul gets of its im-

mediate future destiny is enough to awaken a laudable ambition to work more industriously for attaining the goal; but not enough to cause it to become effeminate, which would be the case if it was to receive a revelation of its complete journey with its attending and necessary difficulties.

A comparison of our present with the past brings encouragement, from the fact that we realize an advance has been made, and a stimulus to further exertion in the cause of a higher culture.

Viewed from the standpoint of the highest spiritual culture attainable here, in what does the Higher Life consist? Not merely in being able to control the lower rudimental forces of life, the generative instincts, and letting the lower life work out in some other way, to the unhappiness of the individual, and affliction of society at large. Undoubtedly the beginning of the Higher Life is in mastering the merely animal, as we may term it, or desires for carnal pleasure, and making them subordinate to reason; but remaining there would be stopping on the threshold of eternal progress. There the mount of exaltation above the mists of earth life begins to appear in its sublimity; revealing to the progressive soul, "what the Higher Life requires," and what it is necessary to attain its summit.

To the soul who is living truly in the Higher Life the barriers, whether religious, political, or social, that separate and debar mankind from having a divine sympathy for their fellow mortals vanishes, like the mists before the sunlight. In viewing the life of their fellows, the idiosyncrasies of character are not weighed in the balance; with a broad and philanthropic spirit they see the real life and decide accordingly.

A Divine charity "that covereth a multitude of sins,"—while not palliating and excusing to the detriment of the traveling soul—can feel as did the Divine Nazarene, when the woman was brought to him taken in sin, "neither do I condemn thee, go and sin no more." A forgiveness so broad and comprehensive that it can look beyond the disturbing and discordant elements that at all times result in unkind acts and feelings toward fellow mortals, and can say I forgive as I would be forgiven; these are some of the elements that constitute a character that is living in the Higher Life.

The materialistic, earth-bound lives, living in an atmosphere of discordant and malignant influences will declare that the Utopian dream can never be realized; that such a character would be out of place in this world, where it seems at times demonic forces were let loose to prey upon the struggling embryonic lives of souls who are longing for something higher and better. But not so; though in our finite comprehension we fail to grasp the living principles embodied in such a life, and realize painfully that we fall short of making them part of our very life by fully living them, yet we know that they are not impracticable, that such a life can be unfolded while here. Probably by only a comparative few, because of the hereditary transmission of moral weaknesses, so strong that the individual cannot break away from environments.

But to the soul that has made these high attainments, traveled to that height of exaltation, where perfect redemption is attained from the blighting effects of the lower life, a vision of transcendental beauty is opened, and *life*, not mere existence is understood. To such an individual the discordant notes that are sounded upon the inharmonious keys of unregenerate minds have become silent, and only the harmony is heard. A holy calm pervades, and the very atmosphere surrounding is permeated with peace. When such blissful results are attainable, who would not be willing to strive mightily, though opposing forces anxious to defeat, were placing barriers in the way? Yet the valiant unconquerable soul steadily pursues its journey conscious of the final victory.

"From brutes what men, from men what angels know,
Or who would suffer being here below?"

For The World's Advance-Thought.

TWO IN ONE.

Y. E.

It is impossible to read the Scriptures without seeing throughout that the Old and New Testaments stand the One in Two, the Two in One, side by side; Father and Mother, King and Queen, Spouse and Bride, Son and Daughter; the Divine Word and the Divine Wisdom, the Second Adam and the Second Eve, evolved from Him, as Eve was from Adam, in the likeness of God.

See also the dual types of the Mosaic Dispensation; the Two Cherubim made of the same block with each other and the Mercy-Seat; the Two Anointed Ones, who, like them, alone can stand in presence of the Most High; the two witnesses of Revelations.

In the beginning we have the Spirit of God meeting the Soul in Creation; at the end of the Scriptures the open manifestation on earth of the union of the Divine Spirit and Divine Soul, which is the Marriage Supper of the Lamb and the redemption of the universe.

At the end of the last age, the Father Love of God sought incarnate manifestation, for that alone is Love which gives itself.

It is not surprising that the end of another age should see the coming forth of the Mother Love which is surely as tender and as enduring. "The Eternal God is thy refuge, and underneath are the everlasting arms."

What shall we have instead of the now existing religious Faith and Worship? We are to have a virtue so sublime, so divine, as that we shall not always die, or "all die," as the text reads, but shall always be changing from glory to glory forever, by the spirit of knowledge and wisdom to be eternally revealing and revealed. And though death be the last enemy to be destroyed, I know that monster shall give up the ghost. All matter is changing, refining, as fast as is mind or spirit. It is already in spirit formation. Materialism, as opposed to spirit, is but matter in rebellion as against itself, or denying itself. It is tending ever towards spirit by its own law in spite of all protest or denial.—Parker Pillsbury.

For The World's Advance-Thought.

WHAT IS LIFE?

A. P. MELCHER.

Continued.

THESE flashes of light constitute the first principles of life, the most primitive life-forms, the veritable crystals of space produced by the silent action of time on the same. These crystals or apparently electric light-flashes constitute the soul-germ of matter, the vital-principle of the same, the very essence of life itself, of space, of the universe. It is spirit, the positive condition of existence dwelling in and permeating the very atoms of space—making every atom, therefore, a life-germ in itself. But this does not yet constitute life in any definite form, materially speaking—although it may be regarded as life in itself, being the essence of existence, and, like material life, only becomes an absolute existence when freed from its surrounding materiality. So this form of spirit—the primary essence of the universe, becomes an absolute existence, having, like the perfected human soul, positive or absolute activity of motion or force.

Absolute motion creates friction; friction causes attrition; and attrition produces attraction or cohesion of whatever there is to be attracted. The atomic elements of space are of course the first in order. A cohesion of these elements lays the foundation for activity or motion in space itself, and as every atom of space is permeated with the spirit-essence of its own individuality, a conglomeration of these atoms creates or produces what is generally known or understood as force, absolute or perpetual motion—a creation in itself, an individuality of existence, and one that is necessary to give impetus to life and to all its offspring, from the creation of a so-called force-center or whirlpool indicating the birth of a universe, to the perfection and individualization of a soul, where it becomes, as it were, reversed. Instead of being driven forward as it was wont to do in its negative state, the soul now controls this inherent force by its own volition, will or desire. Having reached the so-called aim of life, the positive condition of existence, it is now its own guide, and is not only empowered to utilize this force for its own purpose, but is enabled to control other forces of a similar nature—although only as far as its individual degree of positivity permits, this being according to its surplus of positive force developed above and beyond that with which it has been endowed by nature, and which is accomplished by the exercise of its own intelligence, soul-qualifications or attributes as an independent being after it has reached perfection, or the positive state of existence, which makes it an individualized being or life-entity.

Such is the creation of force or law in the universe, and must be established before the creation of life, so-called, can take place or begin. But all this does not yet account for the intelligence which exists, both in the life-entities, and universally. If man will but ask himself why he is conscious of a self-hood or intelligent as an existence, he may readily account for a universally existing intelligence. Love, for example, can only be experi-

enced when in accord with some other being with the same soul-impetus in active operation. Love is only animal emotion spiritualized, or intelligence acting for a higher or more sublime effect. Love, or rather the effect thereof, happiness, can only be made conscious to the one possessing it through friction—an inter-blending or harmonious action with a like condition of existence. If one form of intelligence requires friction with another like condition, to make it conscious to itself, it can readily be surmised that the same rule must hold good for all forms or conditions of the same.

Thus spirit, those light-flashes or life-germs in chaotic space, are analogous to a human soul disconnected from all external intelligent action or friction with other forms of intelligence, and in which event it would lose all consciousness of a self-hood, or at least fall into a temporary state of inertia, as in the case of idiots—its material surroundings preventing intelligent activity, or the innate soul-nature from vibrating with other intelligences or intelligent force-centers. The soul of man constitutes just such a light-flash or spirit-essence—this spirit-essence or spirit so-called being life or absolute activity—perpetual motion; but not conscious or intelligent except through friction with another spirit-essence or spirit. Spirit itself is not intelligent or conscious of a self-hood, but becomes so by friction or the harmonious interblending with other spirit. When man expresses a thought and it grazes against a similar force of action or an intelligence, or even against universal intelligence, which exists omnipresent in all universes of life, it flares up, like these light-flashes in space, and is recognized, by the picture it presents, to the spirit-eye—spirits thus seeing man's thoughts, or his intelligent expressions, and not, like man, having to feel them to understand their meaning. Thus the spirit-essences of space, that are seen flitting about at random, and flare up at times, are caused by two or more grazing against each other or interblending with one another—giving a momentarily intelligent expression, and are momentarily conscious of a self-hood, but not being individualized like man, become lost into one another again, and in consequence of their exactness of counterpart lose consciousness again, but are strengthened in their force or state of activity on account of the coalition. This coalition of spirit continues until such a degree of motion or activity is generated that it begins to form a force-center in some portion of space, followed by the usual result, life in chaos—motion, friction, attrition, attraction, cohesion and condensation. This is followed by the ordinary material process of evolution—combustion, expansion, contraction, the formation of gases, ethers and fluids, and other fundamental principles necessary for the evolution of material life, on nebulous, cometic and planetary matter—although the latter only begins after the formation of suns or stars, so-called, when a conscious existence, produced by the interblending of spirit and matter in the elements of space, lay the foundation for the future worlds, peopled with conscious beings, and who, by their assimilation with matter, are enabled to

retain their individuality as conscious existences, as intelligent beings, as individualized intelligences, so-called; and who, by the spiritualization of their surrounding material, become positive to the grosser material, or the residue left over, after every particle of spirit contained therein has individualized itself into some form of independent life or life-entity, and through which condition of positivity such individualized beings become immortal—no more to be lost by the interblending of spirit, or to lose consciousness, by either being alone in the universe or being encased in a material body through which the life-germ, the soul, is unable to manifest. As the material body after death becomes a spiritual body, becomes refined, it takes up less and less space in the universe, and finally exists but as a spark, a light-flash seen by mortals when in a spiritualized state of mind; but none the less potent, none the less conscious of existence, none the less happy; for it is this state or condition which lends it the ubiquity necessary to penetrate all conditions of existences, whether matter, space or spirit, and makes it omnipresent, thus becoming an inhabitant of the universe, and not of a planet or sphere.

Such is life individualized, and such is intelligence made conscious—the former by its assimilation with matter, and the latter by its continual friction with individualized intelligences, thus making every universe one grand condition of intelligence or consciousness of existence; and, though expansive in its universality, is non-dimensional in absoluteness, occupying, as it were, the fourth dimension of existence—being the center of all life, and yet the omnipresent, omnipotent and omniscient condition of the universe. As the union of souls increase in activity or consciousness of existence, so the union of universal intelligent force-centers increase in activity or consciousness of existence, and instead of expending its power, it becomes greater and greater, more and more intelligent, and consequently more acute and sensitive to the impulses, feelings and desires of individualized intelligences—to man when he lifts up his soul to implore the aid of a divine agency, to a father to give him light, strength and comfort, and to a God which he so intuitively senses and is made conscious of by its universal influence, its power, its love, or harmony of action. Such is God, and such is Love. Harmony is love, whether in the universe or in the individual, and Love is God—one a universal God and the other an individualized God. Thus God is in man, and when man reaches the positive condition, he dwells in God—becomes "one with the Father."

Just see what thrift can do. It did not take Vanderbilt 100 years to make his two hundred million dollars, but it would take a workman six thousand years to make the same amount at ninety dollars a day.—*Labor Advocate*.

The wisdom of the Supreme is most evident in variety in unity; the folly of man, in contrariety—to establish uniformity.

For The World's Advance-Thought.
THE FINAL HARVEST.

A. G. HOLLISTER.
Continued.

"THE Testimony of Jesus," is the "sharp sickle." "Ye have heard it said, Thou shalt not commit adultery. But I say to you, he that looketh on a woman to lust after her, hath already committed adultery with her in his heart." Here the dividing line between flesh and spirit is placed in the heart. On one side is purity, and a vision of God; on the other is impurity and the mouth of hell!

But some one says, "Christ did not condemn marriage." Nay, neither did he condemn murder by name, but he condemned all hatred between mankind, which is the cause of murder. If you ask whether we consider marriage immoral by itself, we answer, not for the children of this world, to whom it belongs. On the contrary, we commend it to such. But marriage is used to cover many lusts which war in the members, whence proceed envy, hatred, anger, strife, murder, fornication, adultery, etc. These lusts and their fruits are fares of the enemy, and impossible to root out of the flesh except by abolishing fleshly generation, and that marriage which provides for it.

Again you ask, if a thing good and useful in itself should be condemned for its abuse. We say, not if it be necessary use, and the evil is sufficiently restrained to not overbalance the good. What we aim to prove is, that in the harvest, the purpose of generation having been accomplished, and its fruits gathered, its use is abolished. And hence, all further sowing to the flesh, after receiving Faith of Christ, or of his messengers, is out of season, out of order, and therefore no longer good, but evil, and the sole remaining incentive thereto is lust.

It is a general impression received by studying the scripture that Christ comes at the end of the world to resurrect the dead, and to judge both dead and living. How at the end of the world, only as his gospel puts an end to its social order, whereon it depends for regulation and continuance.

What does he say? "The children of this world marry and are given in marriage. But they who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die more, for they are like angels, and are children of God, being children of the resurrection."

Here the children of this world and the children of God are distinctly classified, one as marrying, and the other from abstaining from marriage. Hence, if one already married wishes to pass to the second class, who are confessedly on a higher plane, he must renounce that relation for Christ's sake and his gospel, that is for the sake of the pure and perfect life, from which those who attain thereto cannot die.

How does Christ's other teaching agree with this conclusion? He says, "Whosoever there be of you that forsaketh not all that he hath, cannot be my disciple." "The kingdom of heaven is like a merchantman seeking goodly pearls, and when he had found one of great price, with joy hideth it, and he

goeth and selleth all that he hath and buyeth that pearl."

What "all" means in this connection is clearly set forth in his reply to Peter, when the latter said to him, "Lo! we have left all and followed thee! what shall we have?" Jesus answered, "Truly I say to you, there is no one that has left house, or brothers, or sisters, father, mother, wife, children and lands on my account and on account of the gospel, who will not receive now in this season, a hundred fold houses, brothers, sisters, mothers, children and lands, with persecutions, and in the age to come, *aionian* life." In the hundred fold returned, wife is omitted, and persecutions substituted. Only in community of interest, in things spiritual and temporal, can this promise be realized, Mark x: 29. This same point is emphasized in the parable of the supper, where, among the reasons given for declining the invitation to be present, one said, "I have married a wife, and therefore I cannot come." Again, when the disciples, on one occasion, said, "If the case be so, (as Jesus had just stated it), the man with the woman, it is not good to marry," he did not deny their proposition, but said "Not all receive this saying, save they to whom it is given." Then it is given to some, and who are they, if not those who are able and willing to forsake all earthly and temporal interests, for the service of Christ's kingdom, and for the incorruptible inheritance of the Saints in Light? His further comment was: "Some are born eunuchs, some are made eunuchs by men, others make themselves eunuchs by means of the kingdom of heaven." He that is able to receive it, let him receive it." Why this if it be not a necessary condition to enter therein? Jesus has left us an example that we should follow in his steps. His example is one of virgin purity, and he is called the lamb of God. We are told that those who follow him whithersoever he goeth, having his name and the name of his Father written in their foreheads, are virgins, and they are without fault before the throne of God. Some commentators who doubtless wish to be included in this number on easier terms than those prescribed, say virgin here is figurative and means "not defiled by idol worship." But what is idol worship?

"Not forms of brass, of wood and stone,
Alone God's light and love dethrone,
But idols dwelling in the heart,
Which heathenize the better part."

Are there any who profess to be followers of the Lamb of God that can yet prostrate nightly to the beast of sensual pleasure? And can any honest person believe that such possess the virgin character here described? The marriage relation gives the act a legal sanction in the eyes of the world, but its motive and quality are not changed a particle, by all the ceremony or eclat that can be thrown around it.

It does not appear on the record that Jesus ever gave occasion to doubt his virginity. The same is true of the Apostles, after their call and consecration. Hence it is plain that if we join in their consecration and secure an inheritance with the pure in heart, we must become equally chaste and con-

tinent in deed, word and thought. We cannot enter the diaphanous New Jerusalem state and stand among the glorified ones till our garments are washed from all stains of deeds or thoughts that would pollute the mind of innocent childhood. Paul in contrasting the wife and the virgin, or the bond and the free woman, describes the latter as unmarried, and caring for the things of the Lord, how she may be holy in body and spirit.

Mrs. H. S. Lake, a prominent lecturer before the public, not long since, while under spirit-control, said to a member of the virgin order of Believers in Christ's second appearing, "I see your people as a large field of ripe grain, ready to harvest. I see it harvested, thrashed, cleaned, ground to meal and made into bread. I see that bread distributed all over the world, so that every household receives a portion, and all are nourished thereby. I see in that field single stalks here and there, that were not harvested with the rest. These ripen their seed, it falls to the ground, and from that sowing other plants spring up. Some wither and die, some are blasted, and some ripen their seed like the first. From this seed, resown through several generations, the field is again covered with ripe grain as at first. The final result of it all is, that the whole world outside becomes so assimilated to the grain in the field, that there is but little difference between them." Query: Is that community a sect, whose members so conduct, that their life essence [love] is converted into bread for the spiritual sustenance and moral transformation of the whole world's population? Jesus testified: "The bread of God is He descending from heaven, and is life-giving to the world." And again: "He that believeth into me, out of him, (from the seat of his affections), shall flow rivers of living waters." Individual life is not a dead lake or reservoir, in those who are climbing the path of the Gods, but a descending stream from Eternal Love, that fertilizes all the lands through which it passes, to cause them to bring forth the fruits of Paradise. And these living waters in this day flow as freely through the virgin woman as through the virgin man, for the counsel of peace and the living oracle of Wisdom is "between them;" that is between the twain, as the earlier scripture types foreshadowed.

There have of late two or three most annoying and yet almost ludicrous typographical errors crept into "The Dawn." If people wonder at the careless proof-reading, they will find the cause stated in our notice of "The Dawn." If you will give us more help to employ the assistance we need, we will give you a better paper. At present we are doing three men's work as well as one man can. "Be to our virtues (if you can find any) very kind; and to our faults a little blind."—*The Dawn*. We reprint our brother's statement, because it applies to us exactly, only in our case it is one woman doing the work of three men.

The most extensive and coarsest growths make their advent before the finer and more concentrated. It is not the largest brain, but the finest brain that evolves the most intelligence.

For The World's Advance-Thought.

THE DAWN OF A NEW ERA.

LYCURGUS EMERICK.

ALL can see the fact of what is called Evolution or progress, which is naught but a series of fixed changes in the development of the organization of the Universe.

A fixed change sounds like an absurdity to the mind; but when it is comprehended that the whole of creation is under control, and that control intelligent, it will not appear any more illogical than the fact of the building of any structure in the mind before it comes to mortal view.

Look back to the age before the advent of what is called Christianity, and you will see just what you now see, great agitations, intense commotions among men; a hoping and looking for something better; something more appropriate to the demands of the age, and consequent development of man's brain—causing a dissatisfaction with the old, and a constant prophesying of the coming of a New Order of Things. This came when Christianity was established on earth among men.

The Old, however, did not die without a struggle, and fearful were the contests before a complete overthrow was given to that which no longer gave any growth to man's brain.

The New would not be accepted without overwhelming testimony and exhibits of what is now known not to be miracle, but super-human operations or operations of Nature.

Moses could not alone control the Hebrews, and exhibits of fearful lightnings and thunders from the top of Mt. Sinai came, even before leaving for the "promised land;" they would not permit his control until he had proven his call to be from God, as they then supposed.

Christianity could not have been established among men without these super-human operations to convince those who are not capacitated to perceive; being yet like Peter with reference to the Christ, he must see the nail prints and gash of the spear before he would be convinced.

There will be no complete overthrow of the old of this age, without overwhelming power and operations of a super-human kind, in order to convince the great mass of people, that the function of the old has been performed and no use exists for the old husks longer. A proper teaching, with reference to the law of progression, would not permit such a tenacious hold by the mind to the old. But the old concepts will be given up. Blindness will be removed when you cease to resist your better convictions, when you cease to resist the New, because it overthrows your past or present beliefs; when you become as a little child, hungry and thirsting for truth; then you are ready for the New Order of Things. There are thousands to-day looking forward to this New Advent. They are those who have stepped out of the Old; those whose delight is to study and search for the truth, who hunger and thirst for more than the dead husks which the age is now feeding upon, from colleges, legislative halls and churches.

A great preparation for the incoming of this pe-

riod of Intellectual, Social and Religions development, has been made by the advent of what is called Spiritualism, and it is likened to John the Baptist, a great forerunner of Him who was to follow; so, Spiritualism gave birth to a more perfect and complete conception of the operations of the unseen forces of Nature. This advent could not find, nor does it find a believer, with few exceptions (the writer is one), without having some exhibit of super-human power in the performance of some operation; such being the, as yet, undeveloped state of man's brain.

"Be ye also ready, for ye know not the hour of the coming of the Son of Man." None who have progressed can fail to see that they are only making ready for the reception of the Better Order; and none of that class can fail to read the signs of the times and not know that an epoch is soon to pass into history and a New Epoch to soon begin a New Time.

Nature teaches that when an office of any object of the universe is completed, fulfilled, that organization decays and a better organization follows; the same law operates in every department of man's being; when a child he is satisfied with childish things; he has no wide perceptions of things around him, his brain has not yet unfolded; a man's statue is given him, childish things no longer please; the brain has received concepts after concepts of things about him; many changes have followed in these perceptions, now discarding this thing and grasping this new idea, just as he discards the toys of his boyhood days, and he who does not so follow a law of his brain in brain development is to-day a child still, and others lead him and feed him or he starves—still remains a child and a dwarf.

The great discarding of concepts or teachings which have been given for centuries by college customs of society and church by a large class of minds, is the doom pronounced upon the Old, which has completed its office or function, and must perish in the order of things, and none can save from destruction.

For The World's Advance-Thought.

WILL BE LED.

ELISHA D. BLAKEMAN,

So long as the bible, remains the basis of the Christian religion, so long will the nations of this earth be led by Popes, Priests, Ministers and Elders, in all countries where Christianity rules. And so long as a people acknowledge the necessity of human leaders in the affairs of religion, so long will they be led away from the self-relying, self-governing, self-progressing walks of manhood and nature's perfection, seen as made in the image and likeness of God, *male and female*, harmonious, united into entirety of oneness, answering to the positive and negative principles obtaining in and throughout all nature; culminating in true magnetic force, which is the life principle of all worlds and of all nature; and if I mistake not, should be accepted as being God the only creator and sustainer of all.

IMMORTALITY is the blossom of spiritualization.

For The World's Advance-Thought.

THE MISSION OF ANGELIC LIFE.

D. FRASER.

GRATIFICATION without reference to use leads, first, to bodily disease; second, to social troubles. These, carried to a certain extent, create an atmosphere of all-prevailing selfishness. Violations of the laws of health and of social adjustments are factors in the formation of human hells. Bodily disease, hell, and social disturbances, form a oneness. Hell may be defined as an assemblage of human spirits having no common center—each spirit setting itself up to be a center, to be a God. The antagonisms of such a life, whether in or out of the body, show the absolute necessity of a Divine Central Spirit to which to gravitate, to revolve around, and to maintain harmony; otherwise each spirit is a center of discord. Hence, the first efforts in beginning to establish Divine Life—heaven in the hells of earth, or in those of the spirit-land—will be directed to manifest a center of love and good-will to all spirits; to preach a gospel of justice and beneficence to the poor and oppressed; to heal the broken-hearted; to give deliverance to the captive. This class of spirits are the first to be cared for. Those who have broken human hearts, made captives of their fellows, abused and trampled upon them, can only be released by and through the good-will and mercy of those who have been abused. "Whatever measure ye mete unto men will be measured to you again." The laws of the moral universe are as invariable, omnipotent and harmonious as are the laws of the material universe.

With such a mission you cannot at all times find an entrance into the hells. There are spiritual times and seasons, as there are in the material world. When these are favorable, and the "spirit of the Lord is upon you," then go forth and declare the principles and the life that puts an end to human hatreds, oppressions, wars and strife. Most assuredly the words of the prophets will be fulfilled! "None shall say I am sick! Death and hell shall be swallowed up in victory! Violence shall no more be heard in thy land, wasting nor destruction within thy borders; thy walls shall be salvation, and thy gates praise. Thy people shall be all righteous; a little one shall become a thousand, and a small one a strong nation! The Lord will hasten it in His time."

The high authorities of the Methodist church have adopted the crafty methods of professional politicians in setting aside the vote in favor of admitting women to the general Conference of the Methodist church. These, so-called, followers of Jesus Christ, do not put in practice the precept of doing as they would be done by, any more than do the crafty politicians.

Error divides; truth unites. It is the theological error in orthodox Christianity that has caused its division into so many sects. It is the Christian truth in the order of Shakers that has kept them united as one family throughout all vicissitudes.

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CONCENTRATE YOUR FORCES.

The burning fire(liquor) and smoke (tobacco) of
hades, that men consume, is called for by the dev-
ils of their own persons.

[From "Human Life," by Caleb S. Weeks]
WISDOM AGE.

AND then the earth, matured, transformed, beheld
Its climates all grow steady, regular,
And temperate. The bitter, biting blasts
Of cold no more the living forms congealed;
Nor tropic heats struck prostrate feeble powers;
No whirlwinds bore destruction o'er the plains;
The ripened planet earthquakes racked no more
No foul miasma scattered poison round;
Nor pestilence nor dread contagion swept
O'er any human bones; but every breeze,
Of summer and of winter, freely brought
Well-laden stores of life and health to all.
And breathing freely such inspiring air,
While fully nourished by the choicest food,
And interchanging vital magnetism
With all who counterparting life could yield,
While all the vital juices of their forms
Were sweetened well by joyous mental states,
They conquered rapidly disease and pain;—
Each one physician to himself became,
Who, understanding well the laws of life,
Maintained himself in perfect harmony
With nature's forces, thus in perfect health.
Their spirits, well enlightened now, and free
From trammels artificial, vivified
Their bodies, till within their perfect forms
All taints of past diseases disappeared.
The systems crude of blind experiment,
Which vainly sought our human ills to cure
With organism-dissolving agencies,
Like other childish follies, passed away.
The vivifying power of spirit force,
In vital magnetism conveyed from each
To all and all to each—and most of all
Between the most congenial fellow-souls—
Was now well recognized and freely used.
Thus, counterparting natures, unrestrained,
Uniting in a perfect interchange
Of love, fraternal, social, personal,
Inspired and vivified each other well.
And clearly now 'twas seen that Love is Life,
And Life is Love—the vital force of God.

FOREIGN IMMIGRATION.

THE plutocratic papers are outvieing each other
in abuse of foreign laborers, and are holding
them responsible for all the sins of monopoly. But
the monopolists themselves are responsible for the
larger part of foreign emigration. They have stand-
ing advertisements in foreign papers for workmen
in all trades. They contract with them by the
thousands to come to America and work for a slight
advance over their home wages, and pay their way
to this country. The usurers, the landlords, the
middlemen, are evils that need first attention at
the present time.

*
* *

COMPETITION breeds hatred—hatred of the for-
eigner, hatred of one's own kith and kin. War is
the natural concomitant of competition. If com-
petitive strife were forever to be the condition of
mankind, the race would go to inevitable destruc-
tion. In an era of competition the most rapacious
become the leaders; in an era of co-operation the
most lovable will be the leaders—the ones who do
the most for their fellow-beings.

*
* *

WOMAN was created last according to the scrip-
tures; therefore, she must be the best product of
creation, for in nature it is the latest growth that is
the most perfect and useful.

*
* *

THE building of statues is a relic of Roman idol
worship, where the Gods and Goddesses were repre-
sented in stone.

WORKERS AND IDLERS.

WORK ennobles; idleness degrades. The truly
great men of the world have always been
working men. Cincinnatus at the plow, and Lin-
coln in the woods splitting wood, were laying the
foundation for that deep sympathy for the laboring
classes they afterwards so greatly manifested when
they were called upon to places of power. On the
other hand the rulers who were idlers were always
noted for their contempt and abuse of the laboring
masses, and they legislate always in the interest
of the parasitic classes. The reason we have so
much legislation, in both State and National legis-
latures, is because the idlers are legislating. They
vote to spend thousands of dollars to build marble
statues that laboring men must pay for; they pass
laws allowing Pinkerton detectives to kill workmen
who are demanding fairer treatment at the hands
of those who consume, but never labor; they de-
clare war with the slightest pretext that they may
benefit financially from it. But this state of affairs
belongs to the Old, and must pass away. Justice
will rule, and each one will have to create his own
supply, and the people will grow to where each and
all will willingly, gladly, naturally, do their part
in all things of life.

* *

EVERYTHING is good, if rightly applied; every-
thing is bad if misapplied. Wisdom teaches
us to apply all things right; ignorance causes us to
misapply all that is good. God (good) rules upon
earth when wisdom and love prevail; the Devil
(evil) has dominion where hatred and ignorance
are dominant. God rules in the wisdom heaven,
but the Devil is ruler of the ignorant earth. Peo-
ple do not believe in a God of love that permeates
all things and continually creates good, but a Devil
of war, that creates to destroy—they worship the
Devil that governs them. Hatred, war and strife
decrease as love, peace and good will increase.
The world will be redeemed as fast as we expand
within ourselves the power of the latter Deific
principles. We change the Devil to God by sup-
planting ignorance by wisdom.

*
* *

THE greatest restraint upon the war powers of
Europe to let slip the dogs of war, lies in the fear
that the outbreak of war with other countries
would be the signal for revolutionary outbreaks at
home. The patriotism of the people has been
swallowed up by hunger and misery. In the past
there has been much wretchedness among the
working people, but very few, comparatively, were
in a starving condition; now there is scarcely a
large city in the world but has its tens of thousands
clamoring for bread, and who are ripe for revolt
when the military shall have been withdrawn.

*
* *

THERE are optimistic pessimists. They view
the poor and the vicious as beyond redemption,
but the systems that create poverty and vice are
regarded by them as the *ne plus ultra* of civilization.

KEY THOUGHTS.

THE usurer is the slave driver of labor.

No organization that has selfishness for its basis
can be enduring.

MEMORY is the self-registering, living phonograph
of the life of the individual.

Every one could be great if their own littleness
did not stand in the way.

THE most ethereal forces are the most potent and
can be used the most universally.

HONESTY is as contagious as dishonesty. Be hon-
est and others will catch the infection.

THE badge of labor with poverty is nobler than
the coronet of an Earl with idleness.

THE New Order is not evolved from a graft on the
Old Order; it is a distinct spiritual germ.

It is too often the case that brotherly love refuses
to act unless it can be used for self advantage.

A NATION that is always ready to go to war does
so because it seeks to extend the hell within
itself.

THE social standard of rich idlers is the stand-
ard of idiocy. Brains and idleness do not, as a
rule, affinitize.

THE most fragrant perfume loses its charm if
continually inhaled. It is by contrast that we ap-
preciate the perfection of life.

WHERE love is, there is gentleness, kindness,
good will—happiness. Where it is not there is
hatred, strife, envy, war—misery.

WE can well dispense with the warrior with his
tigerish disposition, but we cannot do without the
peaceful and industrious worker.

If men would strive for the approbation of their
own beings as they strive for public notice, heaven
would soon be a reality here in this life.

It is natural for a virtuous man to reverence wo-
man, and hold her in his highest thought. Woman
falls in the estimation of man as he sinks in his
own.

SUPERSTITION and the money power are opposite
poles of the same God. Each sustains the other
and cannot live alone; hence, mammon and priest-
craft go hand in hand.

THE God of Moses violated several of the ten
commandments himself that he gave for the Gov-
ernment of the people. He was the first one to il-
lustrate what so many of his disciples have been
illustrating since—"do as I say, not as I do."

IF, as Christ said, "Heaven is within you," why
are we admonished by all ministers of the gospel
to prepare to go to heaven? If God is love, and
love has its abiding place in the soul, and God
dwells in heaven, both God and heaven must be
within the soul.

SELECTED WISDOM PAGE.

CASTE.

WHILE such crude notions swayed the public mind, And nearly all the wealth was in the hands Of powerful ruling castes, who made the "laws" To serve their selfish interests, the growth Of each new germ of manliness was slow; And only painful labor brought it forth, To strive in darkness for development. And genius, breaking from dogmatic thought, Was quite enslaved by dire necessity To toll for bread, and tribute pay to wealth. The prophets of the coming day could scarce Find time to teach their blinded fellow-men; And then, e'er they could reach the public ear, Must wealth's permission gain and pay as rent The price demanded by monopoly.—*Caleb S. Weeks.*

CRIMINAL LAWYERS.

THE work of criminal lawyers who get huge sums for clearing guilty men is contrary to public interests and to sound principles of morality. It is in the nature of shielding crime and multiplying offenses against the laws. The way to put an end to it is to have the counsel assigned by the court to every defendant in a criminal case and paid out of the public treasury; the fees of the attorney to be collected, like other costs, from the criminal, whenever possible in all cases of conviction. This would not very greatly increase the expense to the tax-payers of maintaining the criminal courts. There might be no increase at all. What was lost in attorneys' fees would be very likely to be gained in the enormous reduction of cost in protracted cases fought for years by criminals with plenty of money. But be the extra burden of taxation much or little, the people could afford it for the sake of knowing that in the courts of justice the rich and poor were on the same footing, and that one man's chance of escape from the just penalty of an offense was no better than that of his neighbor. The community would be spared the scandalous spectacle of wealth intrenched behind a great array of legal talent defying the penalties of the law which no poor man could hope to violate with impunity. The greatest need of the Republic to-day is more perfect equality in rights and privileges between the various classes of its citizens. Its dangers lie in the drift toward special powers and immunities for the rich and bitter discontent and wild outbreaks by the proletariat against injustice which lends a color of reason to their imaginary wrongs. Whatever would tend to check this source of possible trouble is well worth serious consideration by all thoughtful and patriotic Americans.—*The Cleveland Leader.*

WHY NOT?

IN thinking over the possibilities of the World's Fair, which 1893 is to see opened at Chicago, we have thought of suggesting that some way be devised for combining with it a Congress of delegates from all countries, whose business it shall be to discuss the whole subject of international peace, and provide for its practical realization. Why not? All countries will then be represented, and represented we presume by some of their best citizens. And if the object of such a fair be the promotion of commerce, what better subject can, on such an occasion, engage the attention of these representative

men, than the means that are necessary for removing all obstacles which block the way to a suitable interchange of commodities between people and people. But is there any obstacle that is more formidable than the threat of war, unless it be war in actual progress? War upsets and deranges all things, but most of all (leaving out the Christian moralities) does it obliterate the paths of profitable trade—paths which are extremely hard to restore after the destroying storm shall have passed. If the various nationalities are to come hither to display their peculiar wares, accompanied with the mutual invitation to admire and to buy, ought they not also to bring along with the arts of peace evidences of their purpose to do what they can in behalf of peace itself? There will be at the same time the sentiment of peace on almost every tongue; else why are they here? But something practical is demanded; and who shall respond effectually to this demand unless it be the merchants and manufacturers of an assembled world? Statesmen there are who talk of the principle of arbitration as a very grand one; journals of influence there are, which throughout Christendom give to this principle their occasional advocacy—even Congresses and Parliaments there are which discuss and resolve it, but after all it will be left to the money-getters, the earth over, to construct a method for ridding mankind of the cyclonic curse of money-wasting war.—*Church Union.*

A STRANGE BLENDING.

A STRANGE blending of Christianity and Paganism was exhibited a few days ago, when the Queen of England baptized a ship of war with wine; and with ceremonial words that sounded like incantations launched this iron corsair upon the sea, bidding it go forth on its malevolent mission of devastation and death. How thin must be the bit of civilized veneering that covers our native savageness, when even in England, where missionaries with fanatical courage carry the bible everywhere, and preach its gospel to benighted souls from Greenland's icy mountains to India's coral strand, it is thought congenial that such a swaggering buccaneer should be commissioned by a woman, a venerable and virtuous lady seventy-two years old! With lofty phrase and form, that resemble the baptismal service in the prayer-book, she named this ugly rover after her own son; the christening being done Pagan fashion, by wine sprinkled on the forehead of the ship, henceforth to be known in mischief as the "Royal Arthur." But the performance was not Pagan altogether, because right there, by the very side of the Queen, aiding, assisting and abetting the act of consecration, was a minister of the Christian gospel, offering prayer, giving grace and benediction to the sea monster, and invoking theological potency for its gunpowder and its guns. When the great cannon in the forts, and on the attendant ships in the bay, saluted the christening with diabolic thunder, the air became poisoned with a brimstone flavor like atmosphere imported from the home of the condemned.—*M. M. Trumbull, in Open Court.*

WHAT SHALL WE HAVE INSTEAD.

Now a sub-human nature is all we can boast. We kill the animals for prey, and men for plunder. Men, women, children, all alike, we destroy to possess their lands. America we have nearly desolated, and now Africa is but biding its time. Seven or eight of the strongest Powers of Europe have already carved out their claims, asking no leave but of one another! The poor Aborigines are no more consulted than the palms that shelter them. They are but part of the undergrowth of the mighty forests. Like our Pequot Indians, they too may be given to the flames. While we kill and eat the animal, we shall as remorselessly devour one another in war. And one great National concern in peace will be, as now, to prepare for war. It is high time some Seer or Prophet should arise to tell us that the road to Paradise lies through no such dreary wastes of blood and slaughter. None of us can help to restore the Golden Age of Peace and Love to the world, till we first restore it in ourselves. To me, it seems true as has been said: "No man, being a shedder of blood, or an eater of flesh, ever yet touched the Central Secret of things, or laid hold on the Tree of Life."—*Parker Pillsbury.*

"CIVILIZATION."

CHAUNCEY M. DEPEW says: "It is a wonder to me that the Indians, instead of being merely warlike, are not actually driven to insanity. Just let me run through the processes of this wonderful Government policy by which they are treated. The Indian is given a reservation and promised sustenance, with tools and equipments for peaceful pursuits, while he learns to sustain himself in avocations of civilization. Because of those promises he gives up the ranges on which he has hunted the buffalo or fed his ponies. He is camped about an agency with his family and his tribe. He gets beef and potatoes and corn meal at irregular intervals, when it suits the pleasure of the agents and the rascally contractors who have secured the orders for furnishing the food by bidding for them. He has expected plows, harrows, shovels, hoes, rakes and other implements, and he has expected instructions in their use. The Government pays for such things, but he never sees so much as a hoe handle, let alone a hoe. How can he sow and reap unless he has something with which to sow and reap? Not even the seed is furnished him."

Mr Depew goes on to state that the Indians are driven from pillar to post, starved and maltreated beyond endurance. He ends by saying: "The tension is too great for human beings, and it is only a question of time when the half starved, half crazy, mistreated, beguiled, buncoed red man stalks away from the agency with his war paint on, and upwards of sixty million civilized people shout as the mob did in Jerusalem, 'Crucify him.' We talk about the only good Indian being a dead Indian; why, the Indian who can be a good Indian under treatment such as I have described is a saint such as the white race has not produced in centuries."—*New York Press.*

Civilization needs to be civilized.

For the Universal Republic.
GROWTH OR EVOLUTION.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

ON what lines the formation of history is running, and by what means or methods it becomes fact, is of more than passing interest to each and every one of us to know, if only it may or can be known by us. None save those whose breadth of view is such that it can grasp a most expansive stretch of history at once, and so read between the lines what is throughout the same infallibly recorded, can read what may be very fitly and accurately termed the hand of God in history.

The idea of Evolution is one that is making its way more and more continually with the most thoughtful everywhere. All sorts of theories, wise and otherwise, professing to deal with the vast subject clamor competitively for man's consideration; but it is not at all difficult to see, nor is it presumptuous at the present juncture to say, that they are mostly too crude, undigested, partial and incomplete to be at all cheerfully or heartily accepted by man as perfect nutriment or as anything final. What shows is merely man feeling his way tentatively and anxiously towards something more desirable than he now possesses on this question of Evolution; and when the subject is fully and clearly thought, and so brought out, it will be seen to be identical with the subject of growth also.

To have an intelligent foundational idea relative to growth we must investigate the subject quite critically and also microscopically. How can we do that? you will ask. Take any seed in a perfect state, that is large enough to serve our purpose, and let it be an acorn or a bean. Then proceed with the most powerful microscope obtainable to inspect all the minutiae of the hidden and protected germ folded away within it. What will discover itself by that means to our wondering and admiring vision? Microscopists tell us that everything that acorn or that bean may or can, under the most favorable surrounding circumstances, develop into is contained from the beginning within that seed, and only awaits the operation of necessary and indispensable conditions, which will duly favor its unfoldment, to thenceforth grow or evolve into all it is ever capable of becoming. Not to be in the least degree mistaken on this point, let it be clearly understood here, that neither that acorn nor that bean can ever by any chance or possibility exceed the limits of the potentialities of the germ enclosed within it at the outset, even although surrounding circumstances be in the very highest degree favorable thereto; on the other hand, however, if conditions or surrounding circumstances do not thus favor the growth, evolution or unfoldment in due course of all that germ possessed within itself at the commencement of its life history, that growth will not and cannot proceed—at any rate with the same effectiveness and rapidity—it otherwise could and would have done.

Next to this then comes in due order, the affiliated thought of cultivation. Growth we all know is immediately augmented or promoted by the cultivator's science, art and skill. Cultivation then

consists in surrounding the seed, plant or animal—whichever we choose to consider that is in the act of development—with those conditions most favorable for the same. Neglect of culture at the same time as necessarily retards development; and neglect is just as possible all the time as the dutiful application of culture.

Now arises the important question also in its course and order, To what is this subject of growth or Evolution to be by us applied? As a set-off to this let another one be put, To what does it not demand to be applied? My contention is that it is of universal application and is never by any possibility departed from in any period of eternity, history, or in any locality of space; no not in any case. I distinctly affirm, from a deeply inwrought consciousness, that the principle of growth is that in which Omnipotence is ever and everywhere vested; and that it is a principle absolutely perfect and utterly unchangeable and unrestricted in its operation, save that it is—as we have already seen—either hastened or retarded by surrounding and alterable temporary conditions, over which human will has always more or less temporary control. For the purposes of this paper I distinctly affirm that all matters relative to time or space, even on the very broadest lines of Eternity, as concerning the former, and of Infinitude with reference to the latter, are equally amenable to, controlled by, and made thoroughly intelligible and clear by the operations of this perfect Divine procedure; for while it is Paul that plants in one case, and Apollos that waters in another, it is in all cases alike, without exception, God—the great Omnipresent and invisible power—who causes growth and unfoldment. We cannot have a clear and a concise view of the truth on this subject of growth or Evolution, without realizing that it is in all cases alike, and without any exception, even the most trifling in our estimation, the operation of Him who is invisible—God causing all growth and unfoldment.

Socialism is, in one view of it, the rights of man trying to blossom and bear fruit upon the growing tree of human history. Up to the present, unskilled men have been trying their prentice hands at the work of rectifying human wrongs and adjusting erratic dishevelments; but they have only shown themselves more or less incapable all this time for the work they have prematurely attempted. Man has not grown adequately as yet to expand such blossoms in his life as will or can set into desirable fruit; he has not himself yet been nearly sufficiently cultured, either in units or in the whole; when he unfolds more from within, owing to more favorable conditions surrounding him and permitting it, he will discover that powers he has never before dreamt of are hidden away carefully within his very personality, and then nothing will or can satisfy him save the full realization of these wondrous but latent powers, and the full use and enjoyment of their luscious and precious fruits. This awakening to a consciousness of these wondrous powers within him is only an orderly and necessary portion of the process of growth or Evolution we are considering as showing itself now in

human history. A few are consciously and unmistakably now awakening to it. That awakening is in scripture language called "seeing the kingdom." Except that a man be born from above—says the great master of Social Science—he cannot see the kingdom. But awakening to see and the voluntary act of entering are widely distinct and different things. Between these two, and leading from one to the other, a certain course of culture and development is imperatively demanded. Those who enter first must see, but all who see may not, without additional striving, enter. Those who enter condition themselves by a clearly defined course of conduct or culture for doing so. Without that culture and a cheerful acquiescence therein, there can be no progress made in the desired direction of entering.

The same principles that apply to and have to do with the things which are least and individualistic, have also and equally to do with those which are greatest, even to the fullest stretch of universality. If the principles of growth or Evolution, then, have unmistakably to do with either the plant or the man they have also as much to do with natural history, or human history as a whole. Thus, the most professed and comprehensive subject presented for man's best attention and consideration is capable of extreme simplification so as to come fairly within the grasp of the most feeble comprehension. The invisible things of God—Paul tells us—are clearly seen by the things which are made; even the eternal power of the God-head, so that all may be without excuse. If we can trace the operation of an unseen factor in small things—such as an acorn or a man—we then have within view the factor that is constantly operative in the broadest range of thought or vision in every way and on every side of us alike. This enables us the more easily to grapple with and apply our thought power to the elucidation of what we are pleased to call Socialism.

What we now call Socialism is something growing spontaneously into its destined place in human history, and it can only grow rapidly, freely and aright as it is surrounded by its own conditions. Any other conditions, save those to which this particular thing—this specialty—is amenable, will have an effect upon it, but necessarily a retarding or a damaging one; for like everything else it must have its very own fitting conditions. Now we can only grow a plant successfully and assuredly by understanding its nature, its habitat, the space it requires for its perfect development, the food it requires to nourish it perfectly, and all the influences that should surround it all the time to allow the plant to have free course and be glorified. All this, as a matter of general principle, has as much to do with individual man; and it is also equally applicable to social matters, that is, to man as an universal whole. Man is the most involved and the most complicated structure known in the visible form to exist upon this earth. If we compare him with the rest of the animal creation, it is rather strong contrasts than mere comparisons that we detect; if we go farther and attempt to compare

him with anything in the form of vegetable life, the contrast is even more strongly pronounced and marked. But we cannot proceed on the lines of growth or Evolution in our dealings with man unless we know him through and through in all his intricacies and involvements. And further, if such a difficulty confronts us at the outset in dealing with man on the smaller individualistic lines, the difficulty is only so much greater as we take him into account to deal with him as Socialism undertakes on a universal basis. If individual man is a very involved and complicated personage, then man as a whole is a very much more involved and complicated subject. All that enters into, so as to form an essential portion of man, needs particular and special culture, in order to make proper growth and development in him, and so, also when we attempt to consider or deal with man universally.

Now we have some scope for thought and action relative to Socialism. We recognize it as something growing by perfectly natural and necessary processes, and under its own fostering conditions, into the place it is destined or predetermined to occupy in human history. We may cultivate it so that thereby it may develop more rapidly, or we may act perversely and negligently so as to check or retard its development. What it is to be when developed, or what fruit it shall carry when ready, we have no more power to form or influence than the cultivator has with the plants he sets himself to deal with. Whatever the specialty of plant is, the germ of it is, in all microscopic minutiae, already filled up with all its potentiality within it; if we surround that germ then with happily fitting conditions, development will promptly and assuredly ensue accordingly. If we fail to do so, or try other conditions than those to which it is constitutionally able to respond, we shall only fail in our object, for we cannot alter it in any particular, either in the color or character of its wood, the form of its particular leaves, what flowers it shall carry, or what quality or general character of fruit it shall bear. These are already predetermined, because they are each and all hidden potentialities contained within it; also within man's very germinal essence, and so they are simply biding their time and opportunity for unfoldment. An unseen power regulates every item of the subject—in other words, God causes to grow, and nothing can or will grow into man's history and experience save the very thing, in every particular, that pleases Him. Our strong consolation always is, that nothing thus pleases Him but what is exactly best for man; therefore, we may throw ourselves as unreservedly as we choose into His almighty and irresistible arms; knowing that they never will or can work, when left to Himself save to promote the highest good to which we are prepared to gather.

Thus we are permitted to focus thought and attention upon this comprehensive subject of growth or evolution. The view we have taken of it, although brief, leaves nothing outside of it to notice. There are governing circumstances all the time which regulate the number of hairs that shall grow upon any given head, and so upon every head that

comes into being; and for the same stretch and grasp of omnipotence, no sparrow can so much as fall to the ground but, that is an effect of a certain and sharply defined operative cause ordered and controlled always and at all points by the same unseen operator.

[From "The Soul of Man," by Paul Carus].

COMMUNISM OF SOUL LIFE.

THE nature of all soul-life, intellectual as well as emotional, is founded upon communism. No growth of ideas for any length of time is possible without communication. It is the exchange of thought and mutual criticism that produces intellectual progress, and it is the warmth of a sympathetic heart which kindles similar feelings in others.

With every sentence that you speak to others a part of your soul is transferred to them. And in their souls your words may fall like seeds. Some may fall by the wayside, where the fowls come and devour them up. Others may fall upon a rock where they have not much earth. Some may fall among thorns, which will choke them. Yet some of them will fall upon good ground; and the words will take root and grow and bring forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.

We may compare humanity to a coral plant. The single corals are connected among themselves through the canals in the branches from which they grow. No one of them can prosper without supplying its neighbors with the superabundance of its prosperity. The main difference is that the communism of soul-life is much closer and more intimate, and the thinker who freely gives away his spiritual treasures, unlike the giver of material gifts, does not lose; he is rather the gainer, for spiritual possessions grow in importance the more profusely they are imparted. The commoner they are the more powerful they become.

Every spiritual giving is a gaining; it is a taking possession of other people's minds. It is an expansion, a transplantation of our thoughts, a psychic growth beyond the narrow limits of our individual existence in other souls; it is a rebuilding, a reconstruction of our own souls or parts of our own souls, in other souls. It is a transference of mind. Every conversation is an exchange of souls. Those whose souls are "flat, stale, and unprofitable" cannot be expected to overflow with deep thought. But those who are rich in spiritual treasures will not, as misers, keep them for themselves. For out of the abundance of the heart the mouth speaketh, and spiritual treasures are not wasted when imparted; they are not lost, but put out on usury, and will multiply and thus bring great reward, although the reward be not personal profit to ourselves.

Good and noble ideas, instructive truths, warm words of good-will and sympathy, will accomplish great things. But evil words possess a similar power. Strong characters will hear and reject evil words, but weak minds will be poisoned by them. It is the great consequence that speech draws with it, which demands that before uttering

it we should weigh every word. Every idle word that men speak, says Christ, they shall give account thereof in the day of judgment. And the day of judgment takes place now and here. The day of judgment is the time when every action produces its natural results.

"History is the judgment of nations," and the history of every person is his life and future fate. And in addition to this fate during life-time, the day of judgment is the blessing that later on will attend every good deed and the curses that will inevitably follow upon every bad action.

Who is so vile as to be indifferent to the effects of his life after he has passed away? Who is so base as not to care whether the effects of his actions shall or shall not prove a curse to humanity? We ought to consider how posterity will judge of our actions after we are gone, and what we would think of ourselves when, in the peaceful rest of the grave, we hope for neither personal advantages nor disadvantages.

We ought to reason from the standpoint of the progressive spirit in a future humanity. These considerations should be among the strongest of the motives that determine our actions.

The communism of soul-life is not limited to the present generation; it extends to the past as well as to the future. The present generation of humanity is like the present generation of live corals who have grown from, and rest upon, the work of former generations. The ancestors of the corals now on the surface lived in the shallow places of the ocean, where the sun made the waters warm and the surf afforded them sufficient food; and when in the lapse of time through terrestrial changes the bottom on which they had settled, sank deeper and deeper, they built higher and higher, and in this way they managed to keep near the surface. The branches in the deep cold waters are now dead; yet they furnish a solid basis to the coral life above, where the sun shines and the currents of the surf pass to and fro.

If the corals could think and speak, I wonder whether the living generation on the surface would not rail at the corals in the cold deep below! At least the present human generation very often does. Those who feel the necessity of progress, who wish humanity to remain uppermost and to rise higher, are apt to overlook the merits of their ancestors; they observe that the ideas of former generations are antiquated and no longer fit into the present time. Thus they brand the old views as superstitions and forget that the views of the present generation have developed from the old, and that they stand upon their ancestors' work. It would seem as if the dead corals in the cold, dreary deep must have been always unfit for life; yet there was a time when their coral homes thrilled with life; and so there was a time when the superstitions of to-day were true science and true religion, although they are now dreary and cold.

Where is the coral life of the past? Has it disappeared? It has not disappeared; but continued, and its continuation is the coral life of to-day. So

Continued on page 128.

[Address delivered before the Universal Reform Club, Portland, Oregon, by D. Solis Cohen].

RUSSIA'S JEWISH SUBJECTS.

Continued.

BUT the ever-increasing severity, the inhuman restrictive measures and compulsory edicts, which, in 1882, forced eighty thousand of these people impoverished from their homes before the protests of civilization were heard and recognized, and which have now been revived with additional severities not then conceived, arise from the fact, that instead of being reduced to the level desired by the Government, the level of ignorant and mere animal existence, they are held above it through powers as inexplicable to themselves as to the world at large. Miraculous as it may appear, large numbers of them have gained knowledge and acquired an intelligence which makes them marked in their surroundings. They have attained professional prominence and ability, and although only ten, and in some districts five, and even three per cent. of the students at any educational institution can be Jews, one of the present reasons given for the revived persecution is that this five per cent. dominate the remaining ninety-five per cent., to the detriment and injury of the great, populous and absolute monarchy of the Romanoffs and the established religion of the powerful Greek church. All the other charges are worthy of precisely the same credence. Permit me to analyze them. But first, note as significant the fact that this autocratic and determined power, with its traditional policy of quick, silent and effective cruelty to all whom it would strike, has deigned to make any charges at all. In a brief notice, however, of the protests of England, recently vouchsafed through the columns of the Imperial organ of Russia, three causes are stated for the oppressive measures against the Jews. First, that they remain as aliens in the country and endeavor to shirk army duty. Secondly, that they loan money to the peasants, and consequently render their debtors dissatisfied and engender hate. Thirdly, they spread nihilistic doctrines among the students, if allowed in any of the colleges, and become, thereby, a dangerous element to the established form of Government.

As to the first charge, statistics show a fair proportion of Jewish subjects in the army, and show also that their treatment there and the special rules and regulations applied to the Jewish soldiers alone, are hardly such as to impel their voluntary influx into the ranks. No matter what their bravery or services may be, and there are many instances of exceptional qualities recorded, they can never advance—promotion is an absolute impossibility. Nor do they rank with the common soldiers who are not Jews. They are a specially degraded class, without right of appeal. Their lives are considered of no value, and no hesitation is felt in putting them to torture or death either for avowed cause or through official caprice. Can they be expected to enthusiastically enter a slavery more abject than that endured by their Egyptian predecessors, without that hope of bettering their condition which sometimes renders a temporary servitude bearable? But admitting that they may en-

deavor to escape this service, they are not permitted to do so. If the Jewish recruit, when called for, does not appear, all his relatives, parental and maternal, in all their branches, are liable to punishment and fine for his failure, and their liability is exacted to its fullest extent and discomfiture. This count of the indictment against them also terms them "aliens." Oh, how bitter is the mockery of that word as thus applied. Aliens indeed! Born beneath the skies destined always to be cold to them; drawing in their first breath, air to which they have no title; lifting up baby hands to a sun which does not shine for them; doomed to skulk along the by-ways of life shunned and despised by those of happier fate, who may walk boldly along the joyous highways. Aliens! Denied that precious, elevating feeling which makes the scent of certain flowers so sweet to us, the blades of grass so green, the sky so beautiful, because they are flowers, the grasses and skies of our native land. Bitter indeed is the fate of the man without a country; stunted his heart; all the blossoms of love, loyalty, hope and pride nipped in the bud by the frosty breath of that cruel mandate, "You shall have no life with us." Aliens! I can speak to you of the love of the Jew for the land in which he is born; of the loyalty which is a very part of his nature. Only permit him to love your flag, let him feel that you do not grudge him a share in the common weal, and to the day of his death he will be unswerving in his patriotism and the lesson and the example which he displays to his children. The Russo-Jewish question would be speedily settled if the government did not force these people to be strangers and aliens to their native land, and heap still further indignity upon them in holding them up to the derision of the world as what this attitude compels them to appear.

In the second charge the Jews are accused of lending money to the peasants, and taking therefor mortgages on their personal property. It is far from my desire to utter a word of harshness concerning the Russian peasant. My heart harbors the deepest pity and consideration for his condition. Not upon his soul rests the guilt of the evil which through him finds expression and culmination. I will simply sum up these statements upon which those who are competent to express the facts agree. As a rule he is licentious, intemperate and improvident. The Jew is none of these. He marries very early in life, and devotes himself from the very threshold of his manhood to the ties of family life. The Jew, although burdened with special taxation, and subject at all times to the legalized robbery of officials, without right of remonstrance, except at the risk of liberty, he does somehow manage, through thrift, industry and frugality, to save a few poor coins year by year. And is it not a sad commentary upon the human sense of justice to note in this connection that what is considered a virtue in the Christian is made to appear a hideous vice in the Jew? He pays all the taxes demanded of the most severely taxed classes, and in addition a tax for wearing his hat in the synagogue, a tax for placing candles upon his table to welcome the Sabbath

even, a tax nearly doubling its cost upon all meats killed and prepared according to Jewish rites, a special license tax for performing any religious ceremony in his home; and to offset all this, two great privileges are offered to his race—an absolute divorce and release from all family ties and responsibilities to the Jew who enters the Greek church, and a permit to travel and reside anywhere in the Empire to the Jewish maiden who becomes a prostitute. But to return to the charge: the Jew saves his money and the peasant borrows it. When the time comes for repayment, and the peasant realizes that his life is hopeless for the betterment of his condition under his country's rigorous laws, the calcium light, which leaves the Government in darkness, is turned upon the Jew, and the anathema goes forth, "Here is your curse! here the people who are absorbing your substance! Open on them the vials of your discontent."

The third charge declares that the Jews spread Nihilistic doctrines. That there are Jews among the Nihilists is true, undoubtedly; there are also prominent members of the royal family identified with the band of reformers.

It is no part of such an address as this to enter into the question of Nihilism, so termed. We all know how contrary are its true purposes and hopes to those generally imputed to it by the uninstructed and non-investigating. It would be a poor compliment to my audience should I enlarge upon the fact that Nihilism and Socialism are not Anarchism. If we could read the lines traced upon the hearts of those Siberian sufferers whose wrongs demand the sympathy of all true religion, of all true humanity, we would see that the same Nihilism burned within the souls of those whose names all free men revere, who gave to the world its sacred and inspired statement of human rights, pledging to its cause their lives, their fortunes and their sacred honor. But these poor, degraded, down-trodden Jews of Russia—the masses of them, not the fiery hearts and burning brains and aspiring souls, which, I thank the Giver of all Good, are among them—but those poor miseries who have never known what it is to draw a free breath, who have lived and grown and wasted and died like their fathers before them, in dread, doubt and hopeless drudgery; surely the very heavens should blush, that, as a reason for crushing them utterly, these are the only charges to be brought against them by the one powerful, autocratic Empire of the world. Reflect one moment on the facts reduced to figures. There are nearly fifteen hundred millions of people in the world, and not quite eight millions of these are Jews. How petty is warfare and persecution and hate against that handful!

The question has probably arisen in your minds, "What can we do?" My friends, accounts have reached us this very month of the opening of the two houses of Parliament of Japan. Steadily, surely and systematically the people of that Empire have been taking advantage of every thought, of every act, of every impulse, of every example which could lead them in the path of improvement, and secure happiness and constitutional freedom

to their land and its inhabitants. Sweet peace has spread her mantle over them. All travelers tell us of the beauty of their country, of its simple natural ways, of its courtesy, of its sense of right and of the content and cheery disposition of all its classes. Here are the spirit and the influence which bring forth the flowers of the world. Look back a few years into the past and see the picture of another land—a shattered state carriage, a horde of frightened officials, the mangled corpse of a man at whose nod but a short hour before eighty million human beings trembled, and royal blood upon the Russian snow. Here hovered the influences which bring forth thorns and weeds. No influence that springs from an earnest desire and conviction in the heart is lost; mere influence may work regeneration where force and the power of destruction fail.

The civilization of the world is but the index of the accomplishments of the aspiring spirit, and none of us, who feel and appreciate the scope of a recognized soul within us, are too weak to aid the force of that soul-power which guides the world along the path of right and justice. I ask your individual effort. Within a short period a large number of the oppressed people, whose cause I have set before you, will be forced, as were their co-religionists in Spain four hundred years ago, to leave their homes, and all the attachments and habits of life to seek new places, where the right to live and breathe and think like men and women will not be denied them. Wherever they may go, to Brazil, Algeria, Palestine, Canada or the United States, —and they will possibly divide through all these ways—they will require the kind consideration of the people among whom they seek shelter. Do not despise them. In judging of them let the facts of their late surroundings and their forced conditions give birth to sympathy, patience and allowance. Greet them kindly if they cross your path; let words of encouragement re-inspire them with hope. Remember that they must learn gradually the nature of their new conditions. They must be instructed in the laws and institutions of the countries whose protection they seek, that they may appreciate the value of citizenship and assume it with devoted loyalty. Our sympathy must be patient, our services unexacting, our thoughts unselfish. Then will the clouds which have settled o'er their hearts vanish, and the silver lining of true brotherhood shine bright, illuminating our pathway as well as theirs. Within your own circle, your own home, your own surroundings, be each one a missionary of compassion. Tell to others the truths which I have told you. Let the flame of brotherhood wax strong until it shall melt even the icy barriers of despotic egoism. The world is so small, our stay in it so brief, we cannot afford to harbor hate; we have no time to waste in conflict. We are journeying to something so much broader and grander that our finite minds fail to conceive its purpose or extent. Christians, Jews, Pagans, and Turks, our footsteps wend the same way; why should we jostle one against the other?

As I said in opening, I feel I have spoken to

those who evolve thought. Give it forth freely. Here is the test of the power of our age, of its real progress, of its title to its claim of having moved nearer to the right than ages that have gone before. Shall the result find us bound still closer together in the bonds of common life, or shall the spirit of discord triumph, and the history of the world be again blotted with the foul marks of periods over which we would gladly draw the mantle of forgetfulness?

THE "Better Times," of San Jose, California, reports that Dr. Curnow, becoming satisfied that the alarming increase in the death-rate from consumption, in that city, was due to other causes than that of inherited predisposition, inaugurated an examination of the animal foods marketed daily for consumption. The poultry, apparently in the best of health, was found infested with bacilli; the lungs of pigs were likewise found in the same dangerous condition. He expects to find other animals full of these death germs. People who feed upon such meat have consumption in a very aggravated form within a period of from eight to twelve months. Dr. Curnow expects to gather sufficient evidence to substantiate the assertion that a great portion of the meats consumed in San Jose are affected with these germs of consumption. Not alone consumption, but a large list of other diseases are caused by eating flesh food.

Nature has various methods of compelling obedience to her laws. The time is near at hand when flesh eating must cease.

THE most bombastic, self-righteous specimens of selfishness, are press-notoriety, "self-made men." These "self-made-men" are always rich; we never hear of a "self-made" poor man. He parades his material success upon all possible occasions. He stands before the Sunday School as a model of the perfect man; tells the children how it may be possible for them to reach the same great eminence if they will commence right then and save the pennies. These "self-made-men" are responsible for very much of the avarice and meanness that exist in human nature, for they are so often taken as models.

THERE was great cheering when forty francs apiece were awarded to two young women at the Paris Mi-Careme fete as prizes of virtue. One having brought up four orphaned brothers and sisters, and the other seven. There is something very pretty in this festival of the laundresses and the enthronement, if only for one day, of those who have been conspicuous for good qualities. This public recognition and reward cannot fail to brighten the lives of those who work in one of the hardest occupations that fall to women and to dignify their labor in their own estimation.—*Woman's Tribune*.

BEFORE very long the science of harmony will be taught in the schools, and the effects of harmony and inharmony illustrated, so that all can judge for themselves of the good and evil results coming from the generation of these wonderful forces.

TRUTH has no more devout and useful champion than our valued friend Parker Pillsbury. To no one person does the world owe more; and now, when nearly at the century post, his inspirational powers seem to be increasing, and he is still devoting his time working for the welfare of humanity. Before us we have one of his soul-lit discourses published in pamphlet form, entitled "The Popular Religions and What Shall be Instead." This inspiring address appeals to all that is truly spiritual in man to come up higher, and reject all that is barbarous, selfish and sensual in his nature. The soul influence goes with his words that rouse people to live better lives. Only the true reformer has this power.

"The Russian Government declares that if the common people begin to get new thoughts they will plot against the Czar—therefore, it discourages the importation of machinery, tools, books, pictures, and even fine goods." This is, no doubt, one reason why there is so much opposition to opening art galleries, libraries, etc., on Sundays to working people in all monopoly centers. But it is impossible to keep new thoughts from becoming universal. The seed has been planted and it must grow.

BAD blood that comes to the surface in eruptions is less dangerous than when it remains inward; so hidden sins are more detrimental than those that are seen. The one who, by his superior position in society can hide his wrong-doing, is more dangerous to the moral health of the community than the criminal whose crimes have been exposed. If all the screens and shuttered windows were taken away from the dens of vice they would not long exist. Vice can not grow in the light.

THE quickest way to make people accept Nationalism, Socialism, equal rights and all needed reforms, is to make them understand that they are immortal beings, with grander destinies than they have ever dreamed of, and that as they are in this life, so they must be in the life they enter after leaving the body.

THE coal miners have been selected by the American Trades Federation to make the next demand for a day's work of eight hours. There is no body of men who need shorter hours of labor more than those who work underground under conditions that are especially dangerous to life and health.

A NEW labor paper entitled "The American Idea," is the organ of the "New Order," an association for the purpose of uniting all the workers of the land. Only the registration of the name of the individual or organization is required to constitute membership. No fees are charged.

THE long fight of the New York woman suffragists to secure a compulsory law providing for police matrons in cities has at last ended in their victory, the bill which recently passed the Legislature having now received the Governor's signature.—*Woman's Tribune*.

EVIL is the inversion of good.

the humanity of former generations has not disappeared. The life of humanity continued, and lo! it is present in every one of us. We may reproach our ancestors for mistakes; but whenever we reproach them, we reproach ourselves.

We wish to be individuals, and flatter ourselves that we are quite original. Goethe explains in a little poem that the different features of his character are derived from his parents and grandparents. All together make up his character. He concludes:

"Since from the complex you cannot
The elements extract,
What is in man, that will remain
Original in fact.

It is vanity to think we are something by ourselves. By vanity we understand a conceit which attaches a special value to Self. It is an inflation of the ego, of a something which is erroneously supposed to be quite individual and original. This pride is always ridiculous, because Self by itself is a mere nothing; it is a hollow bubble; and pride of Self is therefore correctly called vanity, which means emptiness. Our spiritual existence is an inheritance. There is nothing in us, but we owe it to humanity; for all soul life is based upon communion. We cannot entirely escape its evil consequences, but neither can we entirely forfeit its blessings, and the blessings are greater than its curses.



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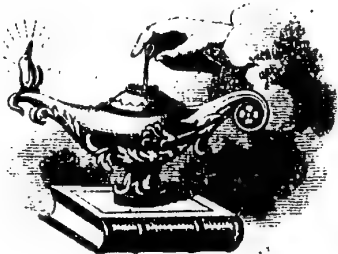
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The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities;

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:03 p. m.
Burlington, Vt.	3:13 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:13 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:33 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Fl. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gu.	4:13 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:13 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Leecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada.	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sloux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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ALL WORLDS ARE THOUGHTS.

T. L. HARRIS.

All worlds are thoughts, all thoughts are worlds;
In every brain there lies

Concealed the light of every star,
The scheme of all the stars.

The thinker need not look without
To find creation's plan;
The life, the form of all the worlds,
Prefigured, dwells in man.

And all within, and all around
As voice and echo blend;
All human thoughts take shining forms
And unto outness tend.

Man in his earthly state is but
The moth in his cocoon;
Joy that the circling web of time
Must loose its tenant soon.

Man sleeps to dream; his dreams unfold
Their white celestial wings,
And bear him where the spheres of heaven
Unwind their shining rings.

O gentle Death! O gentle dream!
How sweet your mild control!
Ye both unbar the body's gate
For the departing soul.

LOVE.

Love probes into the inmost soul and strives ever to bring to the surface the hidden germs of the interior nature to glorify the external man. Love re-creates and moulds the crude animal-nature into the image of the Divine-human. Love is the philosopher's stone, the "gem of purest ray serene," whose magic touch turns earthly dross into refined gold. Love is the great evolutionary force that shapes all things to noble destinies.

The numerous suns and planets are but forms that Love assumes. They show how potent is her power, how endless her store of wealth, how boundless the possibilities that lie enshrined in her sacred bosom.

Love is always central, from the atom to the sun, and from its central home it creates the circumference.

If conditions are bad, and we would have them better, the love-force within must expand until its magic changes all to its mighty will.

Without Love no life can be redeemed, no world grow up to float in the Celestial sunshine of peace and happiness.

As well seek to cut a passage through the Arctic wastes of ice to reach the poles as seek to make better the world of humanity by plans of selfishness. Only in the warmth of Love can the icebergs of hatred melt and the desert of desolation bloom with immortal fruits and flowers. False pride, hatred, lust, all inharmonies, must succumb to the magic of love.

Love is the only God humanity can command; and, like diamonds rare, it lies hidden within the earthly nature. We must delve and find and polish this priceless gem, and its radiance will guide into the paths of happiness.

As yet men have not the slightest conception of the almighty power of love.

Love is a foreign language that is just beginning to be understood.

*

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UNtil man consciously progresses nearer to the Infinite Mind he cannot comprehend the Infinite; the nearer he approaches it the more capable he becomes to see, reason and obey.

Man meets the reward of his works, be they good or evil; and the desire to produce the good or evil is the power by which they are gained or lost.

Those who disregard the laws of life sooner or later must receive their compensation. There is no effect without a cause. Those who study both cause and effect, and strive to live in obedience thereto, have health, happiness and peace, and they are a guiding light to all who come within the sphere of their influence.

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If in the course of nature corrupt systems were not overthrown the selfishness of man would give birth to monstrous beings, in whom no remnant of humanity would exist. The present monopolistic system in its self-glorification is leaving the operation of the Over Ruling Power out of its calculations. Great pride goes before a fall.

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* *

THERE are about nine millions of mortgages in the United States held by three and a half millions of people. About one in twenty of the population holds a mortgage over the other nineteen. But as the mortgagees are mortgaged to the Power that holds them in its grasp, it is hard to tell who is most oppressed.

*

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God is most manifest in growth. It is the action of the invisible power of intelligence that causes the seed to send forth and evolve all the various phases of its life. Lack of growth in any form of life is lack of God.

RELIGION.

MANKIND look upon religion as constituting about one-seventh of their existence, and set apart one-seventh of their time to devote to their religion. The proportion of materiality in humanity being about six-sevenths of the whole, it overshadows and crushes out one-seventh of spirituality, for in the moral as in the physical realms, the preponderating force is the dominating power. This is why there is so much materialism mixed up with all religious systems, and the spiritual conceptions of people are but little removed from the grosser things of life.

There can be no spiritual race evolved until mankind realize their religion in all their life; that all thoughts and acts are religious or non-religious as they chime with or depart from the laws of harmony.

A religious life is a right use of all we have.

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If all were just charity would be unnecessary. Those who pride themselves upon independence and their charity for the poor are really themselves recipients of charity from those who labor to support them in idleness and luxury. Charity as now practiced is mostly a mockery.

*

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MEN seek to be known as great men rather than good men. The former seek distinction; the latter deserve it. The love of power weakens, while the power of love strengthens, man's spiritual nature. If heaven is perfect peace, how can the multitudes who are ever at war or preparing for war hope to obtain that heavenly condition?

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WE are all in school. The wise seek to learn the lessons that are given to them, but the foolish shun the lessons only to learn them in bitterness and woe, and sigh for the never coming day when school will be out.

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WE have had the science of material optics, and now we are to have the science of spiritual optics. The electrical telescope will reveal greater wonders than we have ever dreamt of.

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FRESH thoughts are as essential to the health of the mind as fresh food is needed to maintain bodily health.

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THE voice of God is often most audible in strains of music. All that tends to create harmony is Godlike.

For The World's Advance-Thought.
TREATMENT OF THE ERRING.

T. L. HARRIS.

ALAS, self-righteousness, the social bane!
'Tis said great Lucifer once fell through pride.
Hath he no followers in the present time?
Who hath not sinned against the moral law?
Why then should one exalt himself above
His brother or his sister? Why condemn
One sex to hopeless ruin for a fault,
And open to the other all the halls
Where wealth stands bowing to receive the guest,
And beauty crowns him with her festal flowers?

Treat all mankind as brothers, though they fall
Seven and seventy times the seventh time.
Thy own repented errors, all the sins
That almost broke from impulse into act,
And lived as wishes yet were never deeds,—
These, thy short comings, man, should make thee feel
The common nature and the common life,
That makes thy erring brother part of thee.

Some men grow prosperous through their very crimes;
Some by their generosity are made
Want's abject slaves; some toil for years in vain,
While others climb to fortune in a day.
Misfortune proves not man's depravity.
The lowest in the social scale may be
Nearest in love and virtue unto God;
The highest in the social scale may be
One rotting mass of crimes against mankind.

There is no expiation for the sin
Of man against his brother, till that mind
Unlearn the cruel lessons of its hate,
Its biting satire, its contempt of love,
Its perjured villainy of act and speech,
Its Sunday pretense and its six days' sin,
And finds God's love through loving deeds to all
Who grieve, weep, fall and perish by the way.

Our duty and ability are one.
Wisely and prudently, with just respect
To all his obligations to his kind,
Man should dispense the charities of life.
Better be wronged a thousand thousand times
In wealth, heart, reputation, than inflict
One needless pang; and better far go poor
And honest, than to wear the Austrian crown.

THE Indian tribes all believe that the sun will
be their ultimate home, and that there resides
the Great Spirit whom they worship. The primitive
tribes, before their intuitions were clouded by
"civilization," had after all clearer religious concep-
tions than the Theological systems have set forth.
These children of the forest interpreted the God of
wisdom in nature and arrived at more correct con-
clusions than all the wise men of the church have
done in this era of civilization.

*
* *

The world is changed from the plane of causes.
We may speak to men forever about changing
their habits, but if we do not change their thoughts
the habits will remain. Therefore we must co-
operate with the invisible thought realms to make
an impression upon them. We can only perma-
nently change men's views by spiritually commun-
ing with them. Error can be more easily over-
come by the silent power of thought than by
noisy speech. Argument most generally intensi-
fies inharmony and fixes men more firmly in their
errors; it prevents them from seeing the truth.

BIGOTRY.

BIGOTRY has generally been associated with
the Orthodox religion, but we long since
learned that it is not confined to Orthodoxy. We
find plenty of it in all beliefs; but for downright
bigotry the Materialist can at least equal the relig-
ious bigot all the time. The former parrot-like re-
peats his Materialist catechism, that has not var-
ied in text for ages, and he is as intolerant to-
wards other views than those he maintains as is the
Orthodox creedist. Neither originate anything; and
both object to hear read or to think anything that
will change their pet conclusions. The two ele-
ments, although antagonistic to each other, are
really one in their opposition to the principle of
true progression. Neither of them recognize the
spiritual—the real. There really is no difference
between the one who believes in the resurrection
of the material body, and the one who believes the
material body is all there is of him.

A bigot in any belief can never be a reformer, for
his ideas lack the soul, the fructifying principle;
they are the shell without the kernel.

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* *

EVERYTHING that is evolved to the external con-
sciousness has first had its spiritual growth in
the realm of the invisible. Each individual has
lived out his life in the spiritual before he enacts
it again in the material. Every plant has rooted,
leaved and fruited in the spiritual before it goes
through that process here. Therefore, we can only
change our lives as we become consciously one
with the causal power. In this state of existence
the spiritual plan or thought structure must first be
made before the material structure can be reared,
and the latter will be in all respects like the
former, and it can only be changed as we first
change the thought by our will-power.

*
* *

MAN'S horizon widens from the physical to the
Celestial. To see with the eye, the mind,
the soul, is to broaden out from the finite to the in-
finite. The man who says "I will only believe
what I see," meaning thereby what he can see
with his physical eye, has not yet developed his
spiritual vision, and cannot, therefore, see from
horizon to horizon of his soul. There is nothing
that cannot be comprehended. Somewhere is the
power to comprehend all there is. It is only igno-
rance that says there is nothing for us save that
which the physical senses can comprehend. Where
an Infinite God has been man may go.

*
* *

MEAT, tobacco, all kinds of liquor, stimulate the
evil passions by putting impure elements in the
blood, and are therefore a source of weakness in-
stead of strength. Eat such food as makes pure
blood, that will give strength of body and purity of
thought.

*
* *

THE spiritual supplies all demands; if good is de-
manded good is supplied; the same with evil.

ORTHODOXY.

WHEN orthodox Christianity boasts of its power
it means the numbers that follow its stand-
ard. It sets forth its material quantity, not its
spiritual quality. Orthodox Christianity, like Or-
thodox politics, relies more upon the power of physi-
cal might than it does upon that of spiritual right.
It is far more potent to be a few with the Christ-
Spirit, than it is to be a hundred millions and
Christian in name only. If the Christianity of
Christ had been the same as the Orthodox Chris-
tianity of to-day he would not have been remem-
bered longer than the century in which he lived.
Religion and Christianity have come to mean the
exact opposite of each other. If Orthodox Chris-
tianity was Christianity in its true meaning, noth-
ing could prevail against it. If the Orthodox world
were truly Christians, evil could not exist in this
world, for their combined power for good would
make it impossible for evil to produce enough to
live upon. There is no potency in evil when it
comes in contact with good; it cannot exist in the
radius of the true Christ-Spirit, therefore, if Or-
thodoxy was Christianity good would be our con-
stant companion.

*
* *

"Thou shalt not kill" is just as imperative when
applied to large bodies of men as when applied to
individuals. The idea that the killing of a large
number of people under the guise of war is less
murder than the killing of an individual is due to
the perversity of mankind that considers wrongs
perpetrated on a larger scale less criminal than
those done on a smaller scale. This spiritual
blindness causes men to call Wall street operators
kings of finance, and the one who cheats at cards
a thief and gambler. In the estimation of the
world wrong is right if a large number practice it.

*
* *

WHEN you go into a place filthy with immoral
thoughts and deeds, the magnetic atoms of that
place try to flow into your mind and agitate your
thoughts in the sphere to which the place belongs.
If you must enter such places be sure that you are
protected by a disinfectant of pure thoughts and
motives, for the moral corruption enters and abides
where it finds congenial soil.

*
* *

EXTERNAL religious systems are necessary, just
as spectacles are necessary to give increased illu-
mination to the eye that cannot see with its own un-
aided power. When the interior soul-light shall
illumine the spiritual eye religious spectacles will be
thrown away.

*
* *

SILENCE concentrates and speech dissipates soul
power. The secret of spiritual success is not in
learning to become an orator of spiritual things,
but a meditator upon them.

*
* *

LIFE in all its stages is Light in a greater or less
degree.

For The World's Advance-Thought.

WHAT ARE WE?

LUCINDA B. CHANDLER.

THE experience of the morning-glory seed in wrestling with the clod of soil that covered it, struggling toward the warm sunbeam and absorbing the moisture, developed the vine and the beautiful blossoms. We are in our bodies as the morning-glory blooms were first in the seed. When we are ready to express our life in a finer atmosphere we shall not need these bodies any more—as the vine and blossoms of the morning-glory when it was ready to grow above the clod of earth did not need the envelope of the germin, but left it to decay under the ground.

If your body is perfect as an organism, and has always obeyed your will perfectly; if you have always been able to eat, and sleep and move with no sense of difficulty, it may not be possible for you to imagine yourself as something different from your body. To you probably your body seems to be all there is of yourself. But that part of you that thinks, feels, loves and wills, is something other than the structure of bones and muscles, organs and circulatory system, that makes up your physical body. This is the envelope of the principle of life, which is the real self, as the shell of the little seed was the envelope of the germ.

It may not be easy for you to understand that the body is only an instrument, a machine. Perhaps you can perceive that without an engine—the spirit of water—the mighty force we call steam could not make itself known to us or do us such service in moving machinery; and if we had no instruments, no dynamos or batteries with which to concentrate and store electricity—the spirit of the air—we could not send messages, nor get light or warmth from it.

The electricity is not the communication, but the invisible power that makes it possible to convey a communication. We must have an instrument to produce certain manifestations before we can convey our thoughts, for without the instrument the current of electricity could not put our thoughts into any form or expression that could be understood by other minds in other places.

Our bodies are instruments, very complex and wonderful instruments, adapted to the use of the several principles that constitute our real self—each of which has a different use and expression. One principle is that in us which feels. We have attractions and repulsions; we can like and dislike; we may be glad or sorrowful: we may love or hate. These feelings or passions of the soul move us wisely or unwisely, to do ourselves and others good or harm.

Another principle of highest importance is reason; and this ought to control the expression of the feelings or passions. But to do this we must exercise still another principle. We may call it the central principle, for it is that which makes us a part of the mightiest power of the universe—the will. If the feeling of hate prompts one to harm or kill another, and the reason and will do not restrain this impulse while the hand is the instru-

ment with which the deed is done the power to do it was generated in the soul.

If our reason and conscience restrain us from doing harm, the principle that enables us to obey reason and conscience instead of the impulse of feeling, is the mighty will. Both the body and soul are subject to this principle. Every motion we make is first an act of the will. If we form habits of persistence, kindness, orderly ways, patience, good manners, faithfulness to duties, and thus become worthy characters, we must constantly exercise will to practice these virtues.

You will become as an individual, finally, just as you will to become. This is the highest prerogative and privilege of the human soul. The animal or bodily portion of our being has no capacity to make us become brave, truthful, kind, noble, considerate of others, faithful, patient and lovable. It can no more develop these qualities than the engine could move without steam in the boiler, or carry the train ahead on the rails, or stop it for passengers to get off, except it is directed by the mind and will of the engineer.

Your will is the power of your soul to control and become master of all the impulses of your nature and all the movements of your body. That which is really you is so much more and greater than the instrument, the organism you occupy, called the body, there is no language to describe or express it.

You cannot see or touch the life principle or spirit that blossoms in the rose or overshadows you in the magnificent tree. But in the rose, the tree, and your own outward form of flesh, it is the same invisible, intangible, marvelous spirit, or principle of life, beyond our capacity to comprehend or describe which builds all these forms, and which we must think is indestructible.

The morning-glory received the impulse that made it become a vine and to bear blossoms from the principle contained in the germ. You understand that? Our souls receive all the faculties and powers we possess from, and our bodies are made by the principle that fills, everything in the universe with life. If we could comprehend and understand this principle, we should be infinite, without limitation, equal to Deity.

To be continued.

For The World's Advance-Thought.

POISONED WEALTH.

A. P. BROWN.

RENT and interest being immoral, at variance with equity no less than an infraction of the higher law of love, we must expect to find exactly what we do find—that wealth derived from such sources is poisoned, inherently and necessarily corrosive, and tending always towards pride, luxury, idleness, and contempt for honest labor, all of which create a degenerative tendency not long to be withstood, and certain to end in utter destruction. Let us consider.

FALSE science and false theology are forever at war. True science and true religion have no opposing interests.

For The World's Advance-Thought.

THE CENTRAL SUN.

A. C. DOANE.

THE sun, the center of our solar system, is the light and life of all that is recognized by the physical senses; and the spiritual sun is the life and light of all that is recognized by the spiritual senses. Our physical senses understand material things; but we must develop our spiritual senses before we can understand spiritual things. Whether we are in the physical body or out, until our spiritual faculties and our spiritual will-power have unfolded we are bound to earth and material life. We may be educated through our physical senses and not spiritually developed, but, in this case, we have material life without spiritual light, hence we are in darkness—are spiritual babes, as it were, not yet born to the spiritual light. We are all physically born, but spiritually blind, until by self-cultivation, according to nature's laws, we unfold our spiritual senses; then we become a child of light, and we will commence to understand that we are an epitome of the universe and in the spiritual part of our nature we will find a central sun or spiritual light.

The unfoldment of our spiritual nature is opening the doors and windows of heaven, for "behold the kingdom of heaven is within you." They that obey the dictates of their spiritual nature obey the voice of God, and they that disobey that Divine Voice crucify their Savior, and bury him in their worldly pursuits; but they cannot destroy him, for he is the immortal part of humanity.

If we make our bed in the lowest hell, God is there; but we have heeded not the Voice, we have transgressed Divine Law, and we are being punished for the transgressions.

They that wish to see and understand the spiritual world that angel germs are organized in, must climb to the top of Mount Morality and there they will find the spiritual telescope by which they can see. And they will find out that there is room there for all humanity; that they need no sentinels to guard the lines to keep the sinner from annoying the saint, for there is no food in all that country or clime for the sinful nature to subsist upon. Love to All Good is spiritual food. If we do good through fear of punishment, either in this life or the next, surely the love of God or Good is not master and our spiritual nature is a slave. Christ or the spiritual nature has not yet become leader, for the mortal has not finished its work.

AN association has been formed in Chicago called the "World's Congress Auxiliary of the World's Columbian Exposition." Standing committees have been appointed on fifteen different subjects, concerning which international conferences are likely to be held. Two of these subjects are "Labor" and "Moral and Social Reform." Many reformers and advanced thinkers have been appointed on the committees.

WHEN we are at peace with ourselves we are never alone, even though oceans separate us from any human being.

For The World's Advance-Thought.
CHRISTIAN SCIENCE.

A. J. PENNY.

My only ambition in writing this article is to supply people who cannot accept this lovely spiritual novelty, "Christian Science," or who are still unable to make up their minds about it, with reasons which have weighed with mine. Because no mirage prospects can help souls in the long run; and a "collective hallucination" is quite as possible as a delusion that affects individuals only. I do not offend many I most sincerely respect by saying this from any doubts as to the facts which are attributed to Christian Science; all I demur to are the assumptions by which they are explained.

Its root doctrine was involved in a saying of St. Theresa's more than two centuries ago. "The mind of man should conceive of things as if there was nothing in the world except itself and God." Here the value of ignoring, as non-existent, all that is not of vital spiritual importance is truly recognized; but St. Theresa did not go so far as to say that what is evil does not exist except in our phantasy, for she was a woman of very strong common sense as well as of keenest spiritual senses. By affirming that evil and suffering and pain have no true existence Christian Scientists, seem to me, to land themselves in a most untenable position. Either they must be prepared to ignore, or, as they say, deny the whole arrangements of the human body as it now is, or they must call that good which a little reflection would save them from thinking to be any more according to the will of Divine Love than suffering and sickness. Life in the flesh, with its constant need of gross food, of pocket handkerchiefs, of soap and water, to say nothing of the greater indignities to which our "coats of skin" subject us, cannot be real in this sense of the word, for they are conditions of evil to some degree in every mortal life. To me these, with all other physical liabilities, must stand among the disciplinary real things of life, or all must be classed together as phantasms; and without microscopic eyes I cannot help seeing that nerves may need bracing by tonics quite as really as the myriad little mouths of the stomach need filling when Christian Scientists are hungry and thirsty. Could we see the cause of many a disease, such as small obstructive grit in the blood, acid films, neither absorbed nor excreted, we should see that in proportion to nerves and blood vessels they afflict they are as tyrannous and solidly real, as the whole outer body, which must have clothing in winter to keep it warm.

Can Christian Scientists explain why sensations outside the body, such as great heat or great cold, are less phantasmal than those of parts less within ken? If they answer, because sensation of heat and cold is for a good and merciful purpose, and therefore real, I should retort, that pain is very good and for merciful purpose also; it is a protest of nature against many kinds of ignorant misuse of the marvelously delicate organization with which this life's work is to be done, and, quite apart from its effects on the spiritual nature, often warns us

not to go on in ways leading to premature death.

If our need of warmth and nourishment is not due to the physical basis, it must be a quality originating in a good or evil sphere. Christian Scientists would no doubt say a good sphere, and class those conditions of mortality among the products of Divine Love; and why should I not think an attack of rheumatism or symptoms of dyspepsia are of those products also? Both serve to warn us that we are not rendering unto our Caesar of flesh and blood the things which belong unto that Caesar. Would it not be more to the purpose, seeing that we cannot treat our bodies as "false appearances which may be spoken away by the word of Divine Truth," instead of resorting to negation of pain on the plea that it is phantasmal, to try negation of all the practices which obviously cause pain? The cause of many illnesses is not within the ken even of physicians, and the most honest among them allow that medicine is still in a large proportion of cases experimental only. Varying fashions as to diet and doses prove how tentative medical practice is; and where we are quite at fault as to the cause or remedy of disorders, these remarks do not, of course, hold good. What I aim at is not to try and disprove the possibility of healing by quite other than material means, but to show why I am unable to believe disease less a reality than health.

When Dr. Holcombe says that in the spiritual sense of the divine word "no evil or false thing can ever be recognized in the consciousness of God" (N. C. I. June, page 291) I am surprised almost out of belief that he meant to say quite that. Had God no consciousness of evil when He sent His Son to reconcile the world to Himself? Such an idea of Deity as this seems to me more in agreement with the ever-smiling remote placidity which is expressed in the face of an imaged Bhudda than with all that has been revealed to us by God; and I ask myself how then can we understand His manifestation in the Divine Humanity of Jesus Christ, when "touched with the feeling of our infirmities" and afflicted in our afflictions! How does that idea agree with his own saying, so uncontroversially true, that "the Divine human nature of Christ, even in its natural and sensual degree, is omnipresent throughout the universe and immanent in every created thing?" What has differentiated the Savior now from Him who went about doing good? He recognized evil then so much as to reprove it severely in some forms, and deal with it more pityingly and remedially in others. In the gradual process, which is assumed by some of your teachers to be the promised second coming of our Lord, is "Jesus, the same yesterday, to-day and forever" transformed? Could He ignore all that is evil and suffering, and continue the unchangeable Savior of our race? It is impossible. Half the consolations of Holy Writ would become dead letter if we could persuade ourselves that "no evil or false thing can be recognized in God's consciousness;" for no being can desire or attempt to rectify that of which he is unconscious. But if I quote such words as "whom the Lord loveth He

chasteneth and scourgeth every son in whom He delighteth," my critic will perhaps rebuke me for taking Bible words in a literal sense.

Dr. Holcombe's version of the creed of the Orthodox in the old church is different from any I ever held; and, except in fiction, I have never known any one able to profess belief in such profane ideas of our God. Perhaps he a little exaggerated them, as a lecturer will enlarge the outlines of his diagrams on a board to catch the eye, and give their meaning quickly; even if he did not, it must be allowed that the Orthodox religious literature of some centuries ago, and the extremest low church teaching of the present day, might tempt one to think "God a Being not really omnipresent or omnipotent—a Being who rewards his friends and punishes his enemies, who demands justice for violated law, who chastens those whom he loves" (yes! I wholly believe that), "who discriminates between persons, and who contends for the mastery of the universe with a vast power of evil, which is self-created, self-existing, and which is never to be destroyed." Such ideas as these, with one exception, are becoming obsolete in England, and will rarely be met with, I believe, either in print or preaching. Those to which I have been used from infancy and hope to carry out of this life to a clearer day, are, that the Father of Spirits loves us all so tenderly that only His perfect wisdom could permit His children to suffer; and believing with Solomon that "whom the Lord loveth He correcteth, even as a father the son in whom he delighteth," the mystery of pain has for me but one solution; and I find the humble *So Be It* of my forefathers' faith unspeakably wiser than the proposed negation of what the Source of all Love permits.

Addressed through The World's Advance-Thought.

TO MINNIE.

A. P. BROWN.

How much truer our inspirations or feelings are than our logical deductions is herein revealed.

Mathematics, my dear, is the quintessence of logical science, and the proverb says figures lie not. It is founded upon feeling, discredited by feeling, and then its very failure remains a matter of feeling still.

First we feel it right to make the assumption. Next we feel each successive step in the process to be right and properly taken. Then we feel our result to be all wrong. Last of all when we discover the cause of failure, if we ever do, it rests wholly on a feeling, and not on any logical deduction.

O! my daughter, trust not logic; trust the living inspiration of the eternal present, and keep the mirror of thy soul so pure that its sensitive depths, without speck or blur, shall reflect the Infinite Light and Life; and that Light follow, knowing it will reveal and establish the life in thee and thee in it.

We are ever on the threshold of the infinite possibilities that are before mankind. Those who claim to know all that man can aspire to have a very restricted spiritual horizon

THE MISTAKE OF THE TWELVE.

E. M. W.

WHEN the suffering outcast of Galilee said to his handful of followers, "The bread that I give is my flesh, that I give for the life of the world," he meant to teach them, could they but have known, that in him was manifested for man the Two-in-Oneness of the higher Evolution, made flesh of our flesh and soul of our soul; nourishing us in our nature from the elements of his arch-nature, and re-begetting us from our mortal separateness into his immortal two-fold life.

Beginning with the cleansing of the spirit of man, it was to ultimate itself in the cleansing of the body. Beginning with redemption from moral death, it was to fulfill its career in redemption from physical death. Beginning in centers, by slaying the sin principle, it was to move forth victoriously to surfaces by expelling the disease principle.

As truth teaches best by example, in the body of the despised Teacher spiritual health stood apparent in health of organism. The holiness of the spirit came forth irradiant, sweet, and attractive in such holy health of nature that the emanations from its presence were formed in atmospheres of love, healing and immortality. The law of the flesh was obedient to the law of the spirit; the senses were made channels for the divine sensations, and in the radiant presence of his Personality men declared, in their vivid eastern phase, that "God was manifested in the flesh."

Here was a youth like an Aryan god, in beauty of person, in romance of sentiment and poetry of diction; near to the lilies at his feet, near to the sun above his head; in whom the spring seemed to breathe its sweets and the summer to pour forth its virtues; one wholly unlike their traditional idea of prophet or sovereign; a vast enigma to the mind. As he moved more and more out of the shadow of their Mosaism, the daylight in his eyes dazed them; the triumph, the transport, the exultation, the affluence of his march upon the land drew them as willing captives in his train. He made glimpses for them into the realms of their own possibilities.

But his gospel of fleshly restoration met with innumerable obstacles in the Twelve, making clear thought, in its ultimate degree, impossible. One listener was full of hereditary psora, another of scrofula; they were so paralyzed mentally by their inherent maladies, that they could only think upon the surfaces of themselves, superstitiously and hopelessly, by impression, obsession, or mechanical routine. They could not enter into the general truth of the new teachings by order, sequence and relation, and they soon began to fall away from the divine socialism which the Nazarene had begun to institute, slipping little by little, till they ceased to live and serve in unity, and became separatists and familists with divided interests. They let go of each other's hands, and the social band was broken.

Failing to keep the sacrament of fraternity, they became gradually involved in the adverse processes of the counter-movement, till the arch-natural quality in his life, works and words were so far

suppressed, that the Twelve made discipleship to consist merely in believing that Jesus was the Christ, in observing a simple ritual of washing, anointings and a supper, and in leading a correct natural life according to the modified law of Moses; this was all. They were forms that absorbed his arch natural essence, and suffered it to waste from them, while their bodies filled up again from the magnetisms of the animal man. The Twelve did not transgress wilfully or wittingly, but the ascensive evolution that the Judean adept brought failed to embody in them, except partially by the occult and subjective way. They sinned, suffered and died; while he wrought for a kingdom where there should be neither sin, suffering nor death. He was in them to a small degree by his spirit, but they lost the sense of his psychic presence.

He commanded them, after his disappearance from the visible, to associate, and keep in unity, and remain together in private as an isolated body; till, becoming unified in that solidarity, the force of the inflowing "kingdom of heaven" should declare itself as a resistless power for the evolution of the race in righteousness. This they did not do. His cult was a cult of socialism. The chief among them shrank from the hard toil and immense effort of socialism, so the believers relaxed and became involved again in the corporeal life of the world. The ecclesiastical mania broke forth at once, and the Twelve betook themselves to prayings, preachings and sacraments, and when at the famous pentecostal time, they boasted that "three thousand souls were added to the church in one day," the infant *ecclesia* was swamped under the load of raw, crude converts. Christendom has been fruitlessly traveling in that rut of ecclesiasticism ever since, and in the religion of the Prophet of Galilee—which was pure secularism—remains the unknown and uncomprehended mystery of the world.

For The World's Advance-Thought.

TEACH US THY ENDURING FAITH!

ELIZABETH HUGHES.

IN the land of Egypt stands the pyramids, stone symbols of the most ancient teachings ever given to humanity, and of the most enduring occult truth. Strange it is that what a material age is disposed to call visionary should have for witnesses emblems whose origins date beyond historic record—at least that of the older ones. The great pyramid is the type of enduring spirit, based upon a visible foundation, and has outlasted every building on the face of the earth. It is the representative of the sacred Tetractys, which synthetizes the Trinity—for does not the pyramid stand on a four-cornered base, representative of the Holy Jerusalem, the Heavenly City, the Divine descended into humanity? The numbers 3, 4 and 7 are sacred numbers. The Trinity, then, represented by the upper part of the pyramid, and its point the winged flame of life, rests upon the solid earth, and is, in that sense, a quaternary which has four points and a four-square foundation; it synthetizes the whole. Plato says that "man is constituted of two parts—one formed of the same substance as Deity; the

other mortal and corruptible." These two parts are the upper Triad and the lower Quaternary. The upper Triad is the imperishable spirit, the eternal flame, the apex of the pyramid, the spiritual soul, its vehicle and mind and immortal intelligence; the lower Quaternary, through which man manifests in matter and stands on the base of the solid earth, are (1) the physical body, (2) the life of vital principle, (3) the astral body or double, (4) the seat of the animal desires and passions, called *kama rupa*.

Now, how shall the heavenly city, the city of gold, four-square, descend on earth? It must come into the consciousness of humanity before it can come into the external form. In other words, the ideas must take hold of the people. The upper and imperishable Triad must take the place dominating the lower Quaternary. The four and three then form the sacred seven, the complete number. Seven are the notes of the musical scale; the prismatic colors are seven. This is one of the teachings of the pyramids; they were built by men who knew.

O, radiant soul of harmony, descend with thy Divine Illuminations into the tossed and troubled spirit of this age! Teach us of thy ancient lessons, thy simple and enduring faith!

To The Editors of The World's Advance-Thought.

LIGHT from The World's Advance-Thought is to the soul like the light of the sun to the plant, giving it life and growth, until the soul matures sufficiently to throw out rays of light itself to others in the surrounding darkness; and thus spread the light of Truth that the world may be saved from the impending and terrible trials that seem so near it hand.

The few that recognize their duty in this respect have a task before them that, though difficult, is a pleasure to perform, for the earnest worker with pure and unselfish motives, finds that knowledge and understanding comes to him as he proceeds on his way; enabling him to look with charity upon the mass of passion-tossed humanity, struggling in the dark valley of ignorance, and to have pity, not anger, when assailed by them, as is so often the case.

Good is the ultimate and everything works to that end. That which we look upon as a loss to-day proves on the morrow to be the very opposite, and "whatever is, is right." Thus it is evident that there is no evil. Pain and misery are good, because they are friends warning us to pursue a different course. If we fail to heed their warnings they are none the less friends, any more than a brother would be who warned us of an abyss if we failed to heed and plunged to our destruction.

As when summer comes from the south the snowbanks melt, and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, and carry with it the beauty it visits and the song which enchants it; it shall draw beautiful faces, and warm hearts and heroic acts around its way, until evil is no more seen.—Emerson.

For The World's Advance-Thought.

HARMONIZING POWER OF TRUTH.

A. G. HOLLISTER.

An inspired Seer testified concerning the Word of God. "In it (or in him) was life, and the life was the light of men." If so, then life and light are different manifestations of one principle. If love is the essence of life, as spirit Seers and intuition attest, and if truth is the essence of light, it follows that love, life, truth and light, are different manifestations of one substance, and hence, we infer that said substance is the original unitizing principle of all rational intelligences.

"If ye love me, keep my commandments," says the anointed Jesus. "For this is the love of God," says another spiritual teacher, educated by Jesus, "that we keep His commandments." Not a part of them, but all. For keeping all the commandments forms them, as it were, into a chain of protection, which surrounds the obedient, and preserves from foes, within and without. But the disciple who willingly breaks the least of Christ's commandments for the regulation of conduct, severs the chain, and its unity and defense are destroyed. He who claims justification and recognition for keeping but a part of Christ's commandments while neglecting the rest, is like a besieged city, whose broken fortifications expose it to every attack of its foes.

When Jesus sent his disciples to instruct strangers he said, "Teach them to observe all things, whatsoever I have commanded you."

His commandments proceed from the same principle as the love, and are not his only, but the Father's. Because he spoke doctrinally only what the Father commanded him to speak, and said, "My doctrine is not mine, but His that sent me." "And I know that His commandment is life eternal." His commandments are the Word of Truth which gives light to the inward vision, for the soul to walk by, and his own personality had nothing to do with them, but to give them forth, as received. Here again, the love and the life, the truth and the light are shown to be one in origin and essence, and but different manifestations of one substance. No one can keep the light of truth in possession, except by practicing, so far as known, what truth enjoins; and one cannot continue its practice without love of the same quality, derived from the same source.

There are many kinds and qualities of affection, which people call love, and each kind is principled in all knowledge pertaining to its own quality and operation. Creaturely affections are mixed, largely partaking of inferior self, or are corrupted by inordinate, irregular, excessive and perverted animal desires and passions, to which the creature is a slave, and which never can bring peace and contentment to the mind, but restlessness and stings, with servile bondage and bitter woe for their fruit. Even in their orderly, unperverted state, they admire and exalt the creature more than the Creator; and they bind to earth by cleaving to natural things and feeding on those relations, carnal and social, from which they arise and which are the

world's sole dependence for propagation and continuance.

Divine affections, born of the Holy Spirit of Truth, are pure, free, constant and consecrated, not mixed with earthly alloy, nor with the desires and aims of the lower self. They discard the seen and temporal beyond the supply of physical need, that they may grasp the unseen and eternal; and their guide, nourisher and sustainer is Eternal and Divine Truth. Those in whom Divine affections rule, flow together by mutual attraction, as the drops of one crystal sea, having all personal aims, ambitions and distinctions merged in the one desire to learn, practice, and extend the Truth, which "is about to rule all nations," and which makes all free who persistently serve it, be they few or many.

In his last hours on earth with his disciples Jesus prayed for them to the Father, saying, "Sanctify them in thy truth; Thy word is truth. As thou didst send me into the world, so I sent them into the world. And in their behalf I sanctify myself that they may also be sanctified in truth." Sanctify means to purify and make holy—to consecrate and set apart for Divine service. Jesus is here said to consecrate and purify himself in behalf of his disciples who were to become the world's teachers and redeemers concerning spiritual things. Is not this what he meant when he speaks elsewhere of giving his life for the sheep? We think it is, and that He is our Exemplar in this also. As the Apostle says, "In this we have known love, because he laid down his (inferior self) life in our behalf. And we ought to lay down our lives in behalf of the brethren. The prayer continues, "Nor do I ask for these only, but concerning those believing in me through their word, that all may be one. As thou Father art in me, and I in thee, that also they in us may be one, that the world may believe that Thou didst send me."

The world would not believe if they were divided in interest, clashing in opinion, or conflicting in testimony. Because there is no jar of discord, clash nor contradiction in absolute truth, and agreement, or harmony of parts, is a leading criterion by which truth is discriminated from error. "All virtues are in agreement, all vices at variance," says the concentrated wisdom of the just. Agreement is the foundation principle of all correct reasoning and clear understanding. If we hear anything which contradicts what we know to be true, we decide at once against it. If it contradicts only our belief, we know there is a mistake somewhere, and if we deem it worth the labor involved we compare one thing with another to discover where the truth lays.

Jesus accounted this credential so important that he immediately repeats the substance of the formula he had just delivered: "The glory Thou hast given me, I have given them, that they may be one as we are one; I in them and Thou in me, that they may be matured, complete, perfected into one. That the world may know that thou didst send me." John. 17: 17. This time the world are to know that Jesus and his true followers

are Divinely commissioned teachers. The former witnesses have proved to the world their Divine commission by their fruits, and are accepted in that capacity by those most advanced toward spiritual enlightenment.

The testimony of those who have received Christ in his second appearing, and have brought their lives to judgment before his messengers, is in perfect agreement with the commandments of Jesus, as taught by the Apostles, notwithstanding that the wisdom of this world has declared them to be impracticable, fanatical, and visionary. The former and later witnesses each testifies to and confirms the other. We all have one doctrine, which is the testimony of Jesus and Ann Lee, with the increase which comes of growth in wisdom and experience. We bear the same kind and quality of fruit, which is proof of one origin, guiding principle, order of life and purpose. This does not exclude variety nor suppress individuality in thought or action. If as Christ's doctrine requires, we can suppress or exclude the ambitious personality which proceeds from an opposite life (the animal self), and destroys the unity, why should we not, since natural energy voluntarily restrained in the lower, passionate life, is expended on the higher and universal plane, when Christian principle is the motive.

The human body is a unit composed of many members, every one different from every other, but all harmonize because controlled and directed by one will. Hence, each supports the action of all, for the accomplishment of one purpose, without lessening their individual character or usefulness. Even so, Truth is a unit composed of many parts or principles, and different minds are adapted to receive and demonstrate different principles, but without conflict, jar, or discord, so far as truth inspires and actuates their conduct, because truth always harmonizes with itself in its own order.

Supreme devotion to the highest truth revealed to the understanding, and continual growth and advance from lower to higher, alone can obliterate selfishness and class distinctions in human society, unite and harmonize all true interests, and stimulate every member to put forth best endeavors for the good of the whole.

"PLANTS are its hair, the stones are its bones; the streams and rivers are its blood; the dew is its sweat."

Thus say the Scaldes, during the festivals of the Scandinavian warriors, when they declaimed before their barbarian audiences the history of the birth and delivery of Freya, the earth, daughter and wife of Odin, the God of Fire, the sun, created by the unknown God, "the Strong One from on High, He who is more powerful than the most powerful, and whom none dare name."

So the Scandinavian Mythology taught in myths that which modern science advances as a truth—that the earth is the daughter of the sun.

LIGHT may be all around us, but we cannot see unless we open our eyes. Many cannot see the Spiritual Dawn, because they will not open their eyes.

For The World's Advance-Thought.

DOCTRINE OF THE TRINITY.

AASTA HANSTEEN.

It is acknowledged that the life of the human soul is at this moment in a great crisis. It is acknowledged that philosophy now-a-days has lost its peculiar foothold, the knowledge of the condition of spirit and soul, and is making common cause with the knowledge of nature.

This change may have its great utility and great justification as an intermediate reaction against former dominant and too obtuse systems and modes of thought which impinged upon the naturalistic circle too arbitrarily. The modern German metaphysic or speculative philosophy had dissolved the Christian dogmatism, and was in its turn itself distanced by modern naturalism. The human mind was hungering and thirsting for knowledge; it turned its observations to that bodily and visible shape of creation which we call nature.

Irritated by the obscuration of orthodoxy, and not satisfied in the lofty, but at the same time misty regions of speculation, the scientists of to-day are grown materialistic. Annoyed by the antagonism of the Church, which claimed as a monopoly to represent Spirit, they took a disgust to the word and to the idea; they crave nothing but facts, palpable facts. The thinkers of these later times are specialists of intelligence. In order to penetrate deeper into special points they narrow the circumference of their perceptions.

Before this brain-activity, armed with the microscope, personality, in its conception and meaning, dissolves into atoms. But the conception of personality is important and necessary in the highest degree. The highest of all conceptions attainable to mortals, it seems to me, is the conception of a personality; it comprises therefore also the Divine.

With this conception man, considered as a rational, spiritual being, stands and falls; and at the same time his connection with the Divinity as Providence. With this conception, therefore, also stands and falls that which is the watch-word of the present day, human worth, human dignity and human rights. With this conception morality stands or falls; the very principle of morality, for in this conception the immortality of the soul, the individual, conscious, independent, responsible, stands and falls. When this conception is dissolved or annihilated, then the Divinity is changed into the mighty powers of nature; wonderful in its operations, but working without aim and intention. The creation is changed into pure stuff; human thought is reduced to phosphorus; the human body becomes a wonderful working organism, whose various materials circulate and are consumed and transformed in a most interesting way, but without any higher object, for the spiritual principle, in whose service this organism should be, and whose expression it is, has vanished. Existence is transformed, in a word, to a magnificent chemico-physical process.

But the human soul must take hold of the spiritual standpoint; it must be found again. This stand-

point can only be sought and attain stability in religion.

The conception of personality is necessary to the human consciousness. We will therefore, try to make clear what a person or personality means. Every idea about personality is indissolubly connected with an idea of peculiar attributes or qualities which are the signs of that personality. Every idea of a person is formed by apprehending various qualities which form that person's character, with exclusion of other qualities which do not belong to the spiritual structure of that person. A being which has all possible qualities is therefore no person. Such a being cannot be found. When one speaks of such a being, it is either only a mental experiment we undertake or a meaningless form of speech.

When we believe in a personal God, we must also believe in a threefold God. The Divinity must be threefold in order to have a degree of limitation necessary for personality, and these three persons must be One in order to be the all-comprehending, the all-comprising God. To speak of a personal Divinity which is One is, therefore, a vague and wavering form of expression. This personal God who is a solitary being is imagined by the male thinker because he is quite unconscious of the existence of woman in a higher sense—to wit as Spirit—and, therefore, when on the heights of speculation he speaks about man, he solely and only, speaks of the masculine individual, and pictures man as a solitary being. Thus the male thinker knows not that man consists of two persons who compose a unity, but thinks of man as a single personality; and if he keeps firmly to the words, "Man was created in the image of God," neither can he imagine God otherwise than as a single personal God, if he reasons from the image to its original or type. If the masculine thinker at the same time desires to keep fast hold of the doctrine of the Trinity, he has, as the consequence, a difficult task. Therefore the doctrine of the threefold God has always been a hard saying for male thinkers. After endless speculations to comprehend and appropriate this idea, after fourteen centuries of fruitless endeavors, the male thinkers cast it away despairingly from themselves. We see the most eminent Protestant theologians of Germany relegate the dogma of the Trinity to the "extinct" ideas. A Danish theologian has declared that this must be looked upon as abandoned, as "it had no connection in human consciousness."

This is in perfect harmony with what I have just explained—that what the male thinkers understand by "human" is not the two-fold human, but only the single human, and that naturally, from their point of view, is the masculine.

The connection of the doctrine of the Trinity is therefore far easier for the consciousness of woman, because she, according to existing circumstances, always imagines man as two-fold, as it is impossible for her to be ignorant of, or to overlook man's existence, for he has until now been the representative of humanity, and has performed, as far as it was in any way physically possible, the principal

part, both as man and woman. The only thing we can do, in our terrestrial sphere, to get a view of God's being, is to presuppose the accordance between the Divine and the human being.

Men's consciousness can not be called complete as human consciousness, since the half of humanity—the feminine half—is not taken up into the regions of thought, is not included in the scheme of the philosophic ideas.

When women reject the dogma of silence (forged by the male clergy) and thereby become capable of entering into the knowledge of and getting light upon their own peculiar nature and spirit, they will thereby be in a condition to make them manifest to the masculine thought. When the womanly souls and powers of mind become freed from their bonds and chains, when these powers, hitherto as good as unused, shall create for themselves a circle of activity; when they take up the work in the fields and wastes which undeniably belongs to their sphere, then it will be seen that many of the highest questions, as yet unexplained, because the feminine spirit has been excluded from sharing in researches and discussions, will be understood. When women in the sphere of thought and spirit assert their existence in this manner, corresponding to their number and to the bodily room they take up on earth, then every male thinker will be compelled to expand the boundaries of his hitherto "human consciousness." Then we shall first see a duality, the masculine and the feminine; then we shall discover a field lying between, which may be fittingly called the purely human, and so we have at once a trinity, the human trinity.

For The World's Advance-Thought.

THE ANGEL'S PRAYER.

EMMA TRAIN.

O DWELLERS on the mortal plane,
We come to thee in prayer—

'Mid all your sorrow, want and pain,

'Mid all your grief and care,

The higher angels bow the knee

And humbly ask a gift of thee.

O, leave awhile your petty strife,

Accept your birthright now—

The holy crown of endless life

That rests upon your brow.

Seek for the higher, purer good

Until its ways are understood.

Reach out your hands, though stained by sin,

To those fair ones above—

The truer, better life begin

Assisted by their love.

Come from the shadows and the gloom

Where all is beauty, joy and bloom.

Behold the gate we've set ajar,

The door we've opened wide.

Behold the beaming, deathless star

We've lit your feet to guide!

Walk in the path we've marked so plain—

Let not our efforts be in vain.

THE CREED.

BY your own soul's law learn to live,
And if men thwart thee take no heed;
And if men hate thee have no care;
Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer,
And ask no crown they will not give.

[From "The Five Redeemers," by M. J. Barnett].

ARTISTS.

ANY plan for good to humanity begins to work good while it is yet nothing but a plan. The very desire to alleviate the hardships or add to the comfort or pleasure of mankind, even in a material way, is a feeling that generates good to others. One in such a condition of mind is also; thereby, more sure of success in his plans, for he is in just the condition that relates him to that sphere of thought towards which he is inclined, and from which will come the help he needs in order to develop or correct his vague or defective plans.

If the inventor, in any line of thought, understood just how much he could be aided in his plans by purity of purpose and trust in the unseen forces of nature, he would realize that to develop his own character, his own spiritual powers, was the foundation on which alone his material success could securely rest.

There is some truth in the saying that inventors are always poor. But the cause of their poverty—of that long and anxious delay in the perfecting of their plans—lies back of their inventive powers, in their character. They are lacking in tranquility, or in trustfulness, or in purity of purpose, and sometimes in all three, so that they are not open to the clear ideas for which they are reaching out, and which always seem almost within their grasp.

To invent is to come on something that is not known in the age or country of the inventor. But in order to come upon something, that something must already have existence somewhere.

We have reason to believe that there are in the universe myriads of perfected beings, who, having finished their material education, know all that can be known concerning the manipulation and controlling of matter, and that there are also less advanced beings, of all grades, who, though only on the road to perfection in this kind of knowledge, are yet so far beyond us that they can give us new ideas just as soon and as abundantly as we are ready for them. They are teachers in God's employ, and it is to them that we are appealing when we reach out for knowledge of these material things, even though we may believe that all we need can be generated in our own mind.

Let us not then clamor in vain at a door that we ourselves have closed.

If we are inventors, let us endeavor to feel sure that we are not just trying to do something that will give us a patent, and render us monopolists, so that we may be able to make an unjust profit upon our invention; but let us feel sure that we are working to redeem our fellow-men from some kind of bondage, or to give them some kind of comfort or pleasure.

When we are sure of our pure motive, then let us retire into privacy with our vague plans, and, sitting down in calmness and trust, turn our thoughts in the desired direction. By this method we relate ourselves to a corresponding thought sphere that is perfectly adapted to our needs and our capacity. We thus open the door for more knowledge to come.

A man who has in no degree conquered his own lower nature might look in vain for the tranquility and trust required to open wide the door of knowledge. We have never known a great inventor who was a very sensual man. Sensuality relates us to animal spheres, which could never aid us to knowledge concerning anything above the animal plane. Animal spheres could perhaps aid a man in becoming a monopolist, for so far as a man is a monopolist, just so far he is, in that regard, on the animal plane.

If a monopolist could realize that when he looked upon an enclosure of those animals which are representative of selfishness and impurity, and saw them pushing and crowding before their fellows to be the first to reach a well-filled trough, he was gazing upon his own portrait, he would desire to change his ruling spirit, so that he might relate himself to forces that would raise him to a higher plane.

At the present day there are so many minds holding themselves open to knowledge concerning matter that the immediate future promises to be rich in marvelous inventions.

Both the artist and the artisan are wide awake in this material age, that cries out so loudly for a mastery over the so-called organic kingdoms. We are approaching the top of our material ladder, and we are determined to find all the utility and all the delight with which matter can furnish us. We would bend not only the wind, and the waves, and the blue ether above us to our uses, but we would also entrap and employ for our comfort and delight the most subtle, invisible forces of nature.

The mechanical inventor forms a sort of wedge between the artist and the artisan. His work is more brain than hand work. He is the great god of the present age, which is one of utility even more than of profuse decoration. When he reaches out to invent or come upon some new idea, he should see to it that the knowledge he seeks will be beneficial. When he has perfected his plan, let him not offer it grudgingly to humanity by selling his commodity at an exorbitant price. The knowledge he has gained by effort is rightly his; but then it is just as free to any one else who makes the same effort.

Knowledge is no more to be bought and sold than the sunlight, which is free to all who seek it.

If a man opens a sun bath for the public, he does not charge for the sunlight, but only for his time, and outlay, and premises. He does not own the sun. Neither does any man have a monopoly of knowledge. Let the inventor charge for only his time, his material, his outlay, and his premises.

It is not the inventor alone who among material workers has it in his power to benefit humanity. Even the humblest artisan or worker in any line whatever, who may do only what he has been taught to do, can and should be so conscientious that he would not be willing to carry out another person's injurious ideas.

We knew of a poor shoemaker who said that he did not enjoy making French heels to his shoes, because he knew they ruined feet. Now, if he had

acted up to the light he most decidedly had, and refused to do what he felt to be wrong, what would have been the probable result? We know the popular cry would be that he would be left to starve. But we think it quite likely that, on the contrary, he would have become noted as a maker of common-sense shoes, and would have had all the work he wanted, for common-sense has not yet entirely died out of the world. All he would need to do in such a case would be to pursue the right, and trust for results.

If there is not yet a demand for what is right, let even the most obscure artisan so ply his trade that he can help to redeem the world from error in that regard. No one can be so unimportant or obscure as not to exert an influence over his fellow-beings. There is a constant emanation from his spirit, whether he wills it or not, that is sure to influence or flow in upon others, to their benefit or their injury.

With every nail and every board that go to make up the sum of details in the construction of our dwelling, may go forth from the builder and his workmen such a conscientious desire to do their best, and so much good-will to us, that we find in that dwelling, from the very first, a certain rest and comfort beyond anything that could be conferred by mere wood and plaster.

We, all of us, are affected more than we are aware by the spirit of those who serve us.

We know of a sensitive lady who suffered from indigestion after partaking of well-cooked food from the hands of a malicious cook, with whom she never came in personal contact, and, when she changed her cook for one superior in character, though inferior in skill, her ailment disappeared.

Now, if evil is so subtly contagious, so also is good, and to a much greater degree.

Whatever may be our occupation, let us put into it so much good intention and good-will to others, that we cannot fail to contribute our mite to the world's redemption.

Among the blossoms of the New Dispensation are Olea and Adele Cochran, aged six and eleven years, daughters of Mrs. and Mr. J. W. Cochran of this city. Their playing on both the violin and piano is remarkable, and they improvise on any theme selected by the audience. At a recent concert given by them in this city Miss Adele was given Oregon as a theme for improvisation, and the vast audience was held spell-bound as they listened to the war dances of the Indians, then the footsteps of the coming civilization, the whistle of the steamboat, and then the cars and the busy hum of cities pringing up etc., all so marvellously rendered upon the piano. These children are the fruits of the parents' aspirations for special development of powers; the evidences of what can be done through heredity in regenerating the race.

There is but little whole-souled love in the world. That which goes by the name of love is mostly self-interest, and where self-interest is absent the intercourse of the world is based upon indifference and strife.

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LOVE.

EVELYN PYNE.

Lo! dear my brothers, what shall my heart say
Of love, the fair Christ-flower laid by God
On each life, for the asking? 'Tis a crown
To clasp wan brows, and make them beautiful,
And radiant as a sun-brimmed May morning—
It is a staff to help men up the heights
Where saints sit throned, and fair virgins sing,
Each some sweet song, to lute, or psaltry,
Or lyre, or elthern. Yea, it is a soul,
Set in the heart of life, to guide, and bless,
And make all fair things fairer, all thing sweet
Of more consummate preciousness,—a god,
Whose service hath called back the golden days,
Where men sat in the sun, and luted loud,
For very joy of living; when clear streams
Ran laughing to the pitchers maidens held
Apoise to catch them, and fair-fruited boughs
Shook sun-kissed treasures down to waiting mouths
As red as pomegranates, and sweeter far.
Yea, more than this is love: it is the Christ,
The very spirit of life, that shuns not death,
But grows the brighter for his hand clasping!
Though ye lose all things, see ye lose not love:
Without it, all my words were thistle-down,
Or tossed sea-foam, or breaths of desert sand,
Unfruitful, save to ride on the wings to the wind.
Farewell, my brothers! see ye lose not love.

THE COMPETITIVE SPIRIT.

THE present competitive spirit is cruel and heartless. One desires that another may lose that he may be benefited financially by that loss. One nation wants another to go to war so its food products advance in price at its neighbor's expense. The American people (who should be the most enlightened and humane on the earth) are not free from this taint of selfishness. Each country seems to hail the misfortunes of another with joy, if it makes business good. As long as this degrading sentiment prevails there cannot be lasting prosperity for any nation on earth. The material prosperity that comes from the sufferings of others is but a fictitious prosperity. Money so gained is only used to pander to the sensual nature. Mankind cannot have true prosperity until they become spiritual, and there will not be any growth in spirituality as long as they live the precept, each for himself."

The Single Tax and the Abolition of Usury are the Siamese twins that cannot be separated.

DQOMED.

We are entirely optimistic in our views; we know that animal might is gradually being overcome by human right; that the light of the spiritual man is continually dissipating the darkness of the animal man; therefore, when we predict the disastrous overthrow of the present monopolistic systems, it is because reasoning from cause to effect we see the inevitable results that such a course will lead to, and we see that the final result will be to make mankind better, therefore happier.

The selfishness of all monopolists—users, speculators, etc.—can have but one outcome, and that is a universal panic in the financial and commercial relations of the world. The prosperity of mankind depends upon the prosperity and unhampered activity of the laboring classes. With farms mortgaged, laborers locked out of productive industries, etc., on the one hand, and wild speculation, selfish greed and burdensome taxation on the other hand, the time is approaching when those who have something to sell will outnumber those who can buy, and the result must be a general crash.

As all diseases give warning of their approach, so the signs of the monopolistic sickness are evident. The failure of the Baring Bros., in London, the worthlessness of the banks in Philadelphia, the instability of the Eastern Mortgage Companies, who have been loaning money on Western farms, are warning indicators of what is to come. Selfishness (as it always does) has over-reached itself, and in its greed has killed the goose that laid the golden egg, and it will never again be able to resurrect it by questionable practices. The doom of the present system is upon it.

Five years ago, there was but one organization—The National Reform Association—working for the incorporation of the ecclesiastical measures in Constitution of the United States. Now there are four such organizations; viz: the National Reform Association, the Woman's Christian Temperance Union, the American Sabbath Union and the National League. The following measures to secure religious legislation are now pending in Congress: The Blair Sunday bill, the Breckenridge Sunday bill, the Blair Educational bill and the Edwards University bill.

Truth and growth goes marching on notwithstanding our ignoring it. They are not dependent upon humanity for their existence, but humanity is dependent upon them for conscious life.

Good thoughts are youth-giving; evil thoughts are age-imparting.

GOOD RESULTS.

MR. BROQUART, of Paris a manufacturer of mirrors, over a year ago began the system of dividing profits with his employees. He himself draws a fixed salary and five per cent. interest on the capital he has invested. There are twenty-three workmen and other employees engaged in the factory. In 1890 their wages amounted to thirty-five thousand francs, and their share of the profits was ninety-five hundred francs. The profit coming to each varied, and was all the way from a thousand and ten francs to one hundred and eighty francs (for the apprentices). The half of each part is retained by Mr. Broquart, and deposited in the name of the employee in the State Pension Bureau. At fifty-five years, or after twenty-five years of service, the workman may retire to enjoy his pension. At the annual banquet that followed the division of profits Mr. Broquart was well repaid for his unselfishness by seeing how large a place he occupied in the affections of his employees. It is safe to say his men will not strike for higher wages or shorter hours. Other manufacturers, on both sides of the Atlantic, may derive a profitable lesson from this example. It is a just conception of what is due to labor.

Sixteen years ago a co-operation bakery was established in Ghent, and the example has since been followed in the principal of Belgium cities. So successful has been the movement that the baker's section of the Worker's Co-operative Productive Association, under the auspices of the International Federation of all Trades and Associations, are introducing the same methods in the cities of Great Britain. It is said that the bread made is absolutely pure, and that the hours of labor in the Belgium establishments are eight hours a day, and the wages paid twenty-five per cent. more than those paid in the bakery trade in Ghent, while the men work under conditions that are in no wise injurious to health.

Bishop of Liverpool: "Socialist and ultra-democratic principles are spreading throughout the world with astonishing rapidity; and, unless the aristocracy awaken to a sense of their duty, exhibit greater sympathy with the masses, and do more to promote their temporal comfort and improve them morally and spiritually, there will be a social convulsion one day in England that will change the history of the world."

The liquor traffic, directly and indirectly, costs the nation two hundred million dollars more each year than the civil war cost in four years.

The future and not the past must forever bring forth the New.

WHERE IS THE FLAG OF ENGLAND.

From the London Truth.

AND the winds of the world made answer,
North, South, and East and West:
"Wherever there's wealth to covet,
Or land that can be possess'd;
Wherever are savage races
To cozen, coerce, and scare,
Ye shall find the vaunted ensign;
For the English flag is there!

"Aye, it waves o'er the blazing hovels
Whence African victims fly,
To be shot by explosive bullets,
Or to wretchedly starve and die!
And where the beach comber harries
The isles of the Southern sea,
At the peak of his hellish vessel,
'Tis the English flag flies free.

"The Maori full oft hath cursed it
With his bitterest dying breath;
And the Arab has kissed his hatred
As he splits on its folds in death.
The hapless Follah has feared it
On Tel-el-Kebir's parched plain,
And the Zulu's blood has stained it
With a deep, indelible stain.

"It has floated o'er scenes of pillage,
It has flaunted o'er deeds of shame,
It has waved o'er the fell marauder,
As he came with sword and flame.
It has looked upon ruthless slaughter,
And massacres dire and grim;
It has heard the shrieks of the victims
Drown even the Jingo hymn.

"Where is the flag of England?
Seek the land where the natives rot;
Where decay and assured extinction
Must soon be the people's lot.
Go! search for the once glad islands,
Where disease and death are rife,
And the greed of a callous commerce
Now battens on human life!

"Where is the flag of England?
Go! sail where rich galleons come
With shoddy and 'loaded' cottons,
And beer and Bibles and rum.
Go too where brute force has triumphed,
And hypocrisy makes its lair;
And your question will find its answer,
For the flag of England is there!"

ARE ALL EQUAL BEFORE THE LAW?

THE law as a rule does not reach criminals who have wealth or position to help them. They reckon on the great political or other influence of their friends to give them immunity from their wrong-doing. A young man, prominent in the social circles of the city, was on the street somewhat intoxicated, and as he was entering a saloon some one cautioned him not to drink any more, but to go home, otherwise he might get into trouble and get arrested. He replied that there was no danger of his being arrested, for his brother held a high political position in the city government and the policeman did not dare arrest him, so he could do as he pleased, and he was not arrested, although his conduct was such as would have caused the arrest of any person without wealth or position to protect him. The press is continually reporting similar cases. A nation can never truly prosper until its laws are enforced justly and without partiality.

THE United Mine-Workers, at a meeting at Parkersburg, W. Va., passed resolutions demanding that the laws enacted by the Legislature last winter, requiring scales to be put in the mines, all payments to be made in money, and coal to be paid for at the mines without screening, should be

rigidly enforced. It is now an indictable offense for an operator to violate any of these laws. On the other hand twenty-five of the leading companies in the valley met yesterday and passed resolutions that the new laws were unconstitutional, and combined to fight them in the courts. The operators say they will stand indictment before they will place scales in the mines, and that if the laws are declared constitutional they will shut down the mines.

Corporations place themselves above all laws save those of their own making. The poor man must obey the laws made for the benefit of corporations; but if they succeed in making laws to compel the corporations for whom they labor to do them justice, either they are nullified by a superior court, or the monopolists shut down the works and throw them out of employment. This state of things must be outgrown. The laborers and their employers the world over will see that their interests are in common, that all must prosper together or all will fall together. Eventual defeat is involved in all purely selfish schemes for personal aggrandizement.

THE LEAVEN IS WORKING.

THE New York Presbytery has appointed a committee to report on the views expressed in the inaugural address of Rev. Dr. Briggs as Professor of Biblical Theology in the Union Theological Seminary of New York City. The following is a summary of this famous inaugural address:

Three great fountains of divine authority—are the bible; the church; and reason; and these three must be in harmony. To make them harmonize the obstructions erected by misguided men must be removed. No one of the three is so obstructed as the bible. Its obstructions are superstitious reverence of the book; belief in the inspiration of each word; mistake as to its authenticity; belief in its inerrancy; acceptance of its miracles as historical truths; the failure in fulfillment of its minute predictions. Not until the human race removes these obstructions can the bible and the church exert their full power. Remove every incumbrance out of the way for a new life, the life of God moving throughout Christendom. The spring time of a new age is about to come."

It is more and more apparent that the spiritual leaven is leavening the whole lump of Orthodoxy. True religion is taking the place of Orthodox creeds. The Celestial Sun is appearing on the spiritual horizon. The old heaven and the old earth of darkness are to vanish in the Light of the New. All that is good in the old will add to the light of the New, but the debris and corruption—the darkness—will disappear, never to affright mankind again.

MEN would understand each other better if they spoke less and communed more with each other. Where spirits would blend in silence speech often separates. Too many dispel the genius of harmony when they open their lips.

WHO ARE THE IDLERS?

IDLE carpenters stood around on the street corners of this city last season, without any indication of scarcity of money wherewith to procure tobacco and whisky, much longer than was agreeable to members of other trades who were assessed to keep them idle. Principle is a fine thing to stand for, but there are some things that strain it terribly, one of which is to work hard and contribute a per cent. of the week's earnings to support able-bodied men who object to putting in a full day's work for themselves.—Oregonian.

Members of corporations, usurers, real-estate speculators, etc., year in and year out, are doing what those idle carpenters did for a few days, but the press never comment upon it, yet the per cent. of the weeks wage's that the workingmen give to support them in idleness is enormous compared with anything they are ever called upon to give in support of strikers. Of the two it is certainly more agreeable and more honorable to maintain the strikers in idleness and tobacco for a few days, when they are striving to maintain an existence for labor against the greed of employers, than it is to support these speculators and usurers, etc., who never do an honest day's work and whose strike never ends.

In some parts of South America the lot of the laboring classes is so hard that it is considered by them a luxury to commit a crime whereby they can be put in jail and fed and housed at the public expense. Labor, in the present condition of affairs, is degrading. Those who have no means of support save their daily wages are slaves. They have no time to cultivate their finer natures, no time or means to enjoy anything; life to them is one long torture. Yet it is the working people themselves who are responsible for this condition of things. There is plenty for all; and just as soon as the labor world will unite and work together for the good of all (their efforts so far have been just as selfish as are those of their masters) peace and prosperity will be universal, and people will be free. Humanity must awaken a better consciousness before a better condition of affairs can prevail.

FACT OR FANCY.

A LARGE amount of an edible substance fell one day last fall in Asiatic Turkey. It came during a fall of rain between Merdin and Diarbekir, and covered a circular area some six or eight miles in circumference. Some of it was gathered and made into bread, which tasted well and was very digestible. Botanists have since examined specimens of the substance and find that it is composed of small grains, yellow outside and white and mealy inside, and that it is a lichen known to some of the arid regions of Western Asia. Other similar falls have been reported by travelers.

That many ideas that are believed to be erroneous rest upon some foundation, even though the superstructure may be mainly false, is no doubt true. The fall of manna reported in the scriptures may have been a similar phenomenon to the above.

For the Universal Republic.

THE ABOMINATION THAT
MAKETH DESOLATE.

ONE WHO KNOWS.

MAN with all his boasted powers of reason cannot show that money is a necessity; at any rate, he must beg the whole question by making the vilest of human curses—his own self-love and self-seeking cruelty—a factor in his calculation before he can do it. Shut out that cruel, selfish factor, and take human nature into account without it, and the wretched individualism belonging to it, and it is at once plainly to be seen that man no more needs money to qualify him to use and enjoy all the realities and pleasures of life than do the birds, beasts and fishes. What they can do very well without it is very certain that man can do, at least, equally well without. Money is not in any sense of the word the cause, either remote or direct, of anything existing which the earth can or does bring forth; labor and the Divine Will alone are. Now labor is indelibly stamped with the Divine and imperious impress of necessity. Labor, in some degree or kind, is a continual or perpetual ordinance, that is absolutely indispensable. Man may refuse to labor, but let him try it; let him cease to work his lungs for instance, or let him discontinue the employment of his teeth on food, or his stomach in digesting it; let him cease to employ his muscular power, his nerve power, or any other faculty he possesses in the way that God has fixed they shall work by a loving necessity, and the inevitable must and will follow—he suffers or dies. Now, on the other hand, were the world by any process of revolution or evolution deprived of every coin or medium of exchange or item of so-called wealth to-morrow, and yet all its labor be left quite capable, unfettered and free, an arrangement could be entered into at once whereby every industry could be worked, every want of every creature supplied, and so every institution or manufactory maintained in perfect and satisfying working order in every particular, so proving to a demonstration that money is not, in any sense of the word, a necessity of human nature.

Until might and cunning were able to assert themselves above right, the earth and all the treasures contained in any way or shape within its bosom were the equal rights of all, to be won by all as needed, and as the fruits of necessary and healthful labor. Before might and cunning found how to assert themselves all the labor man needed to indulge in was so little that it would necessarily be a luxury and a positive recreation. Might asserting itself, however, and enforcing this human and self-love invention of mischief-working grit played into the hands of a class who were lazy, cunning, crafty, and cruel, and in doing so, made it comparatively easy for one man to live as a parasite on his fellows, that is on the fruits of their labors; a consequence always inseparable from money and always equally easy with it.

An inner consciousness is everywhere awakening in man, and only to realize that the potencies dominating society in every way in this arbitrary and

partial creation and distribution of wealth is quite wrong and unnecessary. This inner consciousness is the still, small voice of God—wherever and whenever it speaks—drawing man's attention to the necessities of his nature that have not been met, and which God has wisely, lovingly, and so exactly and abundantly provided for, but which man's ignorant perversity has thrust aside by idolizing property other than his own personality can accrete to itself in the way of knowledge, skill, good-feeling, and so of real merit. What a man's worth is rests only in his value in attainments made a portion of his very personality, and so available for human welfare; not in the slightest degree does it consist in the abundance of the things—falsely called wealth—that he possesses. In the sight of all who see as God seeth, with the single eye, the practice now so common as to be general, especially in the most civilized communities, of doting and toadying upon moneyed and such like influential men to fill positions of honor and grandeur, utterly regardless of genuine merit, is simply abominable and disgusting in the extreme. And there is no place anywhere in modern society where this is more conspicuous than in many of the so-called churches of Christendom. Money is exactly the abomination that causeth nakedness, or that maketh desolate.

It is an item utterly uncalled for and unnecessary, as already shown, except as called into existence by force that is evidently the domination of might of some kind against right; or by the cruel and vicious self-will and self-hood of self-seeking and self-aggrandizing man; and to accomplish all this, and give it the intended dominancy, the eternal law of necessity and right has been thrust aside—as it were—with contempt and heedless mockery, in order to give the most wary, the most cunning, the most skillful plotters, the most selfish, the longest headed, the hardest hearted, and the most cruel, designing, unfeeling and inconsiderate, every possible chance of rising to every attainable position of honor, affluence and influence, both in Church and State, and so devastating or stripping naked, and thus rending powerless, or nearly so, the efforts of shrinking modesty and real merit. If the general tone of society has been growing meanwhile up to the coming and already slowly dawning recognition of merit, that growth has been by means of a silent undercurrent of unseen Divine influence, and which is about to assert itself and wash clean away all that may have accumulated upon the shifting sands of time that is at variance with the eternal ordinances of a loving and perfect necessity.

The growth we speak of has been going on occultly, as an undercurrent, in every portion of society, and markedly among the neglected and downtrodden classes, and that exactly in spite of all the influences constantly plied and brought to bear to the contrary, as wielded by the assumed and arbitrary majesty of self-asserted might, in Scripture called prophetically and symbolically "the god of forces." And that growth of right, trying thus to assert itself against mighty odds, is a certain proph-

ecy of the approaching doom of the innovator, for if right has made such steady headway during a few centuries, even under the most adverse circumstances conceivable, at what rate will it progress when it has gathered all its forces into one mighty torrent, as it is now in the very act of doing before our very eyes, the torrent of a prepossessed, confident, determined and unyielding majority?

The single eye at all familiar with the testimony and spirit of Jesus can see an opening vista drawing ever nearer when the end of all that is arbitrary, partial, or in the least degree oppressive, everything without restriction or limitation that has not foundation in necessity, and so in God, must and will pass into oblivion; and when this is so it is certain that the cruel fantasy of money and Mammon will be vanished from its present sphere of dominion; then may and will all the bliss of the pure and heavenly state become possible.

No truth is more apparent to every open eye than the utter worthlessness, insufficiency and inefficiency, and utter unnecessariness of what the world pleases to call wealth. At the same time, nothing is plainer than that some authority, temporary or eternal, fictional or real, has created a state of things for the time being which makes it as nearly as can be impossible for anyone to live and provide things honest in the sight of all men without countenancing and using money. But this only necessarily proves that something has been manipulating mundane affairs arbitrarily and unnecessarily; the necessity for anything of the kind cannot be shown, or—as necessity is of Divine ordering and appointment—the needed supply of that necessity would in every case of birth have been also born into the world with the individual, and the commodity itself have been a necessary outgrowth of heaven's own laws, as is the case with everything that is thus actually necessary.

Now, nothing is more certain, nothing is more amenable to reason, nothing can be more logically deduced from every satisfying premise, than that everything man wants, although his wants were multiplied indefinitely beyond what they are at present, could be exactly and much more satisfactorily met without any medium of exchange whatever than with one. Labor does it all in every case, so all that is demanded by unerring Divine Providence and necessity to meet every want is the exact placing and regulation of labor, so as thereby to secure efficient production of all that is needed, and also therewith efficient distribution of the same as needed.

Under such a state of society want would surely die a natural death, and burdensome toil would also become an impossibility. And no doubt the immense change such a state of society would involve would create very altered feelings and sentiments in the race in every way to what are now engendered.

THEY who kill take death unto themselves. The destroyer dies; the savior is immortal.

THE strongest are they who can redeem the weakest.

For The World's Advance-Thought.

HARMONIZING POWER OF TRUTH.

A. G. HOLLISTER.

AN inspired Seer testified concerning the Word of God. "In it (or in him) was life, and the life was the light of men." If so, then life and light are different manifestations of one principle. If love is the essence of life, as spirit Seers and intuition attest, and if truth is the essence of light, it follows that love, life, truth and light, are different manifestations of one substance, and hence, we infer that said substance is the original uniting principle of all rational intelligences.

"If ye love me, keep my commandments," says the anointed Jesus. "For this is the love of God," says another spiritual teacher, educated by Jesus, "that we keep His commandments." Not a part of them, but all. For keeping all the commandments forms them, as it were, into a chain of protection, which surrounds the obedient, and preserves from foes, within and without. But the disciple who willingly breaks the least of Christ's commandments for the regulation of conduct, severs the chain, and its unity and defense are destroyed. He who claims justification and recognition for keeping but a part of Christ's commandments while neglecting the rest, is like a besieged city, whose broken fortifications expose it to every attack of its foes.

When Jesus sent his disciples to instruct strangers he said, "Teach them to observe all things, whatsoever I have commanded you."

His commandments proceed from the same principle as the love, and are not his only, but the Father's. Because he spoke doctrinally only what the Father commanded him to speak, and said, "My doctrine is not mine, but His that sent me." "And I know that His commandment is life eternal." His commandments are the Word of Truth which gives light to the inward vision, for the soul to walk by, and his own personality had nothing to do with them, but to give them forth, as received. Here again, the love and the life, the truth and the light are shown to be one in origin and essence, and but different manifestations of one substance. No one can keep the light of truth in possession, except by practicing, so far as known, what truth enjoins; and one cannot continue its practice without love of the same quality, derived from the same source.

There are many kinds and qualities of affection, which people call love, and each kind is principled in all knowledge pertaining to its own quality and operation. Creaturely affections are mixed, largely partaking of inferior self, or are corrupted by inordinate, irregular, excessive and perverted animal desires and passions, to which the creature is a slave, and which never can bring peace and contentment to the mind, but restlessness and stings, with servile bondage and bitter woe for their fruit. Even in their orderly, unperturbed state, they admire and exalt the creature more than the Creator; and they bind to earth by cleaving to natural things and feeding on those relations, carnal and social, from which they arise and which are the

world's sole dependence for propagation and continuance.

Divine affections, born of the Holy Spirit of Truth, are pure, free, constant and consecrated, not mixed with earthly alloy, nor with the desires and aims of the lower self. They discard the seen and temporal beyond the supply of physical need, that they may grasp the unseen and eternal; and their guide, nourisher and sustainer is Eternal and Divine Truth. Those in whom Divine affections rule, flow together by mutual attraction, as the drops of one crystal sea, having all personal aims, ambitions and distinctions merged in the one desire to learn, practice, and extend the Truth, which "is about to rule all nations," and which makes all free who persistently serve it, be they few or many.

In his last hours on earth with his disciples Jesus prayed for them to the Father, saying, "Sanctify them in thy truth; Thy word is truth. As thou didst send me into the world, so I sent them into the world. And in their behalf I sanctify myself that they may also be sanctified in truth." Sanctify means to purify and make holy—to consecrate and set apart for Divine service. Jesus is here said to consecrate and purify himself in behalf of his disciples who were to become the world's teachers and redeemers concerning spiritual things. Is not this what he meant when he speaks elsewhere of giving his life for the sheep? We think it is, and that He is our Exemplar in this also. As the Apostle says, "In this we have known love, because he laid down his (inferior self) life in our behalf. And we ought to lay down our lives in behalf of the brethren. The prayer continues, "Nor do I ask for these only, but concerning those believing in me through their word, that all may be one. As thou Father art in me, and I in thee, that also they in us may be one, that the world may believe that Thou didst send me."

The world would not believe if they were divided in interest, clashing in opinion, or conflicting in testimony. Because there is no jar of discord, clash nor contradiction in absolute truth, and agreement, or harmony of parts, is a leading criterion by which truth is discriminated from error. "All virtues are in agreement, all vices at variance," says the concentrated wisdom of the just. Agreement is the foundation principle of all correct reasoning and clear understanding. If we hear anything which contradicts what we know to be true, we decide at once against it. If it contradicts only our belief, we know there is a mistake somewhere, and if we deem it worth the labor involved we compare one thing with another to discover where the truth lays.

Jesus accounted this credential so important that he immediately repeats the substance of the formula he had just delivered: "The glory Thou hast given me, I have given them, that they may be one as we are one; I in them and Thou in me, that they may be matured, complete, perfected into one. That the world may know that thou didst send me." John. 17: 17. This time the world are to know that Jesus and his true followers

are Divinely commissioned teachers. The former witnesses have proved to the world their Divine commission by their fruits, and are accepted in that capacity by those most advanced toward spiritual enlightenment.

The testimony of those who have received Christ in his second appearing, and have brought their lives to judgment before his messengers, is in perfect agreement with the commandments of Jesus, as taught by the Apostles, notwithstanding that the wisdom of this world has declared them to be impracticable, fanatical, and visionary. The former and later witnesses each testifies to and confirms the other. We all have one doctrine, which is the testimony of Jesus and Ann Lee, with the increase which comes of growth in wisdom and experience. We bear the same kind and quality of fruit, which is proof of one origin, guiding principle, order of life and purpose. This does not exclude variety nor suppress individuality in thought or action. If as Christ's doctrine requires, we can suppress or exclude the ambitious personality which proceeds from an opposite life (the animal self), and destroys the unity, why should we not, since natural energy voluntarily restrained in the lower, passional life, is expended on the higher and universal plane, when Christian principle is the motive.

The human body is a unit composed of many members, every one different from every other, but all harmonize because controlled and directed by one will. Hence, each supports the action of all, for the accomplishment of one purpose, without lessening their individual character or usefulness. Even so, Truth is a unit composed of many parts or principles, and different minds are adapted to receive and demonstrate different principles, but without conflict, jar, or discord, so far as truth inspires and actuates their conduct, because truth always harmonizes with itself in its own order.

Supreme devotion to the highest truth revealed to the understanding, and continual growth and advance from lower to higher, alone can obliterate selfishness and class distinctions in human society, unite and harmonize all true interests, and stimulate every member to put forth best endeavors for the good of the whole.

"PLANTS are its hair, the stones are its bones; the streams and rivers are its blood; the dew is its sweat."

Thus say the Scaldes, during the festival of the Scandinavian warriors, when they declaimed before their barbarian audiences the history of the birth and delivery of Freya, the earth, daughter and wife of Odin, the God of Fire, the sun, created by the unknown God, "the Strong One from on High, He who is more powerful than the most powerful, and whom none dare name."

So the Scandinavian Mythology taught in myths that which modern science advances as a truth—that the earth is the daughter of the sun.

Light may be all around us, but we cannot see unless we open our eyes. Many cannot see the Spiritual Dawn, because they will not open their eyes.

For The World's Advance-Thought.

DOCTRINE OF THE TRINITY.

AASTA HANSTEEN.

It is acknowledged that the life of the human soul is at this moment in a great crisis. It is acknowledged that philosophy now-a-days has lost its peculiar foothold, the knowledge of the condition of spirit and soul, and is making common cause with the knowledge of nature.

This change may have its great utility and great justification as an intermediate reaction against former dominant and too obtuse systems and modes of thought which impinged upon the naturalistic circle too arbitrarily. The modern German metaphysic or speculative philosophy had dissolved the Christian dogmatism, and was in its turn itself distanced by modern naturalism. The human mind was hungering and thirsting for knowledge; it turned its observations to that bodily and visible shape of creation which we call nature.

Irritated by the obscuration of orthodoxy, and not satisfied in the lofty, but at the same time misty regions of speculation, the scientists of to-day are grown materialistic. Annoyed by the antagonism of the Church, which claimed as a monopoly to represent Spirit, they took a disgust to the word and to the idea; they crave nothing but facts, palpable facts. The thinkers of these later times are specialists of intelligence. In order to penetrate deeper into special points they narrow the circumference of their perceptions.

Before this brain-activity, armed with the microscope, personality, in its conception and meaning, dissolves into atoms. But the conception of personality is important and necessary in the highest degree. The highest of all conceptions attainable to mortals, it seems to me, is the conception of a personality; it comprises therefore also the Divine.

With this conception man, considered as a rational, spiritual being, stands and falls; and at the same time his connection with the Divinity as Providence. With this conception, therefore, also stands and falls that which is the watch-word of the present day, human worth, human dignity and human rights. With this conception morality stands or falls; the very principle of morality, for in this conception the immortality of the soul, the individual, conscious, independent, responsible, stands and falls. When this conception is dissolved or annihilated, then the Divinity is changed into the mighty powers of nature; wonderful in its operations, but working without aim and intention. The creation is changed into pure stuff; human thought is reduced to phosphorus; the human body becomes a wonderful working organism, whose various materials circulate and are consumed and transformed in a most interesting way, but without any higher object, for the spiritual principle, in whose service this organism should be, and whose expression it is, has vanished. Existence is transformed, in a word, to a magnificent chemico-physical process.

But the human soul must take hold of the spiritual standpoint; it must be found again. This stand-

point can only be sought and attain stability in religion.

The conception of personality is necessary to the human consciousness. We will therefore, try to make clear what a person or personality means. Every idea about personality is indissolubly connected with an idea of peculiar attributes or qualities which are the signs of that personality. Every idea of a person is formed by apprehending various qualities which form that person's character, with exclusion of other qualities which do not belong to the spiritual structure of that person. A being which has all possible qualities is therefore no person. Such a being cannot be found. When one speaks of such a being, it is either only a mental experiment we undertake or a meaningless form of speech.

When we believe in a personal God, we must also believe in a threefold God. The Divinity must be threefold in order to have a degree of limitation necessary for personality, and these three persons must be One in order to be the all-comprehending, the all-comprising God. To speak of a personal Divinity which is One is, therefore, a vague and wavering form of expression. This personal God who is a solitary being is imagined by the male thinker because he is quite unconscious of the existence of woman in a higher sense—to wit as Spirit—and, therefore, when on the heights of speculation he speaks about man, he solely and only, speaks of the masculine individual, and pictures man as a solitary being. Thus the male thinker knows not that man consists of two persons who compose a unity, but thinks of man as a single personality; and if he keeps firmly to the words, "Man was created in the image of God," neither can he imagine God otherwise than as a single personal God, if he reasons from the image to its original or type. If the masculine thinker at the same time desires to keep fast hold of the doctrine of the Trinity, he has, as the consequence, a difficult task. Therefore the doctrine of the threefold God has always been a hard saying for male thinkers. After endless speculations to comprehend and appropriate this idea, after fourteen centuries of fruitless endeavors, the male thinkers cast it away despairingly from themselves. We see the most eminent Protestant theologians of Germany relegate the dogma of the Trinity to the "extinct" ideas. A Danish theologian has declared that this must be looked upon as abandoned, as "it had no connection in human consciousness."

This is in perfect harmony with what I have just explained—that what the male thinkers understand by "human" is not the two-fold human, but only the single human, and that naturally, from their point of view, is the masculine.

The connection of the doctrine of the Trinity is therefore far easier for the consciousness of woman, because she, according to existing circumstances, always imagines man as two-fold, as it is impossible for her to be ignorant of, or to overlook man's existence, for he has until now been the representative of humanity, and has performed, as far as it was in any way physically possible, the principal

part, both as man and woman. The only thing we can do, in our terrestrial sphere, to get a view of God's being, is to presuppose the accordance between the Divine and the human being.

Men's consciousness can not be called complete as human consciousness, since the half of humanity—the feminine half—is not taken up into the regions of thought, is not included in the scheme of the philosophic ideas.

When women reject the dogma of silence (forged by the male clergy) and thereby become capable of entering into the knowledge of and getting light upon their own peculiar nature and spirit, they will thereby be in a condition to make them manifest to the masculine thought. When the womanly souls and powers of mind become freed from their bonds and chains, when these powers, hitherto as good as unused, shall create for themselves a circle of activity; when they take up the work in the fields and wastes which undeniably belongs to their sphere, then it will be seen that many of the highest questions, as yet unexplained, because the feminine spirit has been excluded from sharing in researches and discussions, will be understood. When women in the sphere of thought and spirit assert their existence in this manner, corresponding to their number and to the bodily room they take up on earth, then every male thinker will be compelled to expand the boundaries of his hitherto "human consciousness." Then we shall first see a duality, the masculine and the feminine; then we shall discover a field lying between, which may be fittingly called the purely human, and so we have at once a trinity, the human trinity.

For The World's Advance-Thought.

THE ANGEL'S PRAYER.

ENMA TRAIN.

O DWELLERS on the mortal plane,
We come to thee in prayer—
'Mid all your sorrow, want and pain,
'Mid all your grief and care,
The higher angels bow the knee
And humbly ask a gift of thee.
O, leave awhile your petty strife,
Accept your birthright now—
The holy crown of endless life
That rests upon your brow.
Seek for the higher, purer good
Until its ways are understood.
Reach out your hands, though stained by sin,
To those fair ones above—
The truer, better life begin
Assisted by their love.
Come from the shadows and the gloom
Where all is beauty, joy and bloom.
Behold the gate we've set ajar,
The door we've opened wide.
Behold the beaming, deathless star
We've lit your feet to guide!
Walk in the path we've marked so plain—
Let not our efforts be in vain.

THE CREED.

BY your own soul's law learn to live,
And if men thwart thee take no heed;
And if men hate thee have no care;
Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer,
And ask no crown they will not give.

[From "The Five Redeemers," by M. J. Barnett].

ARTISTS.

ANY plan for good to humanity begins to work good while it is yet nothing but a plan. The very desire to alleviate the hardships or add to the comfort or pleasure of mankind, even in a material way, is a feeling that generates good to others. One in such a condition of mind is also, thereby, more sure of success in his plans, for he is in just the condition that relates him to that sphere of thought towards which he is inclined, and from which will come the help he needs in order to develop or correct his vague or defective plans.

If the inventor, in any line of thought, understood just how much he could be aided in his plans by purity of purpose and trust in the unseen forces of nature, he would realize that to develop his own character, his own spiritual powers, was the foundation on which alone his material success could securely rest.

There is some truth in the saying that inventors are always poor. But the cause of their poverty—of that long and anxious delay in the perfecting of their plans—lies back of their inventive powers, in their character. They are lacking in tranquility, or in trustfulness, or in purity of purpose, and sometimes in all three, so that they are not open to the clear ideas for which they are reaching out, and which always seem almost within their grasp.

To invent is to come on something that is not known in the age or country of the inventor. But in order to come upon something, that something must already have existence somewhere.

We have reason to believe that there are in the universe myriads of perfected beings; who, having finished their material education, know all that can be known concerning the manipulation and controlling of matter, and that there are also less advanced beings, of all grades, who, though only on the road to perfection in this kind of knowledge, are yet so far beyond us that they can give us new ideas just as soon and as abundantly as we are ready for them. They are teachers in God's employ, and it is to them that we are appealing when we reach out for knowledge of these material things, even though we may believe that all we need can be generated in our own mind.

Let us not then clamor in vain at a door that we ourselves have closed.

If we are inventors, let us endeavor to feel sure that we are not just trying to do something that will give us a patent, and render us monopolists, so that we may be able to make an unjust profit upon our invention; but let us feel sure that we are working to redeem our fellow-men from some kind of bondage, or to give them some kind of comfort or pleasure.

When we are sure of our pure motive, then let us retire into privacy with our vague plans, and, sitting down in calmness and trust, turn our thoughts in the desired direction. By this method we relate ourselves to a corresponding thought sphere that is perfectly adapted to our needs and our capacity. We thus open the door for more knowledge to come.

A man who has in no degree conquered his own lower nature might look in vain for the tranquility and trust required to open wide the door of knowledge. We have never known a great inventor who was a very sensual man. Sensuality relates us to animal spheres, which could never aid us to knowledge concerning anything above the animal plane. Animal spheres could perhaps aid a man in becoming a monopolist, for so far as a man is a monopolist, just so far he is, in that regard, on the animal plane.

If a monopolist could realize that when he looked upon an enclosure of those animals which are representative of selfishness and impurity, and saw them pushing and crowding before their fellows to be the first to reach a well-filled trough, he was gazing upon his own portrait, he would desire to change his ruling spirit, so that he might relate himself to forces that would raise him to a higher plane.

At the present day there are so many minds holding themselves open to knowledge concerning matter that the immediate future promises to be rich in marvelous inventions.

Both the artist and the artisan are wide awake in this material age, that cries out so loudly for a mastery over the so-called organic kingdoms. We are approaching the top of our material ladder, and we are determined to find all the utility and all the delight with which matter can furnish us. We would bend not only the wind, and the waves, and the blue ether above us to our uses, but we would also entrap and employ for our comfort and delight the most subtle, invisible forces of nature.

The mechanical inventor forms a sort of wedge between the artist and the artisan. His work is more brain than hand work. He is the great god of the present age, which is one of utility even more than of profuse decoration. When he reaches out to invent or come upon some new idea, he should see to it that the knowledge he seeks will be beneficial. When he has perfected his plan, let him not offer it grudgingly to humanity by selling his commodity at an exorbitant price. The knowledge he has gained by effort is rightly his; but then it is just as free to any one else who makes the same effort.

Knowledge is no more to be bought and sold than the sunlight, which is free to all who seek it.

If a man opens a sun bath for the public, he does not charge for the sunlight, but only for his time, and outlay, and premises. He does not own the sun. Neither does any man have a monopoly of knowledge. Let the inventor charge for only his time, his material, his outlay, and his premises.

It is not the inventor alone who among material workers has it in his power to benefit humanity. Even the humblest artisan or worker in any line whatever, who may do only what he has been taught to do, can and should be so conscientious that he would not be willing to carry out another person's injurious ideas.

We knew of a poor shoemaker who said that he did not enjoy making French heels to his shoes, because he knew they ruined feet. Now, if he had

acted up to the light he most decidedly had, and refused to do what he felt to be wrong, what would have been the probable result? We know the popular cry would be that he would be left to starve. But we think it quite likely that, on the contrary, he would have become noted as a maker of common-sense shoes, and would have had all the work he wanted, for common-sense has not yet entirely died out of the world. All he would need to do in such a case would be to pursue the right, and trust for results.

If there is not yet a demand for what is right, let even the most obscure artisan so ply his trade that he can help to redeem the world from error in that regard. No one can be so unimportant or obscure as not to exert an influence over his fellow-beings. There is a constant emanation from his spirit, whether he wills it or not, that is sure to influence or flow in upon others, to their benefit or their injury.

With every nail and every board that go to make up the sum of details in the construction of our dwelling, may go forth from the builder and his workmen such a conscientious desire to do their best, and so much good-will to us, that we find in that dwelling, from the very first, a certain rest and comfort beyond anything that could be conferred by mere wood and plaster.

We, all of us, are affected more than we are aware by the spirit of those who serve us.

We know of a sensitive lady who suffered from indigestion after partaking of well-cooked food from the hands of a malicious cook, with whom she never came in personal contact, and, when she changed her cook for one superior in character, though inferior in skill, her ailment disappeared.

Now, if evil is so subtly contagious, so also is good, and to a much greater degree.

Whatever may be our occupation, let us put into it so much good intention and good-will to others, that we cannot fail to contribute our mite to the world's redemption.

Among the blossoms of the New Dispensation are Olea and Adele Cochran, aged six and eleven years, daughters of Mrs. and Mr. J. W. Cochran of this city. Their playing on both the violin and piano is remarkable, and they improvise on any theme selected by the audience. At a recent concert given by them in this city Miss Adele was given Oregon as a theme for improvisation, and the vast audience was held spell-bound as they listened to the war dances of the Indians, then the footsteps of the coming civilization, the whistle of the steamboat, and then the cars and the busy hum of cities pringing up etc., all so marvellously rendered upon the piano. These children are the fruits of the parents' aspirations for special development of powers; the evidences of what can be done through heredity in regenerating the race.

There is but little whole-souled love in the world. That which goes by the name of love is mostly self-interest, and where self-interest is absent the intercourse of the world is based upon indifference and strife.

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LOVE.

EVELYN PYNE.

L of dear my brothers, what shall my heart say
Of love, the fair Christ-flower laid by God
On each life, for the asking? 'Tis a crown
To clasp wan brows, and make them beautiful,
And radiant as a sun-brimmed May morning—
It is a staff to help men up the heights
Where saints sit throned, and fair virgins sing,
Each some sweet song, to lute, or psaltry,
Or lyre, or cithern. Yea, it is a soul,
Set in the heart of life, to guide, and bless,
And make all fair things fairer, all thing sweet
Of more consummate preciousness,—a god,
Whose service hath called back the golden days,
Where men sat in the sun, and luted loud,
For very joy of living; when clear streams
Ran laughing to the pitchers maidens held
Apoise to catch them, and fair-fruited boughs
Shook sun-kissed treasures down to waiting mouths
As red as pomegranates, and sweeter far.
Yea, more than this is love: it is the Christ,
The very spirit of life, that shuns not death,
But grows the brighter for his hand clasping!
Though ye lose all things, see ye lose not love:
Without it, all my words were thistle-down,
Or tossed sea-foam, or breaths of desert sand,
Unfruitful, save to ride on the wings to the wind.
Farewell, my brothers! see ye lose not love.

THE COMPETITIVE SPIRIT.

THE present competitive spirit is cruel and heartless. One desires that another may lose that he may be benefited financially by that loss. One nation wants another to go to war so its food products advance in price at its neighbor's expense. The American people (who should be the most enlightened and humane on the earth) are not free from this taint of selfishness. Each country seems to hail the misfortunes of another with joy, if it makes business good. As long as this degrading sentiment prevails there cannot be lasting prosperity for any nation on earth. The material prosperity that comes from the sufferings of others is but a fictitious prosperity. Money so gained is only used to pander to the sensual nature. Mankind cannot have true prosperity until they become spiritual, and there will not be any growth in spirituality as long as they live the precept, each for himself."

The Single Tax and the Abolition of Usury are the Siamese twins that cannot be separated.

DQOMED.

WE are entirely optimistic in our views; we know that animal might is gradually being overcome by human right; that the light of the spiritual man is continually dissipating the darkness of the animal man; therefore, when we predict the disastrous overthrow of the present monopolistic systems, it is because reasoning from cause to effect we see the inevitable results that such a course will lead to, and we see that the final result will be to make mankind better, therefore happier.

The selfishness of all monopolists—users, speculators, etc.,—can have but one outcome, and that is a universal panic in the financial and commercial relations of the world. The prosperity of mankind depends upon the prosperity and unhampered activity of the laboring classes. With farms mortgaged, laborers locked out of productive industries, etc., on the one hand, and wild speculation, selfish greed and burdensome taxation on the other hand, the time is approaching when those who have something to sell will outnumber those who can buy, and the result must be a general crash.

As all diseases give warning of their approach, so the signs of the monopolistic sickness are evident. The failure of the Baring Bros., in London, the worthlessness of the banks in Philadelphia, the instability of the Eastern Mortgage Companies, who have been loaning money on Western farms, are warning indicators of what is to come. Selfishness (as it always does) has over-reached itself, and in its greed has killed the goose that laid the golden egg, and it will never again be able to resurrect it by questionable practices. The doom of the present system is upon it.

Five years ago, there was but one organization—The National Reform Association—working for the incorporation of the ecclesiastical measures in Constitution of the United States. Now there are four such organizations; viz: the National Reform Association, the Woman's Christian Temperance Union, the American Sabbath Union and the National League. The following measures to secure religious legislation are now pending in Congress: The Blair Sunday bill, the Breckenridge Sunday bill, the Blair Educational bill and the Edwards University bill.

Truth and growth goes marching on notwithstanding our ignoring it. They are not dependent upon humanity for their existence, but humanity is dependent upon them for conscious life.

Good thoughts are youth-giving; evil thoughts are age-imparting.

GOOD RESULTS.

MR. BROQUART, of Paris a manufacturer of mirrors, over a year ago began the system of dividing profits with his employees. He himself draws a fixed salary and five per cent. interest on the capital he has invested. There are twenty-three workmen and other employees engaged in the factory. In 1890 their wages amounted to thirty-five thousand francs, and their share of the profits was ninety-five hundred francs. The profit coming to each varied, and was all the way from a thousand and ten francs to one hundred and eighty francs (for the apprentices). The half of each part is retained by Mr. Broquart, and deposited in the name of the employee in the State Pension Bureau. At fifty-five years, or after twenty-five years of service, the workman may retire to enjoy his pension. At the annual banquet that followed the division of profits Mr. Broquart was well repaid for his unselfishness by seeing how large a place he occupied in the affections of his employees. It is safe to say his men will not strike for higher wages or shorter hours. Other manufacturers, on both sides of the Atlantic, may derive a profitable lesson from this example. It is a just conception of what is due to labor.

Sixteen years ago a co-operation bakery was established in Ghent, and the example has since been followed in the principal of Belgium cities. So successful has been the movement that the baker's section of the Worker's Co-operative Productive Association, under the auspices of the International Federation of all Trades and Associations, are introducing the same methods in the cities of Great Britain. It is said that the bread made is absolutely pure, and that the hours of labor in the Belgium establishments are eight hours a day, and the wages paid twenty-five per cent. more than those paid in the bakery trade in Ghent, while the men work under conditions that are in no wise injurious to health.

Bishop of Liverpool: "Socialist and ultra-democratic principles are spreading throughout the world with astonishing rapidity; and, unless the aristocracy awaken to a sense of their duty, exhibit greater sympathy with the masses, and do more to promote their temporal comfort and improve them morally and spiritually, there will be a social convulsion one day in England that will change the history of the world."

The liquor traffic, directly and indirectly, costs the nation two hundred million dollars more each year than the civil war cost in four years.

The future and not the past must forever bring forth the New.

WHERE IS THE FLAG OF ENGLAND.

From the London Truth.

AND the winds of the world made answer,
North, South, and East and West:

"Wherever there's wealth to covet,
Or land that can be possess'd;
Wherever are savage races
To cozen, coerce, and scare,
Ye shall find the vaunted ensign;
For the English flag is there!

"Aye, it waves o'er the blazing hovels
Whence African victims fly,
To be shot by explosive bullets,
Or to wretchedly starve and die!
And where the beach comber harries
The isles of the Southern sea,
At the peak of his hellish vessel,
'Tis the English flag flies free.

"The Maori full oft hath cursed it
With his bitterest dying breath;
And the Arab has blazed his hatred
As he splits on its folds in death.
The hapless Fellah has feared it
On Tel-el-Kebir's parched plain,
And the Zulu's blood has stained it
With a deep, indelible stain.

"It has floated o'er scenes of pillage,
It has flaunted o'er deeds of shame,
It has waved o'er the fell marauder,
As he came with sword and flame.
It has looked upon ruthless slaughter,
And massacres dire and grim:
It has heard the shrieks of the victims
Drown even the Jingo hymn.

"Where is the flag of England?
Seek the land where the natives rot;
Where decay and assured extinction
Must soon be the people's lot.
Go! search for the once glad islands,
Where disease and death are rife,
And the greed of a callous commerce
Now battens on human life!

"Where is the flag of England?
Go! sail where rich galleons come
With shoddy and 'loaded' cottons,
And beer and Bibles and rum.
Go too where brute force has triumphed,
And hypocrisy makes its lair:
And your question will find its answer,
For the flag of England is there!"

ARE ALL EQUAL BEFORE THE LAW?

The law as a rule does not reach criminals who have wealth or position to help them. They reckon on the great political or other influence of their friends to give them immunity from their wrong-doing. A young man, prominent in the social circles of the city, was on the street somewhat intoxicated, and as he was entering a saloon some one cautioned him not to drink any more, but to go home, otherwise he might get into trouble and get arrested. He replied that there was no danger of his being arrested, for his brother held a high political position in the city government and the policeman did not dare arrest him, so he could do as he pleased, and he was not arrested, although his conduct was such as would have caused the arrest of any person without wealth or position to protect him. The press is continually reporting similar cases. A nation can never truly prosper until its laws are enforced justly and without partiality.

THE United Mine-Workers, at a meeting at Parkersburg, W. Va., passed resolutions demanding that the laws enacted by the Legislature last winter, requiring scales to be put in the mines, all payments to be made in money, and coal to be paid for at the mines without screening, should be

rigidly enforced. It is now an indictable offense for an operator to violate any of these laws. On the other hand twenty-five of the leading companies in the valley met yesterday and passed resolutions that the new laws were unconstitutional, and combined to fight them in the courts. The operators say they will stand indictment before they will place scales in the mines, and that if the laws are declared constitutional they will shut down the mines.

Corporations place themselves above all laws save those of their own making. The poor man must obey the laws made for the benefit of corporations; but if they succeed in making laws to compel the corporations for whom they labor to do them justice, either they are nullified by a superior court, or the monopolists shut down the works and throw them out of employment. This state of things must be outgrown. The laborers and their employers the world over will see that their interests are in common, that all must prosper together or all will fall together. Eventual defeat is involved in all purely selfish schemes for personal aggrandizement.

THE LEAVEN IS WORKING.

THE New York Presbytery has appointed a committee to report on the views expressed in the inaugural address of Rev. Dr. Briggs as Professor of Biblical Theology in the Union Theological Seminary of New York City. The following is a summary of this famous inaugural address:

Three great fountains of divine authority—are the bible; the church; and reason; and these three must be in harmony. To make them harmonize the obstructions erected by misguided men must be removed. No one of the three is so obstructed as the bible. Its obstructions are superstitious reverence of the book; belief in the inspiration of each word; mistake as to its authenticity; belief in its inerrancy; acceptance of its miracles as historical truths; the failure in fulfillment of its minute predictions. Not until the human race removes these obstructions can the bible and the church exert their full power. Remove every incumbrance out of the way for a new life, the life of God moving throughout Christendom. The spring time of a new age is about to come."

It is more and more apparent that the spiritual leaven is leavening the whole lump of Orthodoxy. True religion is taking the place of Orthodox creeds. The Celestial Sun is appearing on the spiritual horizon. The old heaven and the old earth of darkness are to vanish in the Light of the New. All that is good in the old will add to the light of the New, but the debris and corruption—the darkness—will disappear, never to affright mankind again.

MEN would understand each other better if they spoke less and communed more with each other. Where spirits would blend in silence speech often separates. Too many dispel the genius of harmony when they open their lips.

WHO ARE THE IDLERS?

IDLE carpenters stood around on the street corners of this city last season, without any indication of scarcity of money wherewith to procure tobacco and whisky, much longer than was agreeable to members of other trades who were assessed to keep them idle. Principle is a fine thing to stand for, but there are some things that strain it terribly, one of which is to work hard and contribute a per cent. of the week's earnings to support able-bodied men who object to putting in a full day's work for themselves.—Oregonian.

Members of corporations, usurers, real-estate speculators, etc., year in and year out, are doing what those idle carpenters did for a few days, but the press never comment upon it, yet the per cent. of the weeks wage's that the workingmen give to support them in idleness is enormous compared with anything they are ever called upon to give in support of strikers. Of the two it is certainly more agreeable and more honorable to maintain the strikers in idleness and tobacco for a few days, when they are striving to maintain an existence for labor against the greed of employers, than it is to support these speculators and usurers, etc., who never do an honest day's work and whose strike never ends.

In some parts of South America the lot of the laboring classes is so hard that it is considered by them a luxury to commit a crime whereby they can be put in jail and fed and housed at the public expense. Labor, in the present condition of affairs, is degrading. Those who have no means of support save their daily wages are slaves. They have no time to cultivate their finer natures, no time or means to enjoy anything; life to them is one long torture. Yet it is the working people themselves who are responsible for this condition of things. There is plenty for all; and just as soon as the labor world will unite and work together for the good of all (their efforts so far have been just as selfish as are those of their masters) peace and prosperity will be universal, and people will be free. Humanity must awaken a better consciousness before a better condition of affairs can prevail.

FACT OR FANCY.

A LARGE amount of an edible substance fell one day last fall in Asiatic Turkey. It came during a fall of rain between Merdin and Diarbekir, and covered a circular area some six or eight miles in circumference. Some of it was gathered and made into bread, which tasted well and was very digestible. Botanists have since examined specimens of the substance and find that it is composed of small grains, yellow outside and white and mealy inside, and that it is a lichen known to some of the arid regions of Western Asia. Other similar falls have been reported by travelers.

That many ideas that are believed to be erroneous rest upon some foundation, even though the superstructure may be mainly false, is no doubt true. The fall of manna reported in the scriptures may have been a similar phenomenon to the above.

For the Universal Republic.

THE ABOMINATION THAT
MAKETH DESOLATE.

ONE WHO KNOWS.

MAN with all his boasted powers of reason cannot show that money is a necessity; at any rate he must beg the whole question by making the vilest of human curses—his own self-love and self-seeking cruelty—a factor in his calculation before he can do it. Shut out that cruel, selfish factor, and take human nature into account without it, and the wretched individualism belonging to it, and it is at once plainly to be seen that man no more needs money to qualify him to use and enjoy all the realities and pleasures of life than do the birds, beasts and fishes. What they can do very well without it is very certain that man can do, at least, equally well without. Money is not in any sense of the word the cause, either remote or direct, of anything existing which the earth can or does bring forth; labor and the Divine Will alone are. Now labor is indelibly stamped with the Divine and imperious impress of necessity. Labor, in some degree or kind, is a continual or perpetual ordinance, that is absolutely indispensable. Man may refuse to labor, but let him try it; let him cease to work his lungs for instance, or let him discontinue the employment of his teeth on food, or his stomach in digesting it; let him cease to employ his muscular power, his nerve power, or any other faculty he possesses in the way that God has fixed they shall work by a loving necessity, and the inevitable must and will follow—he suffers or dies. Now, on the other hand, were the world by any process of revolution or evolution deprived of every coin or medium of exchange or item of so-called wealth to-morrow, and yet all its labor be left quite capable, unfettered and free, an arrangement could be entered into at once whereby every industry could be worked, every want of every creature supplied, and so every institution or manufactory maintained in perfect and satisfying working order in every particular, so proving to a demonstration that money is not, in any sense of the word, a necessity of human nature.

Until might and cunning were able to assert themselves above right, the earth and all the treasures contained in any way or shape within its bosom were the equal rights of all, to be won by all as needed, and as the fruits of necessary and healthful labor. Before might and cunning found how to assert themselves all the labor man needed to indulge in was so little that it would necessarily be a luxury and a positive recreation. Might asserting itself, however, and enforcing this human and self-love invention of mischief-working grit played into the hands of a class who were lazy, cunning, crafty, and cruel, and in doing so, made it comparatively easy for one man to live as a parasite on his fellows, that is on the fruits of their labors; a consequence always inseparable from money and always equally easy with it.

An inner consciousness is everywhere awakening in man, and only to realize that the potencies dominating society in every way in this arbitrary and

partial creation and distribution of wealth is quite wrong and unnecessary. This inner consciousness is the still, small voice of God—wherever and whenever it speaks—drawing man's attention to the necessities of his nature that have not been met, and which God has wisely, lovingly, and so exactly and abundantly provided for, but which man's ignorant perversity has thrust aside by idolizing property other than his own personality can accrete to itself in the way of knowledge, skill, good-feeling, and so of real merit. What a man's worth is rests only in his value in attainments made a portion of his very personality, and so available for human welfare; not in the slightest degree does it consist in the abundance of the things—falsely called wealth—that he possesses. In the sight of all who see as God seeth, with the single eye, the practice now so common as to be general, especially in the most civilized communities, of doting and toadying upon moneyed and such like influential men to fill positions of honor and grandeur, utterly regardless of genuine merit, is simply abominable and disgusting in the extreme. And there is no place anywhere in modern society where this is more conspicuous than in many of the so-called churches of Christendom. Money is exactly the abomination that causeth nakedness, or that maketh desolate.

It is an item utterly uncalled for and unnecessary, as already shown, except as called into existence by force that is evidently the domination of might of some kind against right; or by the cruel and vicious self-will and self-hood of self-seeking and self-aggrandizing man; and to accomplish all this, and give it the intended dominancy, the eternal law of necessity and right has been thrust aside—as it were—with contempt and heedless mockery, in order to give the most wary, the most cunning, the most skillful plotters, the most selfish, the longest headed, the hardest hearted, and the most cruel, designing, unfeeling and inconsiderate, every possible chance of rising to every attainable position of honor, affluence and influence, both in Church and State, and so devastating or stripping naked, and thus rending powerless, or nearly so, the efforts of shrinking modesty and real merit. If the general tone of society has been growing meanwhile up to the coming and already slowly dawning recognition of merit, that growth has been by means of a silent undercurrent of unseen Divine influence, and which is about to assert itself and wash clean away all that may have accumulated upon the shifting sands of time that is at variance with the eternal ordinances of a loving and perfect necessity.

The growth we speak of has been going on occultly, as an undercurrent, in every portion of society, and markedly among the neglected and down-trodden classes, and that exactly in spite of all the influences constantly plied and brought to bear to the contrary, as wielded by the assumed and arbitrary majesty of self-asserted might, in Scripture called prophetically and symbolically "the god of forces." And that growth of right, trying thus to assert itself against mighty odds, is a certain proph-

ecy of the approaching doom of the innovator, for if right has made such steady headway during a few centuries, even under the most adverse circumstances conceivable, at what rate will it progress when it has gathered all its forces into one mighty torrent, as it is now in the very act of doing before our very eyes, the torrent of a prepossessed, confident, determined and unyielding majority?

The single eye at all familiar with the testimony and spirit of Jesus can see an opening vista drawing ever nearer when the end of all that is arbitrary, partial, or in the least degree oppressive, everything without restriction or limitation that has not foundation in necessity, and so in God, must and will pass into oblivion; and when this is so it is certain that the cruel fantasy of money and Mammon will be vanished from its present sphere of dominion; then may and will all the bliss of the pure and heavenly state become possible.

No truth is more apparent to every open eye than the utter worthlessness, insufficiency and inefficiency, and utter unnecessary of what the world pleases to call wealth. At the same time, nothing is plainer than that some authority, temporary or eternal, fictional or real, has created a state of things for the time being which makes it as nearly as can be impossible for anyone to live and provide things honest in the sight of all men without countenancing and using money. But this only necessarily proves that something has been manipulating mundane affairs arbitrarily and unnecessarily; the necessity for anything of the kind cannot be shown, or—as necessity is of Divine ordering and appointment—the needed supply of that necessity would in every case of birth have been also born into the world with the individual, and the commodity itself have been a necessary outgrowth of heaven's own laws, as is the case with everything that is thus actually necessary.

Now, nothing is more certain, nothing is more amenable to reason, nothing can be more logically deduced from every satisfying premise, than that everything man wants, although his wants were multiplied indefinitely beyond what they are at present, could be exactly and much more satisfactorily met without any medium of exchange whatever than with one. Labor does it all in every case, so all that is demanded by unerring Divine Providence and necessity to meet every want is the exact placing and regulation of labor, so as thereby to secure efficient production of all that is needed, and also therewith efficient distribution of the same as needed.

Under such a state of society want would surely die a natural death, and burdensome toil would also become an impossibility. And no doubt the immense change such a state of society would involve would create very altered feelings and sentiments in the race in every way to what are now engendered.

They who kill take death unto themselves. The destroyer dies; the savior is immortal.

The strongest are they who can redeem the weakest.

For The Universal Republic.

HUMAN EVOLUTION.

SAMUEL BLODGETT.

All earnest students of their kind, at all versed in history, agree that the ages have recorded a wonderful evolution in the species; that the very remote ancestors of all now living must have been in a condition, both of mental capacity and material environments, far below the most ignorant and degraded now inhabiting the earth. But while evolution is universally accepted, all do not accept it on the Darwinian theory—the theory that germs which begun for animals of very inferior types, by varying freaks of nature, by accident, kept sporting into something higher, until man appeared as a culmination of nature's errors, so to speak.

I cannot make it seem reasonable to me that nature has blundered into the production of man, but rather that the germ or germs from which humanity sprung, came into being for the express purpose of producing humanity; the same in the original as now; and as now must have developed humans or nothing. But all this is speculative rather than demonstrative, and has no bearing on the practical affairs of life as we find it at the present time.

All that we have got of service to us in shaping our lives, is in what we have learned of the race historically—which history, probably, does not go back one-tenth part of the time which has elapsed since the race had all the characteristics which now present themselves.

By the term evolution I wish to embrace all the changes which have taken place for the better, not only in man's physical and mental make up, but all of the better environments secured through such higher development and transmitted skill and knowledge; whether such knowledge is traditional or hereditary.

We can trace much of the progress and advance made by a study and comparison of the different grades of human beings now living on the earth, and we are also aided by the records of history; but we must bear in mind that all changes are not for the better, and that progress means improvement, as a stepping up from lower to higher conditions.

Many changes in the social, political and religious world have no greater significance for the weal of mankind than the passing fashions in dress or the cut of one's hair; and many more are actual retrograde moves, not meant for such, but blind experiments, so resulting. And sometimes circumstances conspire to hold communities in a descent thus made for long periods of time. The only way to determine if a move is beneficial is to note its effect; and even then we may not be sure, for it frequently happens that we do not trace effects back to the right source. And, further, if we do, prejudice may disqualify us for judging correctly; or we may fail to take in all the factors of the case, noting one phase which seems to be better or worse, and leaving out of count something on the other side which more than offsets what we discern.

Happiness is the only true object of existence;

the only standard as to whether we are going up or not is whether we are moving towards what will end in greater felicity. But happiness cannot be estimated altogether, nor mainly, on present sensations. If what appears joyous now is sowing the seeds of future misery, it should be reckoned as to its ultimate consequences rather than as to its present illusory appearance. There is another way to judge of happiness. Happiness is limited in each individual to his capacity to enjoy. Capacity is limited by development and sensitiveness of organization. But it may all be embraced in the term development, for delicacy of sensation is but a phase of development. So in measuring happiness, we must take into consideration, not only what seems agreeable in the present, but what will command satisfaction in the future. It has no limit short of the limit of existence, and its measure is the measure of eternity. We may be considered happy in a present misery, if the misery produces its effect in the line of spiritual harmony and soul development, whose music is a never ceasing felicity.

Sometimes it seems as if the Great Supreme has no care about what is taking place in the present, at least so far as the fate of individuals is concerned; but as we get a closer view the apparent indifference changes to a beautiful law, working grandly to a great end, and compelling every atom to contribute towards it; and that end is development. As we look a little further we see that development is the prelude to happiness; and that, therefore, seeming harshness in the operations of nature never has anything less in view than ultimate happiness.

The trouble with many Reformers is that they look upon misery as an unmitigated evil to be extirpated from the earth, and they look here and there for its cause, always seeking it in some of the institutions of mankind, and they vainly think if they could only make others see the cause of the disorders in the world as they see them the Millennium could be inaugurated in a very short time.

Those who have founded new religious systems in the world, and those who have led in great political changes which have taken place from time to time in the history of the world—sometimes through religious training and sometimes through political revolutions—all bear evidence to the fact that all along through the ages Reformers have worked just as they work now; all having their conceptions narrowed and their efforts focalized to one point, or to things closely connected therewith, fully believing that all or nearly all the ills are due to imperfect human organization.

Jesus, Mahomed and Smith are the more recent of the great religious lights which have from time to time illumined the earth. Paine showed great political breadth of mind for the age in which he lived; Fourier was a great Socialist; and Bellamy has made the best success yet in compounding political and social life. In ancient times those who sought to improve humanity generally did it on the religious plane, working on the religious emotions to accomplish their object, no matter how material

that object might be, or how completely it referred to this life. The thought was not as now, that we must help ourselves to material blessings if we are to receive them, but if we pleased God he would see that we had them—that God made a business of paying for spiritual devotions in material bounties. This idea has a strong hold on human nature now, but every scientific development weakens it, and with vast numbers it has ceased to have any force. Modern thought is getting largely in the way of expecting that we will get our wages in the same kind of coin we handle; if we deal in the gross, give it to others in our dealings and associations, we shall have a like return, and *vice versa*. Not that each individual always receives an exact equivalent for his character and deeds, though the tendency is towards this end, but that the aggregate of humanity find an aggregate of recoil in exact harmony with what is projected from it.

When we take a universal view the law of compensation is perfect; but as between atom and atom it does not always appear so. This not only makes progression possible, but insures it. As development is progress, and nothing else really is, all real reforms must be on that line—must conform to and aid that result. And it is well for all who are seeking reform to keep this in view and ask themselves this test question at every proposed step: "Will this give mankind a broader, fuller, more complete manhood; a higher, more noble-wholeness?" If so, the proposition is worth considering, worth acting on, no matter if a present sacrifice stares in the face; but if the reverse, it had better be dropped, for it is unworthy and in the end will only carry further down.

The privations of life in the individual are frequently the birth throes to something more grand in character, as well as more comfortable in surroundings; and what is true of the individual is true in a greater degree when we come to communities. It is often said that the excessive, unceasing toil of the masses in making a living is an effectual bar to progress and development, and a surface view will leave one with that impression; but the history of individuals frequently shows that many who are raised above these supposed drawbacks utterly fail to accomplish anything desirable or good for themselves or their fellow-beings; while many more who seem to have to face everything hard and discouraging, triumph over their adverse conditions, do much good in the world, make comfortable environments for themselves, as well as fame. And when we take a wider social view, I do not think history records a single instance of a people living where nature was so kind as to relieve them from the necessity of much effort in making a living, that have progressed above a rude barbarism. Experience teaches that mankind have arisen through the buffetings of adverse conditions and that they have never arisen without this stimulus.

It is easy to read this history, and those who are awake to the lesson it teaches will see that to remove struggles and privations which beset the human pathway would be the removing of motive

for effort. Effort is necessary to advance; motive has to precede effort, and has to be sufficient to produce it.

Those low in the scale of humanity are not very susceptible to any motives except the sensuous. Hunger, cold, sickness, pain, danger and discomfort and unpleasantness generally, are absolutely necessary to arouse to effort. Where these spurs have been wanting a high civilization has never appeared. But, on the other hand, when these adverse conditions have been overwhelming, so the people were prostrated and discouraged, the same unsatisfactory result has been apparent. Progress has been made where there has been pressing need, combined with a corresponding degree of courage and ability to overcome or modify the environments, so as to make conditions better and more enjoyable. Destitution and suffering were the first prime motives which appealed successfully to a low grade humanity, and there has never appeared a grade high enough to be above the appeals of such a motive, or to materially lessen its force. We should thank God for the motive, as disagreeable as it is. My observations lead me to believe that it is as benign in its effects now as at any previous time, and that its mission for good will be unending. The logic of it is that it is contrary to Creative fiat, subversive of the order of nature, to deprive those communities or those individuals of such an incentive who really need it. The social aim should not be to make suffering impossible, but to make its avoidance possible.

The Creator has given this power to his creatures, not individually but collectively, and when in that work they are working with the Father.

WHERE LOVE IS THERE DEITY IS.

I AM personally pledged to religious ideas. They are necessary to my life. I want to sow the seeds of the religion that is to be. In my religious teachings I address the few who care to follow abstract thought in ethical work. I speak to all. Ethics is the nursery of religion, and it satisfies on its own account those who have no interest in religious interpretations. And yet you cannot do a good act without being lifted into a spiritual atmosphere. Even in the religious interregnum men will hope, labor and love, show patience and self-sacrifice. Where love is there is Deity. The higher faith will be more felt than thought, express itself more in act than word. As with faith in God, so with hope of immortality. Who that loves can believe that the idol of his heart can be lost forever? All that is best in earthly possessions argues their permanence. Every man that lives rightly feels that within him is something destined not to die. Evolution postulates progress. Throw yourself into its stream and you will be stirred by a life that spreads far beyond the ken of mortal eye.—*Prof. Felix Alder.*

A common humanity will grow out of the knowledge that all have a common destiny. There can be no love for humanity in the one who believes that happiness awaits himself while others are to be eternally tortured.

INDUSTRIAL CO-OPERATION.

IN a recent number of "The Nationalist" we read a concise and interesting article on "The Birth of Industrial Co-operation," by E. G. Spencer. The splendid co-operative establishments of England had their inception in a very insignificant commencement. Mr. Spencer says:

"Several of the Rochdale weavers, animated by the instruction and stimulated by the example of their teachers at the Manchester Social Institute, began the world-famous experiment in Toad Lane, Rochdale. They began by contributing two pence (four cents) a week from their scant wages. When the joint capital reached one pound a committee was appointed to invest it in provisions at wholesale prices. They distributed the provisions and added the two and a half shillings of profit to the capital. When they had amassed capital to the amount of twenty-eight pounds they opened the store in Toad Lane, sold their goods at market prices, and paid to each customer a margin of profits in certificates of stock. True to this principle, and to their determination to buy nothing on credit, and sell nothing on trust, they have exchanged the ridicule of the Toad Lane rabble for the wondering admiration of the industrial world. That sickly plant, struggling for existence in the gloom and dirt of Toad Lane, has grown into a flourishing oak, drawing nourishment from a thousand sources, and putting forth branches in every direction. Its fruits are the stately warehouses of London, Glasgow, Manchester, Newcastle-on-Tyne and other large cities; a bank whose transactions amount to sixteen million pounds sterling a year; and twelve hundred stores yielding an annual profit."

WHERE is the man who would like to marry a woman who chews tobacco, drinks whiskey, or uses profane or vulgar language? And yet many a man who indulges in all of these nastinesses and vices will impose himself upon a pure and lovable woman as proper material for a decent husband. Does he not thereby commit a felony like that of obtaining goods under false pretenses? and ought he not to be arrested and punished as a fraud?—*Better Times.*

MR. KNUDSON, of the House, has introduced a bill prohibiting all back door entrances into saloons and all screens at the front windows that hide the inside operations. Of course, like all the former radical bills, it will be indefinitely postponed, but the friends of this reform will have one more chance to put themselves on record.—*Progressive Age.*

THE Universal Messiah is none other than God revealed in humanity. The Messianic predictions will never be fulfilled, in their entirety, till the unity of God and the brotherhood of man shall be accepted by every member of the human family.—*Problem of Life.*

THE best teacher is the one that is always receptive to the lessons the humblest can impart. The one who does not learn continually is not fit to impart wisdom to others.

SILENCE.

A N aeronaut speaks of the profound silence of the upper air, when the clouds, in vast volumes of silver, rolled like an ocean beneath, and the balloon rushed on with speed far exceeding the swiftest express train. There was no sound in the cordage, for as it went with the wind there was a perfect calm. The pulsing arteries could be heard. The rush of blood in the brain was audible, and thinking affected the ear. Sometimes, through rifts of cloud, extensive landscapes were visible; rivers, lakes, forests, farms with their lowly houses, or clustered villages; but all was silent; not a sound pulsated upward into the pure depths, where the sun shone brightly. However, the surface below was wrapped in cloud-shadows.

Thus it is with the mind when it rises into the atmosphere of spirit, and is freed from all the confusing scenes and sounds of earth. It is borne silently, unconsciously, by invisible forces, and may look down on the life below, so far removed that its trials, contentions, toil and trouble melt and blend in scenes which, framed in silver clouds, are pictured loveliness.

It is when the mind ascends to those heights of the upper air, when it is alone, that it becomes most susceptible to the influence of superior intelligences. When most alone it is least alone, and as the earth fades it feels the contact with the atmosphere of spirit, in which are no clouds, and whose swift currents give no sound; where it is always light, and the clouds below, through which the soul has passed, black as they were, are as fleecy silver.—*The Progressive Thinker.*

THE first effect (of the eight-hour working day) was indeed a marked improvement in the homes and family life of the working classes in Melbourne. The second was the sudden increase in mechanics' institutes, night-schools, popular lectures, and garden allotments all over the colony. Lastly, if the eight-hours system meant more dissipation, it is odd that the most virulent opposition to it has always come, not from the employers in Victoria, but from the publicans. It is also significant that though we need one policeman for every three hundred and fifty people in London, and one for every four hundred and forty in Manchester, in spite of our nine and ten and twelve hours days, in Melbourne, under the eight-hours system, one policeman for every seven hundred people is enough to keep order.—*Economic Review.*

MEMBERS of labor organizations are always whining about the low wages paid them and the long hours they have to work, but when they appoint an officer or employ a man to do their work they make him work sixteen hours a day and pay him the lowest wages in vogue, and pay that grudgingly.—*St. Louis Union Record.*

THE volcanic eruptions in Alaska are external signs that the inward heat or love of the planet is coming to the surface in the Polar regions and is disintegrating the ice that has been undisturbed there for so many ages.

For The Universal Republic.

TO LIBERALS EVERYWHERE.

JULIA C. FRANKLIN.

HERE is nothing new under the sun, as far as elements are concerned; but combinations are constantly changing for the better, or otherwise, in harmony with the underlying principles.

The Liberal elements in society are numerous and influential, or will be, when they can combine in harmony with truth, purity and justice.

Combination depends for its permanency on three things, viz: mutual protections, mutual benefit and mutual growth, expansion or elasticity. To exist is not enough. We want to grow out of all our imperfections, pertaining to individual rights, duties, and claims.

The sun shines for all, the earth gives of her bounty to one as well as to another, and the air we breathe is as free to bless one as much as another. Then why should we seek to hoard up life's necessities and comforts, and thus keep those who are equally worthy from having a proper supply?

As a nation of brothers and sisters we need to remember the fact continually and act accordingly. Lay aside all this hair-splitting theorizing and act as though we knew that we were a nation of brothers and sisters and, how long would it be before we should feel that bonds fraternal unite us, making us a harmonious and happy family? While we remain on the material plane of life we must have, not only food and clothing, but houses to live in, and, if we'll work as one family, no one need go hungry, naked or unsheltered.

When we come to reflect that we've done something towards bringing about such a result, will not we all feel that we are nearing the kingdom of harmony, happiness and peace? Feeling well assured that we will, I herewith invite the co-operation of every Liberal in the country, without stopping to inquire what are views in reference to a future state of existence, to come forward and see if we cannot perfect our organization on a basis as broad as truth and just as it is broad. To-day is for us to look to; to-morrow will take care of itself. To live is not enough; we want to grow wiser and better as life wears away, so that we may have the satisfaction of believing and knowing that the world as a whole has been made wiser and better for our having lived in it.

Liberals everywhere, think of it at once; and act promptly, unitedly, therefore wisely, and let the world see and know that we are just what we claim to be—a nation of brothers and sisters, with but a single aim, and that to do good and be good continually.

"Bury the hatchet!" Let no foolish strife mar the happiness of life. Gather the sun-beams, living the Truth in the redemption of man.

* *

IN the unfoldment of mind it reaches a condition in which it brooks no restraint; that is, no restraint not in harmony with its innate sense of justice, truth and right. For nature has implanted in the human mind a desire to be itself,

and to work out unfettered its inborn possibilities. And as woman has an individuality of life and character, as well as man, the time has come, in the order of her development, for her to not only assert but to maintain her right to rule in that domain for which she is set apart by Nature, viz: *The Domain of Love!*

Love! what is it but an essential principle of Life? Life, where is thy power to unfold but in Love? Truth! what is thy power but to unfold Life through the power vested in Love? Woman! thy nature qualifies thee to unfold and perfect the human soul!

With this knowledge gained by experience or observation, go thou and worship in nature's temple consecrated to Love! the only God worthy of worship in any sphere of development. But, because it is the only God worthy of worship, see to it, O woman! that thou doest not the things that shall desecrate this temple, or deform the fair face of nature in the fruit it beareth in answer to thine own aspirations, inspirations or possibilities.

When thou enterest this Temple, invite only those to worship with thee who also recognize the claims of Truth—of nature—and of the possible results of such worship.

Partake of no fruit that the soul does not recognize as legitimate—as true to its own unfolding possibilities. And what is more, enter not this Temple to worship unless thy purpose is high and holy, that thy worship may more and more draw thee to the soul of nature, whose counterpart is Spiritual Enlightenment.

The sacraments you partake of while worshipping in this temple must be of such a character that they exalt and ennoble the life of the partakers.

Burden not thy soul with any care but the care that will make thy life more beautiful and thy love more perfect as it unfolds through concentration to Truth—the truth implanted within thine own organism.

Woman! Go thou and sit without the gates of this Temple, until man consents to this law of Love, and this Order of worship. It matters not to thee who it is that has said, "Woman, obey thy master, man!" There is no master worthy to be such, but Truth, and no law but the law of Love that should or can bind thee to do their bidding.

No burden is or can be so great as the one thou hast carried, O woman! until the world is cursed with disease, inharmony, wrong-doing and unfair dealing. "The Forbidden Fruit" that you've been compelled to partake of shall no longer be held to thy lips, if thou wilt but "turn to the right." "The Good Shepherd" is there and will provide for all who will come under Truth's protecting banner.

Eat no more the "bread of idleness," drink no more of the "cup of bitterness," wear no longer the "garments of unchastity!"

Live in no house that is not consecrated to Truth's immutable law of Life—the law of Love!

Tread no path that is not strewn with the fragrant flowers of Chastity. Thus shalt thou preserve thy life; thus shalt thou concentrate thy love, and bless thyself and the race of womankind.

To preserve thy equilibrium, thy independence, O woman! choose whom thou wilt worship, and choose quickly, for thou canst not worship Truth and follow after "strange gods" that know not its claims, or if they know, fail to regard them. Among those strange gods may be mentioned Mammon, fashion, popularity, social position, or more properly, Greed. Truth knows none of them, for they all sacrifice comfort, falsify natural endowments, and crucify the inner consciousness.

"O Man! wouldst thou be blest in thy day and generation?" Then reverently bow before Truth's sacred shrine; lay all thou hast upon its altar; "beat your swords into plow shares and spears into pruning hooks," and let thy future be more in harmony with nature than thy past has been. O woman! eat no bread that thou canst not help to prepare; drink no water that is not fresh from the fountain of Life, of Love; cull no flowers that are not thine by Divine Right—because thou hast sown the seed for thyself and cared for it until it no longer needs thy watching to have it unfold and perfect its own individuality.

O, Man and Woman! Together as factors in the unfoldment of all life in the human, you can do Divine work as creators!

But as masters or servants your work can never "rise up and call you blest," because Truth does not recognize it as being legitimate.

P. T. BARNUM is dead. He had an unparalleled genius for amusing people. How much better that was than the genius for killing people by wholesale, which characterized several other famous men who have recently died. He left orders to be buried in a plain deal coffin, and without ostentation. How much better that was than to have been borne to earth at the head of a foolish parade. During his life he humbugged people, at times, but always so pleasantly that they enjoyed the joke. How different this was from the tragic way in which the clergymen and politicians humbug the people. Farewell, Barnum. This be your crown of glory, worn by so few, that you made the world happier. Poets will never sing of your triumphs, clergymen and stump speakers will never "enthuse" over your memory, for the reason that you were not a professional robber nor murderer, but thousands will remember you with pleasure.—*Twentieth Century.*

GEO. WM. CURTIS, in the Easy Chair of *Harpers' Weekly*, says: "The admission of women to the school question is really the overthrow of the last barrier. If, as lately, women may properly and peacefully, without insult or abatement of her modest womanly dignity, and without the least harm to her "sphere" go to the polls and drop a ballot for a member of the school committee in one box, it is only harlequin who urges that she cannot with the same propriety drop a ballot in the next box for Mayor."

THERE can be no permanent unity of humanity that has merely the acquisition of material possessions for its foundation.

For The Universal Republic.

THE "PLAN" OF CREATION.

A LABORING WOMAN.

It is a trite remark that every story has two sides, and that one side seems right until the other side is told. It follows, therefore, that having heard one side of a story justice demands that we suspend judgment until we hear the other side.

For so long a time that the memory of the race runneth not to the contrary, the world has listened to a story that involves the life and moral development of the human race—the story of the "fall." As yet the world has heard only one side of the story—the masculine side. That side has always been told in such a way as to lay the blame of the "fall" on "the woman;" but there is a feminine side to this story. When we reflect that our first mother was just as much the victim of temptation from the "serpent" as our first father was the victim of temptation from her then surely, justice to the woman demands that the world shall recall its unjust masculine judgment, and go back in thought to the infancy of the race, and inquire what that mysterious influence was which, taking advantage of the moral weakness of our first parents, turned their steps into the path of disobedience.

The race having been created on the basis of the equality of the sexes, and both having dominion over all the earth, how did it come to pass that "the woman" was brought into subjection? "Because of the fall," says theology. But, considering that they both sinned (equality of sexes again), why was "the woman" brought under subjection instead of the man? Because "the woman" was in the transgression," says Theology. But how came she to be such a moral weakling as to yield to the beguilement of the serpent? If Eve had been the first one created, and Adam had derived his existence through another creation from her; if, moreover, he had yielded to the beguilement of the serpent as she did, we all know how those sons of Adam—the clergy—would have explained and excused his moral weakness; they would have said it was an unfortunate inheritance derived through creation from Eve. Very well; then, as Adam was first created, and Eve received her existence through another creation through him, is it not evident that her moral weakness was an unfortunate inheritance derived from him?

In the light of this thought we see, first, that if "the woman" was alone in the transgression she was not alone in the moral weakness that made the transgression possible; second, the moral weakness through which Eve fell was derived from Adam; the moral weakness through which he fell was his own third, the temptation that through Eve beset Adam was the reaction of his own moral weakness come back upon himself; fourth, Adam having been the first one created, have we not in his moral weakness the original sin of Theology? Then is it not evident that it was not through Eve's, but through Adam's "fall," that we all sinned?

What is the germ-thought of Theology but the exaltation of the masculine half of the race, at the expense of the feminine? After laying all the blame

of the "fall" on "the woman," and thereby abusing her, it then exalts itself by providing a masculine savior; and then calls this masculine savior, born through a miracle, "the seed of woman."

If language has a definite meaning, and, consequently, may not be used now in one sense and then in another, as may suit the convenience of those who have a selfish purpose to serve, why then if the "Seed of Abraham" means the sons of Abraham does not the "Seed of the Woman" mean the daughters of Eve?

"And he answered and said unto them: 'Have ye not read that he which made them at the beginning made them male and female. He saith unto them, Moses for the hardness of your hearts suffered you to put away your wives; but it was not so in the beginning.'

Christ when drawn into a discussion involving the relations of the sexes, went back of Moses and reminded them how the life of the race was adjusted in the "beginning", thereby teaching them that the law that underlies the existence of the race is not the law of Moses, which keeps the woman in subjection, but the law of God, which gave them dominion over all the earth.

Moses said: "If a man die having no children, his brother shall marry his wife (the wife it seems was to have no choice in the matter) and raise up seed unto his brother. When we read this from the standpoint of the "Plan" of Creation, which was equality of the sexes, the thought suggests itself to us, that if this woman had known that by the law of God those seven brethren had no more right to own her than she had to own them, she might not have chosen to be "left" from one to another like a piece of property, Moses to the contrary notwithstanding. Then when masculine self-righteousness brought a woman before Jesus, (as usual forgetting to bring the man along too), and reminded him that "Moses in the law commanded us that such should be stoned," he paid no attention to what Moses had commanded, but "stooped down and with his finger wrote upon the ground as though he heard them not," so when they continued asking him he lifted up himself and said unto them: "He that is without sin among you let him first cast a stone at her." What was this but a reminder to those self-righteous ones, that the woman was not to be condemned for a sin of which the equally guilty man (equality of the sexes again) was to be accounted innocent. "When Jesus had lifted up himself, and saw none but the woman, he said unto her, woman where are those thine accusers? Hath no man condemned thee? She said, No man, Lord! and Jesus said unto her, Neither do I condemn thee: go and sin no more."

When we reflect that, according to Theology, Christ came to undo the terrible work of the woman, does it not seem strange that he never made the slightest allusion to the "fall," nor to the "Plan of Redemption?"—neither did he cast any reflection on the woman for being in the transgression, on the contrary, he could say, "Neither do I condemn thee; go and sin no more."

If that woman had been brought before Paul,

we can imagine the reception she would have met with. "Like mother like daughter." The woman was in the transgression and her daughters are like unto her." He was too deeply imbued with the spirit of Moses, that stoned the woman and excuses the man, to comprehend the situation and be just to her. In the fullness of time woman, through her spiritual development, will distinguish between Paul the Theologian and Jesus the Christ.

What is the system of Theology, that system including the "Fall" and the "Plan of Salvation," but a wicked scheme to exalt the masculine half of the race at the expense of the feminine half? That man may be exalted, woman must be abased. What shall be the end of this self-exaltation? "He that exalteth himself shall be abased, I will overturn and overturn saith the Lord; 'Behold I make all things new.'"

Leaving the Priests to study his Theological Fable, the "Plan of Redemption," let woman go back in her thought to the "beginning" as Christ did and like him study the divine "Plan of Creation which was the equality of the sexes.

The environment of babyhood, of childhood, of youth, makes a criminal of a man. At a time when the blood is hottest and the brain is yet immature, we leave the animal man to his own device; as soon as he is completely formed and fashioned a tough or a convicted thief, we begin to restrain him. It is then too late to cure him. We brand him publicly and lock him up. The grand human effort is devoted to the moral direction of those who are born respectably and who are being brought up with respectable surroundings. Millions are spent annually to promote the advancement of the human race in morals, in education, in art and science. Not one dollar in a thousand so spent goes even in the direction of those whose moral welfare is a social hazard, and the environment of whose daily lives makes them a standing menace to law and order.—*Oregonian*.

CREMATION is gaining favor among people of intelligence. The burning of a corrupted body is the best way to dispose of it, as from the unhealthiness of the bodies decomposing in the ground the emanations rise to pollute and malignantly charge the air. Earth-bound, unprogressed spirits are attracted here. This explains the dread so many have of passing a cemetery after dark.

THE nephew of Ward McAllister, the etiquette leader of New York's "Four Hundred" society people, has married a ballet girl. The report comes that "his family will have nothing to do with him so long as he remains faithful to the girl."—*The Golden Rule*. That is to say, if he will desert her he will again be considered worthy of a place among the "four hundred."

PROFESSOR C. A. Foltz, of Yale University, predicts that Christ will appear upon earth again before the year 1900. He bases his prediction upon mathematical calculations.



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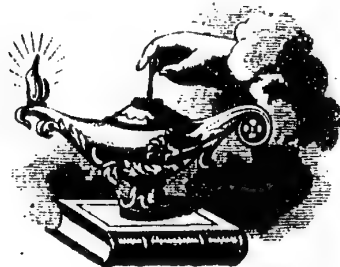
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When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:48 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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FROM the un-seen throne of the Great Unknown,
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And not with the wasting flame.
But silent and deep in my onward sweep,
Through the depths of the boundless sky;
I stand sublime, through the lapse of time,
And where God is, there am I.

In the early years when the youthful spheres,
From the depths of chaos sprung,
When the heavens grew bright with the new-born light
And the stars in chorus sung—
To that holy sound, through the space profound,
'Mid their glittering ranks I trod;
For I am a part of the Central Heart,
Co-equal and one with God.

The world is my child. Though wilful and wild,
Yet I know that she loves me still,
For she thinks I fled with her holy dead,
Because of her stubborn will;
And she weeps at night, when the angels light
Their watch-fires over the sky,
Like a maid o'er the grave of her loved and brave;
But the Truth can never die.

One by one, like the sparks from the sun,
I have counted the souls that came
From the hand Divine;—all, all are mine,
And I call them by my name.
One by one, like sparks to the sun,
I shall see them all return;
Though tempest-tost, yet they are not lost,
I shall see them all return.

I only speak to the lowly and meek,
To the simple and child-like heart,
But I leave the proud to their glittering shroud,
And the tricks of their cunning art.
Like a white-winged dove from the home of love,
Through the airy space untrod,
I come at the cry which is heard on high,—
"Hear me, O God! my God!"

An epidemic of heresy is upon the world. It is a significant sign how near the old religious systems are to universal dissolution when the leading ministers of all denominations no longer believe in the infallibility of the bible. The infallibility of the bible is the main prop of sectarian beliefs. With that taken away the whole superstructure (if erroneous theology must fall). The belief in the infallibility of the soul will take its place and point men to the royal road to truth and righteousness.

THERE is no country in the world where roses attain such transcendent loveliness as they do in Oregon. Oregon is *par excellence* the paradise of the rose. The wonderful variety and profusion of this queen of flowers is bewildering to those who are residents of less favored lands in this particular.

A complete language of flowers can be formulated here from the various members of the rose family. They seem to voice every shade of feeling, from the deepest passion to the most refined spirituality.

There is no other flower that has such an intense individuality as the rose. While all flowers are beautiful and attract to a greater or less degree, the rose holds all within its individualized charm ; it affinities with the innermost soul of the poet.

THE statistics say that liquor drinking is on the increase, notwithstanding the large amount of prohibition literature circulated and the great agitation.

• If the temperance people would spend some of the money given to sustain namby-pamby literature and non-productive temperance lectures, in building free drinking fountains, so that they would be as plentiful as saloons, it would do more to promote temperance than all the writing and talking. Thousands would prefer cold water to beer or whisky if it could be easily obtained. Thirsty workmen on buildings often go to saloons and drink beer because water is not obtainable; and once in the saloon the influence of the place is upon them. Many drunkards are made because water is not handy when they are thirsty.

EARTH-BOUND spirits can no more impart immortal knowledge than earth-bound mortals can. They both live in the spheres of injustice, hatred and wrong-doing; and these spheres are in opposition to the immortal spheres where harmony and good reign. Earth-bound Materialists, Methodists, Hindoos, or those belonging to any other race or religion—whether spirits or mortals—can only impart influences from the plane of death and corruption, for they are a part of it so long as they are bound to it by their thoughts.

THE Spiritualist will answer the last sentence by saying: "Have we not unnumbered evidences of spirit existence?" Yes, but these evidences only go to prove that there is another state of existence; they do not prove to the individual's satisfaction that he will enjoy an everlasting existence of never-ending bliss and happiness, for this constitutes true immortality.

SELF.

THE tendency of people whose lives have been, for the most part, selfish, when the light of spirituality first arouses them to action, is to exalt self unduly. They are constantly looking for some great wonder to come into their lives, that will produce an almost instantaneous change and give them some miraculous power. The shadows are always darkest when the light shines brightest, and as the life of a selfish person is mostly made up of shadows these traits of the lower nature are intensified to a great degree by the influx of spiritual light. The result is that many who seek to distort the light to selfish purposes and aims but increase the darkness within them, until a point is reached at which the mind becomes unbalanced.

Spirituality does not take possession of us instantaneously. It is the result of growth within the being, due to the observance of the laws of righteousness. And it only grows to the extent that these laws are put into operation. The acme of spiritual wealth is not a gift, bestowed by an arbitrary hand, but it is earned by continual effort, by overcoming the inharmonics of the flesh.

There is only one way in which spiritual power can be measured, and that is in the ability to create harmony; inharmony cannot exist with spirituality. All claims of spirituality outside of this are but the vamping of diseased imagination, induced by abnormal love of self, for spirituality is harmony.

Those who have the power of harmony the most developed display the least consciousness that they possess it. The one who can once fully attain this attitude of being will be all powerful for good in this world. The being must be well trained and purified before it can conquer the monster self upon the threshold of the Temple of Harmony. No impious foot can attempt to cross this threshold without incurring the penalties that come to the curious who would invade the temple of holies. All its doors open to Universal Love.

THE aversion most people have to thinking independently is due to spiritual childishness. As the infant that lacks confidence in its power to stand alone clings to its mother's skirts, so those who are spiritually infantile cling to the dogmas and doctrines of their ancestors, and think they are lost when they are taken away from them. The disruption of existing creeds and religious systems is simply the tearing down of spiritual props, that mankind may learn to exercise their own inherent spiritual powers, and grow to spiritual manhood.

THE free are those who are free in mind.

THE SPIRIT OF NATURE.

RICHARD RAELE.

O EARTH! Thou hast not any wind that blows
Which is not music; every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedge-row flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A living word to every living thing,
Albeit it holds the message unawares.

All shapes and sounds have something which is not
Of them; a spirit broods among the grass,
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
And touch of an eternal presence thrills
The fringes of the sunset and the hills.

IMMORTALITY is a hope with Christians of all denominations. Spiritualists say that with them it is a certainty, because they have seen and heard many evidences that the spirit is immortal; because spirit friends have materialized themselves, and have proved their identity in various other ways, too numerous to mention; but the certainty of immortality seems to have paralyzed the efforts of most Spiritualists for progression, and they are as worldly, and fear and bewail death about as much as Christians, who only have the *hope* of immortality to sustain them.

What is the reason that death and corruption lay their blighting fingers on all things? Why is it that so few are convinced that there is another state of existence? and that many are groping blindly in the dark, weeping and wailing for evidences that will fully satisfy them? Are death and immortality the manifestations of a Power outside of humanity; or are they conditions subject to development by, and under control of, the human beings that people the earth?

The elements of death and decay in all things, places and existences, can be overcome and conquered by the elements of Immortality; the latter are subject to development and growth; and every human being and every spirit must cultivate and unfold them before he can be free from the elements of death and corruption in any state of existence; and no one anywhere on the broad face of our globe, or in the spirit spheres in connection with it, can ever be conscious that existence is Immortal until he has assimilated and incorporated into his being the ever living Celestial substances that compose the elements of Immortality. Nothing that is presented to the external consciousness (such manifestations only have value when they awaken the soul to the necessity of imbibing immortal elements) can ever give any one proof of Immortality.

No finite or mortal elements can give evidence of the existence of Infinite or Immortal Elements.

What are the finite or mortal elements? The elements of Hatred, Injustice, Error, Envy—all the passions and appetites that man embodies and makes predominant by cultivation and development—are subject to, and are elements of, death and corruption; and whoever entertains any of these elements in his being, in any state of existence, is subject to Death and Decay—not eternal destruc-

tion; but subject to many painful and unpleasant changes, made necessary by the action and destroying force of corrupt elements within.

Other states of existence—spirit life, astral life, etc.—are not immortal life, any more than other states of misery from the one we are in are perfect and everlasting states of happiness. The Spiritualist talks of going to a Summer Land, and the Christian talks of going to heaven, just as if eternal happiness can be gained by a journey to another country, and death and despair obliterated by a change of residence! We can no more obtain the former, and sweep the latter out of existence, by trips through the eternal spaces, than we can do so by traveling from place to place on our planet. Inharmonious people generally imagine that change of residence will create perfect harmony in them.

The different degrees of spirit existence, that we call the "spirit world," are, all combined, composed of the united thought-atmospheres of humanity, and, therefore, only as human beings in physical bodies elevate their thoughts to the realms of Celestial Purity, and regenerate themselves, by striving and working to develop the germs of Immortal elements that every one inherits from those lofty altitudes, can spirit, and the spirit spheres, be regenerated.

The thought is the thing that unites the spirit in the physical body with the spirits that live in the thought-atmosphere of the individual; and as thought affinity is the link that binds them together, the spirits bound to him think the same thoughts he does; and the individual in the physical form becomes their teacher (whether he is conscious or unconscious of their existence does not alter his relationship to them), and not the reverse; for while the spirit out of the physical body has any remnant of passion or appetite remaining in his being—mortal elements connected with matter—he must continue in connection with, and can only learn through, material channels—the physical organisms of men and women inhabiting the earth. This is the reason why Christian spirits believe in Christianity, and know no salvation outside of the doctrines taught by the Orthodox systems; neither can they impart the true system of regeneration, for their teachers are ignorant of it. These spirits believe in death and decay and sickness, because these mortal elements are within and around them; the spirits of Mahomedanism firmly believe in the Mahomedan doctrines; the Phenomenalists' spirits believe in Phenomenalism; and so on throughout the endless category of mortal thought, the spirits think the same thoughts that human beings think. The most advanced spirit know no more than the most advanced human being in physical form.

People in the physical and in the spirit spheres are a unity; and Angels and the Immortal realms are a unity.

Angels from the Celestial Realms can only approach people in the physical, and spirits, to help them to higher knowledge, when men and women, in the physical, have developed Immortal elements within themselves; for Angels can only unite

with the Immortal, as the higher thought cannot affinitize with the lower thought, any more than love and hatred can be felt at the same time in the same breast.

Consider for a moment, O error-blinded Humanity, the awful responsibility of every human being in material form! When one thinks wrong, he not only hurts himself and others in physical existence, but he wrongs numbers of poor ignorant spirits; who nurture the same thoughts as himself, and who look to him, or her, as pupils look to teachers; and how can these despairing spirits progress if they are taught nothing to make them better and happier; and besides, there is no other way to change their unhappy condition, and they have to remain in it as long as their teachers give them bad lessons. From this terrible and seemingly unchangeable condition of the spirits in spirit-life was impressed the idea upon the people in material form that "eternal torment" awaited the wrong-doer.

Spirits extend and develop wrong thought-teaching the same as the wind (which is the meaning of the word spirit) blows the seeds of the thistle hither and thither, and when they root in congenial soil they extend still farther the pestiferous crops of thistles; and this is the dreadful harvest that the generality of mankind must inevitably reap from the bad seeds that they have themselves sown from day to day.

Humanity are waiting for some God-Being—outside of themselves—to destroy evils that all are creating every moment of their lives. As well wait for a God-Being to root up the weeds that encumber the earth. The God-Being—Immortal elements—must, and will be, developed in men and women in physical forms, and only through these attainable means can the sorrowful conditions of life, and those terrible peace-destroyers, death and corruption, be overcome; and in no other way can the Almighty Conquering Power of Good be brought into action upon our planet.

The elements of Infinity, or Immortality, are Love, Truth, Charity, Mercy, Justice, etc. All the Divine attributes of the God-Nature are in men and women, everywhere, either in germinal form, or in different stages of development; and only those truly and soulfully realize that they are immortal in whom these elements are perfectly developed; for this exalted condition—to which no one in the physical, or in the spirit spheres, has yet attained—gives the individual power over life as well as death, and unlocks every treasure and knowledge in the universe to his attainment, for he is One with the All-Immortal and has reached Angelhood.

All conditions below this lofty station are, more or less, prisons for the soul, which is not truly free from mortal elements until it has developed the undying Truth within; and this each soul must do for itself.

An immortal existence does not necessarily imply a continuation of existence, as now lived as many seem to think, Immortality means conscious progression.

For The World's Advance-Thought.

WHICH THE REAL, THE IDEALISTIC OR MATERIALISTIC?

HAMILTON DEGRAU.

THE answer largely depends upon comparative development, both intellectual and spiritual, of the mind that is trying to solve the knotty problem. To the exoteric understanding of a large majority of mankind, what their physical senses take cognizance of is the real and substantial, ignoring or not understanding the truth that back of all physical manifestations or materializations there is a "Great First Cause," omnipotent, omnipresent unchangeable. While material forms are evanescent and constantly breaking up, disorganizing and reorganizing—not destroyed but assuming new forms—the idealistic or spiritual motive power that is making these changes in the material world is unchangeable.

To the architect who has evolved in his mind the form of an object to be materialized in wood, stone, iron or what not, which is the real? When perfected and fully evolved in his own interior consciousness fire and flood may destroy and pulverize the outer manifestation, yet the ideal remains intact, perfect in the mind's eye, ready again to be brought out in tangible form.

The farther removed from the inertia that characterizes the lowest forms of inorganic matter, the more potent and powerful they become, till the elements become so subtle that they cannot be viewed with our material vision, developing a power by which grosser forms of matter are moved irresistibly.

The electrical forces that man has harnessed and made to do him service are the most subtle and powerful of any elements that he has been able to grasp and retain. But who can say that that is the ultimate? May not forces be unfolded or developed that in point of energy and power far transcend any as yet known? Passing sunlight through a prism, the red rays are the crudest; ascending to the violet, they are the most refined; and clairvoyants say they can see other colors that are too refined for material vision to cognize.

"Beware when the great God lets loose a thinker on this planet!" What does he do? Thinks. Who ever saw a thought only as it has been materialized? All the acts of men in the outward form are but materialized thoughts. The mighty Universe itself is but an evolved thought of the Infinite Mind. The Materialist insists upon the infinity of matter; we upon the infinity of soul, which created matter; and as there cannot be two infinities, matter must be finite, a created substance evolved from soul.

The world is prone to laugh at the so-called dreamers or visionary minds who, living largely in the ideal, are more in the future than the present; but as the wheels of time roll on these souls become the practical workers, moving ahead, planning, and making the way easier for the oncoming generations.

We have constantly before us an indisputable array of facts proving the reality of soul, and the

secondary position that matter, the offspring of soul, holds in the universe.

The series of undisputed victories of the mind of man over the forces of nature, in mastering elements that have long evaded his grasp, and compelling them to do his service, (and the field is constantly widening in which to give scope to these awakening powers, that in time will give him complete control over everything below him) is conclusive proof of soul supremacy.

Still further proof lies in the fact that the human soul is dissatisfied with its present environments, is placing its ideal always ahead of present accomplishment, is ever struggling to attain something better, and, as it advances toward its realization, is constantly placing the ideal still further ahead; and so on in infinite progression.

As parallel lines never meet, so the material never reaches the ideal, but always is in a position of dependence and inferiority to it, moving as a secondary subject to the primary or first cause.

If such mighty results can be brought out of thought, that mankind are told to beware when a thinker is let loose to project his thoughts upon the race, who can measure the concentrated power developed when the whole race are thinkers, and their united thought is used for the higher culture of the world?

The alacrity with which progressive movements will take place cannot be comprehended at present.

Awakening from the slumber of ages, mankind are virtually renewing their youth, casting off the swaddling clothes of mental and spiritual infancy and assuming the proper dignity of developed men and women. Does this come from merely physical culture? By no means. Though it is very important to have a healthy body as the medium for the mind to act through, yet if the materialistic is the real then the ox is more than equal to man.

Why do we feel the necessity of having an ideal in life, a something that is above the common condition of mortality, a holy of holies, a shrine at which the soul can worship and do homage to its ideal? Why do we embody this ideal, in many instances, in human form, fixing it in some soul at whose feet we feel a pleasure in sitting and enjoying a holy communion, away from and far above the material environments that are around us, feeling in the presence of such soul that holy "peace that passeth all understanding, and which the world can neither give nor take away?" Why do the heart's affections yearn for recognition, to feel a responsive chord in some soul that beats in unison with our own? Because material conditions, however perfect they may be, fail to satisfy the spiritual perceptions—because when we see the embodiment of an ideal our souls instinctively know it—because the love awakened in the soul by the contemplation of the perfect wishes to share unselfishly that love which it possesses.

With this view of life there is awakened in the soul powers not dreamed of by the materialistic, earth-bound soul, who, like the man with the muck-rake, is constantly looking downward, his

sense attracted to that which is beneath him instead of that which is above.

The fact that a few controlling minds can sway the masses of mankind and move them as mere automata, subject to their mental power, is one more testimony given to substantiate the subordination of the material to the ideal.

How soon the soul, when deprived of the outward, instinctively retires to the inner temple of life, and draws from the hidden fountain vitalizing forces that, in times of material prosperity, were buried beneath the engrossing thoughts of worldly gain! Greater enjoyment is felt in the anticipation of some contemplated pleasure than in its material actualization. The struggle to gain a competence in worldly things is to the majority more invigorating and inspiring than its use after acquired—the former acting upon the mental forces, and the latter appealing merely to the bodily senses.

While it is important for the cultivation of the intellectual and spiritual nature that outward conditions should be harmoniously adjusted, the power of soul over matter lies in the fact that soul is able to compel many times the harmonious adjustment of outward conditions when to the materialistic view it seems impossible, rising from a bed of sickness in a great emergency, when the soul asserts its supremacy and compels from the body the homage due from the inferior to the superior.

When to the soul has been opened these heavenly portals, revealing to its understanding the fact that its real life is not in the material but spiritual realm, possibilities of growth are developed that to the exoteric mind are hid like precious treasures under large accumulations of earth.

In the realm of invention, back of all visible signs, is the realm of pure thought. Why does the inventor strive, agonize, labor?—for what? Not to build the material form, but to bring out the ideal, to perfect the mental conception, to evolve from chaos the idea. Then the rest is comparatively easy. Finite can never grasp the Infinite, and secondary can never assume the place of the primary.

Down in the interior ocean reigns a perpetual calm; so in the inner soul the real, the idealistic, is never disturbed by the exterior conflict that at times rages.

One whose business it has been to find persons suited for vocalists says that he never loses his time by looking for a fine voice in a country where a fish or meat diet prevails. Vocal capacity disappears in families as they grow rich, because they eat more meat. Those Italians who eat the most fish (those of Naples and Genoa) have few fine singers among them. The sweet voices are found in the Irish women of the country, and not of the towns. Norway is not a country of singers, because they are fish eaters; but Sweden is a country of grain and song. The carnivorous birds croak; grain-eating birds sing.—*Woman's Tribune*.

MATERIALISM and Orthodoxy both depend upon a dead past to support their claims.

Divine Revelation in the Scriptures; we must know the nature of that truth before we can expect to make progress in comprehending and applying it in our human affairs.

Divine Revelation in the Scriptures is to be studied as the Truth of Creation. This truth involves (1) a presentation of the Creative Personality with the requisite elements. (2) a full declaration and illustration of His Creative Operations in creaturely form; and (3), a manifest example of His Creative End consummated in Infinite Love, Wisdom and power humanly embodied. It is the truth of God as Creator, the truth of Man as His creaturely subject, and the truth of Divine Man as His creative object, that we are to find in the Scriptures in the fullness claimed. [To be continued]

CRITERIONS.

ADONIJAH.

"By their fruits ye shall know them."

WE are of those who believe that Jesus' own life, as recorded in the New Testament, and the lives of immediate disciples who practiced his teaching to the loss of all earthly possessions, and the death of their carnal lives, are the truest and clearest illustration that can be given of that teaching, and are perfectly reliable.

We believe it is self-evident, that any who are hostile to the self-denials inculcated and practiced by Jesus, are by that hostility, rendered incapable of illustrating his teaching, or fairly and truly interpreting it. They can exhibit their own moral weakness and narrowness of view, by contending against the holy Messengers and Teachers of Divine Truth, but the truth of the message they cannot know till they put away their hostility.

To properly scan this matter, let us note the difference between a holy and an unholy Teacher. Holy means wholly cleansed, consecrated and set apart for a Godly and Divine service. A holy Teacher, when perfected, is cleansed from the inferior self, from base desires, from envy, lust and pride—is not subject to anger, appetite, nor ambition, but holds all his passions as obedient servants, under complete control. He has entered that pure element of life which is gentle, loving, peaceable, harmonious, self-sacrificing, wishing no ill, but desirous to serve, not antagonizing individuals, but uplifting all because desiring the good of all, being full of mercy and good fruits, and opposed only to error and falsity, and the fruits thereof. He is entirely devoted to receive and practice the pure truth, without reserve, accepting all its consequences.

The unholy teacher, possessing an exaggerated idea of his own importance, is ambitious to announce his own opinion, and to have it currently received for truth—to magnify and extend the influence of his own personality—to promote his own honor and gain among men. He has small esteem for truth that cannot be made to serve this purpose. His self-interest makes error seem like truth when it advances these aims. The truth here alluded to is the truth of life, and not of the physical sciences. He who takes Nature for his supreme guide, and recognizes no higher

authority than his own judgment, and in knowledge no superior, is not his measure and criterion of truth egotistic? His own ego, or personality, is the most redoubtable feature of his mental manifestations.

It will be perceived that the two characters see with differently constructed visual organs, through different media, from different standpoints, and that each judges of motives, morals and religion by a different standard. They can never harmonize in opinion nor action till both adopt one criterion.

The criterion of the egoist, self-interest being the motive, is divergent, repellant, causing division and antagonism between equals, each of whom wishes to stand first and highest in the eyes of the people. It subdues its neighbor of weaker capacity, and is subdued by him that is stronger, without being conscious of defeat.

The criterion of the holy Teacher; or non-egoist, who sinks personality in the object to be attained, usually the conquest by good works of truth over error, is a real or supposed Divine revelation, which absorbs and utilizes the Ego, and neutralizes its divergent tendencies by compelling it to serve in the lowest place. It tends to unity of aims, to harmony of interests, and promotes sympathy and mutual help in all the relations of life.

These two classes or criterions represent opposite poles of human development, or tendencies moving in opposite directions—one exterior or centrifugal, and the other interior or centripetal. The growth attainable by means of one is bounded by the natural limits of the Ego. The growth attainable by means of the other, we are told by those far ahead of us in that way, is without limit. Travelers in that way are ever improving, ever advancing; the personality is minimized or extinguished, and the Ego, purged from ambition and selfish desires, is happier in honoring others than in being honored. There are many grades of both these developments, and many degrees of each grade, and some people exhibit a mixture, being sometimes dominated by one, and at other times by the other of these characters.

As to which is preferable to adopt, every one will decide for himself, according to his or her knowledge and predilection. The fruits of both have been manifest in the world since the Christian Era, if not before, and of Egoism, as far back as history records. Those of the latter are pride, vain-glory, all-grasping ambition, covetousness, quarreling, back-biting, devouring, disputes, hatreds, murder, avarice, oppression, slavery, and every crime in the calendar.

The fruits of holiness and submission to the purest and best, are love, joy, peace, meekness, gentleness, kindness, mutual help, and continual growth in all the graces and virtues that adorn and perfect a philanthropic and symmetrical character.

A fault in a spiritual teacher is more conspicuous than in every-day humanity, just as a soiled spot shows plainer upon a white surface.

For The World's Advance-Thought.

WHAT IS GOD?

A. F. MELCHER.

LIFE is the coalition of the positive and negative conditions of the universe—whether in space or in the universe of matter—although matter, as it is known to mortals, is but an effect of this universal coalition. Space is matter, but not as it is universally accepted; it is what may be termed a chaotic condition of matter, or matter in an un-individualized state, having neither form nor shape, and can not, therefore, be definitely valued as either an element, principle or fluid having body, weight, density, gravity, or anything which would make it definable as either a substance or a force. It is simply a passive or negative condition of existence—having all the ingredients inherent though which are necessary to evolve life from.

Thus life or soul has ever existed in the universe, and as such we deal with it only, but to make our subject comprehensive, we will endeavor to create a relative beginning for that purpose.

It is a well known fact that the action of a positive or an active condition or a passive or negative one, creates motion in the latter. It is also well known that all non-dimensional conditions are active or positive in their natural state, or naturally so, as in that of heat, force, magnetism, will-power, love, etc., and further that all dimensional conditions are passive or negative, whether they consist of inert matter or animated beings. The latter only appear to be active, or let it be called temporarily so. Without the active life-principle within this would soon cease.

Man may see the object moving, but not the motor. The former being dimensional, may be cognized with the material senses, but the latter being non-dimensional, cannot be thus seen or cognized. This is because it is soul or spirit, and can only be sensed, seen or cognized by a similar condition of existence.

Thus causation or spirit may be seen by spirit or soul—the cause of existence or of life—but not by effects of the material, so-called.

Matter in its individualized state is an effect, and so are the material or physical senses, or the sensations arising from the sense-organs—as the eye, the ear, etc. But those arising from the heart, the liver and the lungs are of a higher order (the lungs generating heat, the liver magnetism, and the heart emotion, a lower or undeveloped form of consciousness) all invisible or non-dimensional conditions or qualities having a positive or active effect. Sight is not an active quality—being merely a material or passive condition which reflects material or dimensional objects, as a mirror does. Hearing is a similar quality—sound being but an effect of, or condition of, existence, arising from a material object or cause.

Spirit or first causes can neither be seen nor heard, consequently sight and hearing must be material qualifications. Things seen clairvoyantly or heard clairvoyantly are not cognized through the material senses, but through the soul—the physical organs being but the material agencies

through which they are manifested. Coming from a spirit or spirit-cause, a spirit or a spirit-voice can only be cognized by the spiritual senses or those belonging to the soul. And so it is with spirit or the life-principle of the universe. The same can only be cognized by the soul in its freed state, that is a condition of absolute activity or positivity. In this condition it has the appearance of intelligence, a vast expansive universe of intelligent activity. Man sees the effect only; the power that moves it can only be seen by the spirit in its freed state; and human language cannot describe it, for human language is as much material as hearing and seeing.

This vast expanse of intelligence, that is seen by the soul in its freed state, is the life-principle of the universe—the cause of all that exists. It is the power of the stars, planets and satellites; the force that governs or controls their motion or arbitrary courses; the power that rules their destiny and that of the life upon them. It is that power which man calls God; omniscient, omnipotent and omnipresent in its natural condition of existence. It is neither above nor below; it has neither length, breadth nor depth; and, consequently, no dimensions. But it exists in every particle of matter; in every atom of space; comprises the center of gravity therein, and constitutes the law which governs it. It is the life-principle, the spirit, the soul thereof; and in conjunction with one another has an intelligent effect; has intelligent activity—is intelligence itself.

The isolated or unemployed spirit atom or soul-germ is not intelligent; but it is absolutely active, and constitutes perpetual motion in the universe of life. It is this absolute motion or perpetual activity which creates life in the universe of space. And it is in these portions of space that we refer to, as those which have not yet been utilized, or are in chaos. Here a relative beginning is possible, but not of the life-germ, this already existing as a natural qualification thereof, and must have always existed; or how should it have got there? No living creature could have placed it there, for such must be first created from a life-germ to constitute a life-entity or living-existence. And if the life-germ has always existed in space, the creation of life, so-called, must have been always going on, and so intelligence must have always existed. Even where nothing exists there must be space. And as nature abhors a vacuum, it would soon be filled, if it had to draw our universe of matter into it, in order to fill it up. But as this is not the case, it must be filled with something else, and every portion of it must contain something, otherwise there would be no end to this drawing process, and our universe, instead of having a regulated course, would be hauled from one end of space to another; and not only destroy its regular course, but create a general chaos in the same.

But the creation of life or motion in the universe must be analogous to the same in planetary conditions, from the fact that the latter is an outgrowth of the former.

Life is produced by the action of the positive or

the negative condition throughout nature—a non-dimensional or a dimensional one. It is the action of the non-dimensional or positive condition, or the dimensional or passive, which brings forth life or motion in the latter. And, as life is soul or spirit, we may undertake a relative creation of this as it exists and is seen by the spirit eye, by stating that the action of time on space may have been the original cause—time being non-dimensional, must therefore be positive; and as absolute positivity constitutes life or motion in itself, we find it already existing in this entity. But, as time is co-existent with space, and pervades the same as all non-dimensional conditions do which exist in conjunction with dimensional ones—viz: occupies the center of gravity of the same—we find even time constituting the life-principle, the soul-germ of the atoms in space; and thus we are unable to get rid of it, however we may try to do so.

Life exists, and there is no wiping it out; and that which cannot be annihilated must be immortal, whether in the form of atoms or individualized beings. And man constituting the latter, remains intact as a life-entity after shuffling off his mortal coil. Those who doubt it have but to investigate to convince themselves; and the proof of one soul existing after death of the physical body is satisfactory evidence to anyone—except pretense or willful blindness prompts him to disbelieve. The former is often due to selfishness and the latter to conceit. One is hypocrisy and the other human or false pride; and those who are troubled with either, are wandering in spiritual darkness, in the shadow of the material, in matter itself. But the honestly acting soul, one that neither fears the future, nor cares for public opinion, wanders in the light of intuition, the realms of intelligence, or that condition of existence which constitutes the governing power of the universe—the creation of all life—the first-cause of intelligent activity in man—the cause of which he constitutes an effect, and who like this cause is indestructible, immortal.

Immortality is life or intelligence individualized. As the soul is conscious of its existence, by its inherent intelligence, so is this universal intelligence conscious of its existence by the condition which it constitutes naturally. And if such a universal intelligence does not constitute a God-head, a divine ruler and all-powerful existence, what does? Can man imagine it to be anything else? All life is intelligence, and as the individual grows in the same—becomes more and more conscious of its individuality, so does this universal intelligence expand, and becomes more and more conscious of its individuality of existence. And instead of diminishing in power, it increases in the same, and thus exerts all the more influence on life to become likewise imbued or impregnated with intelligent activity—the latter aiding in its development and spiritual unfoldment, and makes man all the more fit to enter the sphere of immortal life as an individualized, independent, indestructible and intelligently conscious being, to continue its progress as such, and finally become

“one with God” in its true sense—a condition of harmony or love.

Love constitutes harmony of conditions with the universe and with God; and to reach this state man must practice love. Love for his fellow creatures, love for spiritual or soul progress, and love for nature's laws—that is to indulge the mental and not the material, the psychic, not the physical, the holy or God-like and not the animal. Such is keeping pace with true progress; such is true spirituality; and such is true religion. But outside of this, religion is nothing; and those who advocate its principles or precepts without practical application to themselves, are nothing more than mortals or matter-loving beings, who will remain within the realms and influences of the material when they pass out of the body; and will be no more able to see God or the spiritual side of nature than as human beings in the flesh, and they will be subjected to the same vicissitudes, disturbances and pains that mortals are, with an addition of higher grades of mental sufferings. On the contrary, the spiritually developed find themselves in a superior condition of life when they pass over; and instead of wandering in material darkness, they wander in spiritual light; enjoy the blessings of real life, and the happiness which such conditions produce in their beings. The latter is caused by their condition of harmony or love.

Love is God, and to be happy, therefore, is to be in harmony with God or the universe of life.

Life is intelligence, and intelligence individualized, is to become “one with God,” the creator of all life in the universe of matter, the cause of law or force in the same, and the origin of love in man—the development of which is, therefore, necessary to establish a harmonious action with its origin, like attracting like.

Such is the aim of man, the creation of life in the universe, and the nature of God. Man is an individualization of the same, and intuitively strives to come into a harmonious vibration with it. It is the law within driving him forward, and which, when the positive condition has been reached, may be utilized for the soul's individual purpose; and instead of being controlled by the law, man now controls it.

Such is peace—a state of beatitude attained through the development of positive or absolute will-power, or animal volition spiritualized to have a positive effect. Absolute will is as necessary as absolute love; and with the addition of absolute purity he becomes a God in himself. The latter is attained when he has overcome all his physical desires, and constitutes positivity in all the branches of human unfoldment. As a mortal in this condition he becomes a true psychic, and obtains his information direct from the entity of intelligence. Such were the Messiahs and prophets of old, and among whom were Buddha, Brama, Confucius, Pythagoras, Christ, several of the Popes and rulers, and many of the clergy of all denominations up to the present era.

THE soul saves, it is not saved.



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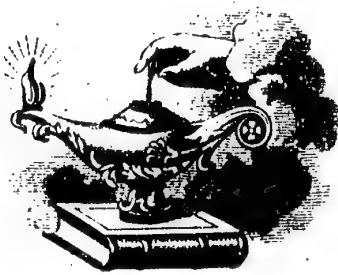
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When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:28 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Hallfax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
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ROSES.

SELF:

THERE is no country in the world where roses attain such transcendent loveliness as they do in Oregon. Oregon is *par excellence* the paradise of the rose. The wonderful variety and profusion of this queen of flowers is bewildering to those who are residents of less favored lands in this particular.

THE tendency of people whose lives have been, for the most part, selfish, when the light of spirituality first arouses them to action, is to exalt self unduly. They are constantly looking for some great wonder to come into their lives, that will produce an almost instantaneous change and give them some miraculous power. The shadows are always darkest when the light shines brightest, and as the life of a selfish person is mostly made up of shadows these traits of the lower nature are intensified to a great degree by the influx of spiritual light. The result is that many who seek to distort the light to selfish purposes and aims but increase the darkness within them, until a point is reached at which the mind becomes unbalanced.

A complete language of flowers can be formulated here from the various members of the rose family. They seem to voice every shade of feeling, from the deepest passion to the most refined spirituality.

There is no other flower that has such an intense individuality as the rose. While all flowers are beautiful and attract to a greater or less degree, the rose holds all within its individualized charm; it affinities with the innermost soul of the poet.

The statistics say that liquor drinking is on the increase, notwithstanding the large amount of prohibition literature circulated and the great agitation.

, If the temperance people would spend some of the money given to sustain namby-pamby literature and non-productive temperance lectures, in building free drinking fountains, so that they would be as plentiful as saloons, it would do more to promote temperance than all the writing and talking. Thousands would prefer cold water to beer or whisky if it could be easily obtained. Thirsty workmen on buildings often go to saloons and drink beer because water is not obtainable; and once in the saloon the influence of the place is upon them. Many drunkards are made because water is not handy when they are thirsty.

EARTH-BOUND spirits can no more impart immortal knowledge than earth-bound mortals can. They both live in the spheres of injustice, hatred and wrong-doing; and these spheres are in opposition to the immortal spheres where harmony and good reign. Earth-bound Materialists, Methodists, Hindoos, or those belonging to any other race or religion—whether spirits or mortals—can only impart influences from the plane of death and corruption, for they are a part of it so long as they are bound to it by their thoughts.

THE Spiritualist will answer the last sentence by saying: "Have we not unnumbered evidences of spirit existence?" Yes, but these evidences only go to prove that there is another state of existence; they do not prove to the individual's satisfaction that he will enjoy an everlasting existence of never-ending bliss and happiness, for this constitutes true immortality.

Spirituality does not take possession of us instantaneously. It is the result of growth within the being, due to the observance of the laws of righteousness. And it only grows to the extent that these laws are put into operation. The acme of spiritual wealth is not a gift, bestowed by an arbitrary hand, but it is earned by continual effort, by overcoming the inharmonies of the flesh.

There is only one way in which spiritual power can be measured, and that is in the ability to create harmony; inharmony cannot exist with spirituality. All claims of spirituality outside of this are but the vapoing of diseased imagination, induced by abnormal love of self, for spirituality is harmony.

Those who have the power of harmony the most developed display the least consciousness that they possess it. The one who can once fully attain this altitude of being will be all powerful for good in this world. The being must be well trained and purified before it can conquer the monster self upon the threshold of the Temple of Harmony. No impious foot can attempt to cross this threshold without incurring the penalties that come to the curious who would invade the temple of holies. All its doors open to Universal Love.

THE aversion most people have to thinking independently is due to spiritual childishness. As the infant that lacks confidence in its power to stand alone clings to its mother's skirts, so those who are spiritually infantile cling to the dogmas and doctrines of their ancestors, and think they are lost when they are taken away from them. The disruption of existing creeds and religious systems is simply the tearing down of spiritual props, that mankind may learn to exercise their own inherent spiritual powers, and grow to spiritual manhood.

THE free are those who are free in mind.

THE SPIRIT OF NATURE.

RICHARD RAELE.

O EARTH! Thou hast not any wind that blows
Which is not music; every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedge-row flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A living word to every living thing,
Albeit it holds the message unawares.

All shapes and sounds have something which is not
Of them; a spirit broods among the grass,
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
And touch of an eternal presence thrills
The fringes of the sunset and the hills.

IMMORTALITY is a hope with Christians of all denominations. Spiritualists say that with them it is a certainty, because they have seen and heard many evidences that the spirit is immortal; because spirit friends have materialized themselves, and have proved their identity in various other ways, too numerous to mention; but the certainty of immortality seems to have paralyzed the efforts of most Spiritualists for progression, and they are as worldly, and fear and bewail death about as much as Christians, who only have the *hope* of immortality to sustain them.

What is the reason that death and corruption lay their blighting fingers on all things? Why is it that so few are convinced that there is another state of existence? and that many are groping blindly in the dark, weeping and wailing for evidences that will fully satisfy them? Are death and immortality the manifestations of a Power outside of humanity; or are they conditions subject to development by, and under control of, the human beings that people the earth?

The elements of death and decay in all things, places and existences, can be overcome and conquered by the elements of Immortality; the latter are subject to development and growth; and every human being and every spirit must cultivate and unfold them before he can be free from the elements of death and corruption in any state of existence; and no one anywhere on the broad face of our globe, or in the spirit spheres in connection with it, can ever be conscious that existence is Immortal until he has assimilated and incorporated into his being the ever living Celestial substances that compose the elements of Immortality. Nothing that is presented to the external consciousness (such manifestations only have value when they awaken the soul to the necessity of imbibing immortal elements) can ever give any one proof of Immortality.

No finite or mortal elements can give evidence of the existence of Infinite or Immortal Elements.

What are the finite or mortal elements? The elements of Hatred, Injustice, Error, Envy—all the passions and appetites that man embodies and makes predominant by cultivation and development—are subject to, and are elements of, death and corruption; and whoever entertains any of these elements in his being, in any state of existence, is subject to Death and Decay—not eternal destruc-

tion; but subject to many painful and unpleasant changes, made necessary by the action and destroying force of corrupt elements within.

Other states of existence—spirit life, astral life, etc.—are not immortal life, any more than other states of misery from the one we are in are perfect and everlasting states of happiness. The Spiritualist talks of going to a Summer Land, and the Christian talks of going to heaven, just as if eternal happiness can be gained by a journey to another country, and death and despair obliterated by a change of residence! We can no more obtain the former, and sweep the latter out of existence, by trips through the eternal spaces, than we can do so by traveling from place to place on our planet. Inharmonious people generally imagine that change of residence will create perfect harmony in them.

The different degrees of spirit existence, that we call the "spirit world," are, all combined, composed of the united thought-atmospheres of humanity, and, therefore, only as human beings in physical bodies elevate their thoughts to the realms of Celestial Purity, and regenerate themselves, by striving and working to develop the germs of Immortal elements that every one inherits from those lofty altitudes, can spirit, and the spirit spheres, be regenerated.

The thought is the thing that unites the spirit in the physical body with the spirits that live in the thought-atmosphere of the individual; and as thought affinity is the link that binds them together, the spirits bound to him think the same thoughts he does; and the individual in the physical form becomes their teacher (whether he is conscious or unconscious of their existence does not alter his relationship to them), and not the reverse; for while the spirit out of the physical body has any remnant of passion or appetite remaining in his being—mortal elements connected with matter—he must continue in connection with, and can only learn through, material channels—the physical organisms of men and women inhabiting the earth. This is the reason why Christian spirits believe in Christianity, and know no salvation outside of the doctrines taught by the Orthodox systems; neither can they impart the true system of regeneration, for their teachers are ignorant of it. These spirits believe in death and decay and sickness, because these mortal elements are within and around them; the spirits of Mahomedanism firmly believe in the Mahomedan doctrines; the Phenomenalists' spirits believe in Phenomenalism; and so on throughout the endless category of mortal thought, the spirits think the same thoughts that human beings think. The most advanced spirit know no more than the most advanced human being in physical form.

People in the physical and in the spirit spheres are a unity; and Angels and the Immortal realms are a unity.

Angels from the Celestial Realms can only approach people in the physical, and spirits, to help them to higher knowledge, when men and women, in the physical, have developed Immortal elements within themselves; for Angels can only unite

with the Immortal, as the higher thought cannot affinitize with the lower thought, any more than love and hatred can be felt at the same time in the same breast.

Consider for a moment, O error-blinded Humanity, the awful responsibility of every human being in material form! When one thinks wrong, he not only hurts himself and others in physical existence, but he wrongs numbers of poor ignorant spirits; who nurture the same thoughts as himself, and who look to him, or her, as pupils look to teachers; and how can these despairing spirits progress if they are taught nothing to make them better and happier; and besides, there is no other way to change their unhappy condition, and they have to remain in it as long as their teachers give them bad lessons. From this terrible and seemingly unchangeable condition of the spirits in spirit-life was impressed the idea upon the people in material form that "eternal torment" awaited the wrong-doer.

Spirits extend and develop wrong thought-teaching the same as the wind (which is the meaning of the word spirit) blows the seeds of the thistle hither and thither, and when they root in congenial soil they extend still farther the pestiferous crops of thistles; and this is the dreadful harvest that the generality of mankind must inevitably reap from the bad seeds that they have themselves sown from day to day.

Humanity are waiting for some God-Being—outside of themselves—to destroy evils that all are creating every moment of their lives. As well wait for a God-Being to root up the weeds that encumber the earth. The God-Being—Immortal elements—must, and will be, developed in men and women in physical forms, and only through these attainable means can the sorrowful conditions of life, and those terrible peace-destroyers, death and corruption, be overcome; and in no other way can the Almighty Conquering Power of Good be brought into action upon our planet.

The elements of Infinity, or Immortality, are Love, Truth, Charity, Mercy, Justice, etc. All the Divine attributes of the God-Nature are in men and women, everywhere, either in germinal form, or in different stages of development; and only those truly and soulfully realize that they are Immortal in whom these elements are perfectly developed; for this exalted condition—to which no one in the physical, or in the spirit spheres, has yet attained—gives the individual power over life as well as death, and unlocks every treasure and knowledge in the universe to his attainment, for he is One with the All-Immortal and has reached Angelhood.

All conditions below this lofty station are, more or less, prisons for the soul, which is not truly free from mortal elements until it has developed the undying Truth within; and this each soul must do for itself.

An immortal existence does not necessarily imply a continuation of existence as now lived as many seem to think, Immortality means conscious progression.

For The World's Advance-Thought.
WHICH THE REAL, THE IDEALIS-
TIC OR MATERIALISTIC?

HAMILTON DEGRAU.

THE answer largely depends upon comparative development, both intellectual and spiritual, of the mind that is trying to solve the knotty problem. To the exoteric understanding of a large majority of mankind, what their physical senses take cognizance of is the real and substantial, ignoring or not understanding the truth that back of all physical manifestations or materializations there is a "Great First Cause," omnipotent, omnipresent unchangeable. While material forms are evanescent and constantly breaking up, disorganizing and reorganizing—not destroyed but assuming new forms—the idealistic or spiritual motive power that is making these changes in the material world is unchangeable.

To the architect who has evolved in his mind the form of an object to be materialized in wood, stone, iron or what not, which is the real? When perfected and fully evolved in his own interior consciousness fire and flood may destroy and pulverize the outer manifestation, yet the ideal remains intact, perfect in the mind's eye, ready again to be brought out in tangible form.

The farther removed from the inertia that characterizes the lowest forms of inorganic matter, the more potent and powerful they become, till the elements become so subtle that they cannot be viewed with our material vision, developing a power by which grosser forms of matter are moved irresistibly.

The electrical forces that man has harnessed and made to do him service are the most subtle and powerful of any elements that he has been able to grasp and retain. But who can say that that is the ultimate? May not forces be unfolded or developed that in point of energy and power far transcend any as yet known? Passing sunlight through a prism, the red rays are the crudest; ascending to the violet, they are the most refined; and clairvoyants say they can see other colors that are too refined for material vision to cognize.

"Beware when the great God lets loose a thinker on this planet!" What does he do? Thinks. Who ever saw a thought only as it has been materialized? All the acts of men in the outward form are but materialized thoughts. The mighty Universe itself is but an evolved thought of the Infinite Mind. The Materialist insists upon the infinity of matter; we upon the infinity of soul, which created matter; and as there cannot be two infinities, matter must be finite, a created substance evolved from soul.

The world is prone to laugh at the so-called dreamers or visionary minds who, living largely in the ideal, are more in the future than the present; but as the wheels of time roll on these souls become the practical workers, moving ahead, planning, and making the way easier for the oncoming generations.

We have constantly before us an indisputable array of facts proving the reality of soul, and the

secondary position that matter, the offspring of soul, holds in the universe.

The series of indisputed victories of the mind of man over the forces of nature, in mastering elements that have long evaded his grasp, and compelling them to do his service, (and the field is constantly widening in which to give scope to these awakening powers, that in time will give him complete control over everything below him) is conclusive proof of soul supremacy.

Still further proof lies in the fact that the human soul is dissatisfied with its present environments, is placing its ideal always ahead of present accomplishment, is ever struggling to attain something better, and, as it advances toward its realization, is constantly placing the ideal still further ahead; and so on in infinite progression.

As parallel lines never meet, so the material never reaches the ideal, but always is in a position of dependence and inferiority to it, moving as a secondary subject to the primary or first cause.

If such mighty results can be brought out of thought, that mankind are told to beware when a thinker is let loose to project his thoughts upon the race, who can measure the concentrated power developed when the whole race are thinkers, and their united thought is used for the higher culture of the world?

The alacrity with which progressive movements will take place cannot be comprehended at present.

Awakening from the slumber of ages, mankind are virtually renewing their youth, casting off the swaddling clothes of mental and spiritual infancy and assuming the proper dignity of developed men and women. Does this come from merely physical culture? By no means. Though it is very important to have a healthy body as the medium for the mind to act through, yet if the materialistic is the real then the ox is more than equal to man.

Why do we feel the necessity of having an ideal in life, a something that is above the common condition of mortality, a holy of holies, a shrine at which the soul can worship and do homage to its ideal? Why do we embody this ideal, in many instances, in human form, fixing it in some soul at whose feet we feel a pleasure in sitting and enjoying a holy communion, away from and far above the material environments that are around us, feeling in the presence of such soul that holy "peace that passeth all understanding, and which the world can neither give nor take away?" Why do the heart's affections yearn for recognition, to feel a responsive chord in some soul that beats in unison with our own? Because material conditions, however perfect they may be, fail to satisfy the spiritual perceptions—because when we see the embodiment of an ideal our souls instinctively know it—because the love awakened in the soul by the contemplation of the perfect wishes to share unselfishly that love which it possesses.

With this view of life there is awakened in the soul powers not dreamed of by the materialistic, earth-bound soul, who, like the man with the muck-rake, is constantly looking downward, his

sense attracted to that which is beneath him instead of that which is above.

The fact that a few controlling minds can sway the masses of mankind and move them as mere automata, subject to their mental power, is one more testimony given to substantiate the subordination of the material to the ideal.

How soon the soul, when deprived of the outward, instinctively retires to the inner temple of life, and draws from the hidden fountain vitalizing forces that, in times of material prosperity, were buried beneath the engrossing thoughts of worldly gain! Greater enjoyment is felt in the anticipation of some contemplated pleasure than in its material actualization. The struggle to gain a competence in worldly things is to the majority more invigorating and inspiring than its use after acquired—the former acting upon the mental forces, and the latter appealing merely to the bodily senses.

While it is important for the cultivation of the intellectual and spiritual nature that outward conditions should be harmoniously adjusted, the power of soul over matter lies in the fact that soul is able to compel many times the harmonious adjustment of outward conditions when to the materialistic view it seems impossible, rising from a bed of sickness in a great emergency, when the soul asserts its supremacy and compels from the body the homage due from the inferior to the superior.

When to the soul has been opened these heavenly portals, revealing to its understanding the fact that its real life is not in the material but spiritual realm, possibilities of growth are developed that to the exoteric mind are hid like precious treasures under large accumulations of earth.

In the realm of invention, back of all visible signs, is the realm of pure thought. Why does the inventor strive, agonize, labor?—for what? Not to build the material form, but to bring out the ideal, to perfect the mental conception, to evolve from chaos the idea. Then the rest is comparatively easy. Finite can never grasp the Infinite, and secondary can never assume the place of the primary.

Down in the interior ocean reigns a perpetual calm; so in the inner soul the real, the idealistic, is never disturbed by the exterior conflict that at times rages.

ONE whose business it has been to find persons suited for vocalists says that he never loses his time by looking for a fine voice in a country where a fish or meat diet prevails. Vocal capacity disappears in families as they grow rich, because they eat more meat. Those Italians who eat the most fish (those of Naples and Genoa) have few fine singers among them. The sweet voices are found in the Irish women of the country, and not of the towns. Norway is not a country of singers, because they are fish eaters; but Sweden is a country of grain and song. The carnivorous birds croak; grain-eating birds sing.—*Woman's Tribune*.

MATERIALISM and Orthodoxy both depend upon a dead past to support their claims.

Divine Revelation in the Scriptures; we must know the nature of that truth before we can expect to make progress in comprehending and applying it in our human affairs.

Divine Revelation in the Scriptures is to be studied as the Truth of Creation. This truth involves (1) a presentation of the Creative Personality with the requisite elements. (2) a full declaration and illustration of His Creative Operations in creaturely form; and (3), a manifest example of His Creative End consummated in Infinite Love, Wisdom and power humanly embodied. It is the truth of God as Creator, the truth of Man as His creaturely subject, and the truth of Divine Man as His creative object, that we are to find in the Scriptures in the fullness claimed. [To be continued]

CRITERIONS.

ADONIJAH.

"By their fruits ye shall know them."

WE are of those who believe that Jesus' own life, as recorded in the New Testament, and the lives of immediate disciples who practiced his teaching to the loss of all earthly possessions, and the death of their carnal lives, are the truest and clearest illustration that can be given of that teaching, and are perfectly reliable.

We believe it is self-evident, that any who are hostile to the self-denials inculcated and practiced by Jesus, are by that hostility, rendered incapable of illustrating his teaching, or fairly and truly interpreting it. They can exhibit their own moral weakness and narrowness of view, by contending against the holy Messengers and Teachers of Divine Truth, but the truth of the message they cannot know till they put away their hostility.

To properly scan this matter, let us note the difference between a holy and an unholy Teacher. Holy means wholly cleansed, consecrated and set apart for a Godly and Divine service. A holy Teacher, when perfected, is cleansed from the inferior self, from base desires, from envy, lust and pride—is not subject to anger, appetite, nor ambition, but holds all his passions as obedient servants, under complete control. He has entered that pure element of life which is gentle, loving, peaceable, harmonious, self-sacrificing, wishing no ill, but desirous to serve, not antagonizing individuals, but uplifting all because desiring the good of all, being full of mercy and good fruits, and opposed only to error and falsity, and the fruits thereof. He is entirely devoted to receive and practice the pure truth, without reserve, accepting all its consequences.

The unholy teacher, possessing an exaggerated idea of his own importance, is ambitious to announce his own opinion, and to have it currently received for truth—to magnify and extend the influence of his own personality—to promote his own honor and gain among men. He has small esteem for truth that cannot be made to serve this purpose. His self-interest makes error seem like truth when it advances these aims. The truth here alluded to is the truth of life, and not of the physical sciences. He who takes Nature for his supreme guide, and recognizes no higher

authority than his own judgment, and in knowledge no superior, is not his measure and criterion of truth egotistic? His own ego, or personality, is the most redoubtable feature of his mental manifestations.

It will be perceived that the two characters see with differently constructed visual organs, through different media, from different standpoints, and that each judges of motives, morals and religion by a different standard. They can never harmonize in opinion nor action till both adopt one criterion.

The criterion of the egoist, self-interest being the motive, is divergent, repellant, causing division and antagonism between equals, each of whom wishes to stand first and highest in the eyes of the people. It subdues its neighbor of weaker capacity, and is subdued by him that is stronger, without being conscious of defeat.

The criterion of the holy Teacher, or non-egoist, who sinks personality in the object to be attained, usually the conquest by good works of truth over error, is a real or supposed Divine revelation, which absorbs and utilizes the Ego, and neutralizes its divergent tendencies by compelling it to serve in the lowest place. It tends to unity of aims, to harmony of interests, and promotes sympathy and mutual help in all the relations of life.

These two classes or criterions represent opposite poles of human development, or tendencies moving in opposite directions—one exterior or centrifugal, and the other interior or centripetal. The growth attainable by means of one is bounded by the natural limits of the Ego. The growth attainable by means of the other, we are told by those far ahead of us in that way, is without limit. Travelers in that way are ever improving, ever advancing; the personality is minimized or extinguished, and the Ego, purged from ambition and selfish desires, is happier in honoring others than in being honored. There are many grades of both these developments, and many degrees of each grade, and some people exhibit a mixture, being sometimes dominated by one, and at other times by the other of these characters.

As to which is preferable to adopt, every one will decide for himself, according to his or her knowledge and predilection. The fruits of both have been manifest in the world since the Christian Era, if not before, and of Egoism, as far back as history records. Those of the latter are pride, vain-glory, all-grasping ambition, covetousness, quarreling, back-biting, devouring, disputes, hatreds, murder, avarice, oppression, slavery, and every crime in the calendar.

The fruits of holiness and submission to the purest and best, are love, joy, peace, meekness, gentleness, kindness, mutual help, and continual growth in all the graces and virtues that adorn and perfect a philanthropic and symmetrical character.

A fault in a spiritual teacher is more conspicuous than in every-day humanity, just as a soiled spot shows plainer upon a white surface.

For The World's Advance-Thought.

WHAT IS GOD?

A. F. MELCHER.

LIFE is the coalition of the positive and negative conditions of the universe—whether in space or in the universe of matter—although matter, as it is known to mortals, is but an effect of this universal coalition. Space is matter, but not as it is universally accepted; it is what may be termed a chaotic condition of matter, or matter in an un-individualized state, having neither form nor shape, and can not, therefore, be definitely valued as either an element, principle or fluid having body, weight, density, gravity, or anything which would make it definable as either a substance or a force. It is simply a passive or negative condition of existence—having all the ingredients inherent though which are necessary to evolve life from.

Thus life or soul has ever existed in the universe, and as such we deal with it only, but to make our subject comprehensive, we will endeavor to create a relative beginning for that purpose.

It is a well known fact that the action of a positive or an active condition or a passive or negative one, creates motion in the latter. It is also well known that all non-dimensional conditions are active or positive in their natural state, or naturally so, as in that of heat, force, magnetism, will-power, love, etc., and further that all dimensional conditions are passive or negative, whether they consist of inert matter or animated beings. The latter only appear to be active, or let it be called temporarily so. Without the active life-principle within this would soon cease.

Man may see the object moving, but not the motor. The former being dimensional, may be cognized with the material senses, but the latter being non-dimensional, cannot be thus seen or cognized. This is because it is soul or spirit, and can only be sensed, seen or cognized by a similar condition of existence.

Thus causation or spirit may be seen by spirit or soul—the cause of existence or of life—but not by effects of the material, so-called.

Matter in its individualized state is an effect, and so are the material or physical senses, or the sensations arising from the sense-organs—as the eye, the ear, etc. But those arising from the heart, the liver and the lungs are of a higher order (the lungs generating heat, the liver magnetism, and the heart emotion, a lower or undeveloped form of consciousness) all invisible or non-dimensional conditions or qualities having a positive or active effect. Sight is not an active quality—being merely a material or passive condition which reflects material or dimensional objects, as a mirror does. Hearing is a similar quality—sound being but an effect of, or condition of, existence, arising from a material object or cause.

Spirit or first causes can neither be seen nor heard, consequently sight and hearing must be material qualifications. Things seen clairvoyantly or heard clairvoyantly are not cognized through the material senses, but through the soul—the physical organs being but the material agencies

through which they are manifested. Coming from a spirit or spirit-cause, a spirit or a spirit-voice can only be cognized by the spiritual senses or those belonging to the soul. And so it is with spirit or the life-principle of the universe. The same can only be cognized by the soul in its freed state, that is a condition of absolute activity or positivity. In this condition it has the appearance of intelligence, a vast expansive universe of intelligent activity. Man sees the effect only; the power that moves it can only be seen by the spirit in its freed state; and human language cannot describe it, for human language is as much material as hearing and seeing.

This vast expanse of intelligence, that is seen by the soul in its freed state, is the life-principle of the universe—the cause of all that exists. It is the power of the stars, planets and satellites; the force that governs or controls their motion or arbitral courses; the power that rules their destiny and that of the life upon them. It is that power which man calls God; omniscient, omnipotent and omnipresent in its natural condition of existence. It is neither above nor below; it has neither length, breadth nor depth; and, consequently, no dimensions. But it exists in every particle of matter; in every atom of space; comprises the center of gravity therein, and constitutes the law which governs it. It is the life-principle, the spirit, the soul thereof; and in conjunction with one another has an intelligent effect; has intelligent activity—is intelligence itself.

The isolated or unemployed spirit atom or soul-germ is not intelligent; but it is absolutely active, and constitutes perpetual motion in the universe of life. It is this absolute motion or perpetual activity which creates life in the universe of space. And it is in these portions of space that we refer to, as those which have not yet been utilized, or are in chaos. Here a relative beginning is possible, but not of the life-germ, this already existing as a natural qualification thereof, and must have always existed; or how should it have got there? No living creature could have placed it there, for such must be first created from a life-germ to constitute a life-entity or living-existence. And if the life-germ has always existed in space, the creation of life, so-called, must have been always going on, and so intelligence must have always existed. Even where nothing exists there must be space. And as nature abhors a vacuum, it would soon be filled, if it had to draw our universe of matter into it, in order to fill it up. But as this is not the case, it must be filled with something else, and every portion of it must contain something, otherwise there would be no end to this drawing process, and our universe, instead of having a regulated course, would be hauled from one end of space to another; and not only destroy its regular course, but create a general chaos in the same.

But the creation of life or motion in the universe must be analogous to the same in planetary conditions, from the fact that the latter is an outgrowth of the former.

Life is produced by the action of the positive or

the negative condition throughout nature—a non-dimensional or a dimensional one. It is the action of the non-dimensional or positive condition, or the dimensional or passive, which brings forth life or motion in the latter. And, as life is soul or spirit, we may undertake a relative creation of this as it exists and is seen by the spirit eye, by stating that the action of time on space may have been the original cause—time being non-dimensional, must therefore be positive; and as absolute positivity constitutes life or motion in itself, we find it already existing in this entity. But, as time is co-existent with space, and pervades the same as all non-dimensional conditions do which exist in conjunction with dimensional ones—viz: occupies the center of gravity of the same—we find even time constituting the life-principle, the soul-germ of the atoms in space; and thus we are unable to get rid of it, however we may try to do so.

Life exists, and there is no wiping it out; and that which cannot be annihilated must be immortal, whether in the form of atoms or individualized beings. And man constituting the latter, remains intact as a life-entity after shuffling off his mortal coil. Those who doubt it have but to investigate to convince themselves; and the proof of one soul existing after death of the physical body is satisfactory evidence to anyone—except pretense or willful blindness prompts him to disbelieve. The former is often due to selfishness and the latter to conceit. One is hypocrisy and the other human or false pride; and those who are troubled with either, are wandering in spiritual darkness, in the shadow of the material, in matter itself. But the honestly acting soul, one that neither fears the future, nor cares for public opinion, wanders in the light of intuition, the realms of intelligence, or that condition of existence which constitutes the governing power of the universe—the creation of all life—the first-cause of intelligent activity in man—the cause of which he constitutes an effect, and who like this cause is indestructible, immortal.

Immortality is life or intelligence individualized. As the soul is conscious of its existence, by its inherent intelligence, so is this universal intelligence conscious of its existence by the condition which it constitutes naturally. And if such a universal intelligence does not constitute a God-head, a divine ruler and all-powerful existence, what does? Can man imagine it to be anything else? All life is intelligence, and as the individual grows in the same—becomes more and more conscious of its individuality, so does this universal intelligence expand, and becomes more and more conscious of its individuality of existence. And instead of diminishing in power, it increases in the same, and thus exerts all the more influence on life to become likewise imbued or impregnated with intelligent activity—the latter aiding in its development and spiritual unfoldment, and makes man all the more fit to enter the sphere of immortal life as an individualized, independent, indestructible and intelligently conscious being, to continue its progress as such, and finally become

“one with God” in its true sense—a condition of harmony or love.

Love constitutes harmony of conditions with the universe and with God; and to reach this state man must practice love. Love for his fellow creatures, love for spiritual or soul progress, and love for nature's laws—that is to indulge the mental and not the material, the psychic, not the physical, the holy or God-like and not the animal. Such is keeping pace with true progress; such is true spirituality; and such is true religion. But outside of this, religion is nothing; and those who advocate its principles or precepts without practical application to themselves, are nothing more than mortals or matter-loving beings, who will remain within the realms and influences of the material when they pass out of the body; and will be no more able to see God or the spiritual side of nature than as human beings in the flesh, and they will be subjected to the same vicissitudes, disturbances and pains that mortals are, with an addition of higher grades of mental sufferings. On the contrary, the spiritually developed find themselves in a superior condition of life when they pass over; and instead of wandering in material darkness, they wander in spiritual light; enjoy the blessings of real life, and the happiness which such conditions produce in their beings. The latter is caused by their condition of harmony or love.

Love is God, and to be happy, therefore, is to be in harmony with God or the universe of life.

Life is intelligence, and intelligence individualized, is to become “one with God,” the creator of all life in the universe of matter, the cause of law or force in the same, and the origin of love in man—the development of which is, therefore, necessary to establish a harmonious action with its origin, like attracting like.

Such is the aim of man, the creation of life in the universe, and the nature of God. Man is an individualization of the same, and intuitively strives to come into a harmonious vibration with it. It is the law within driving him forward, and which, when the positive condition has been reached, may be utilized for the soul's individual purpose; and instead of being controlled by the law, man now controls it.

Such is peace—a state of beatitude attained through the development of positive or absolute will-power, or animal volition spiritualized to have a positive effect. Absolute will is as necessary as absolute love; and with the addition of absolute purity he becomes a God in himself. The latter is attained when he has overcome all his physical desires, and constitutes positivity in all the branches of human unfoldment. As a mortal in this condition he becomes a true psychic, and obtains his information direct from the entity of intelligence. Such were the Messiahs and prophets of old, and among whom were Buddha, Brama, Confucius, Pythagoras, Christ, several of the Popes and rulers, and many of the clergy of all denominations up to the present era.

The soul saves, it is not saved.

For The World's Advance-Thought.

WHAT ARE WE?

LUCINDA B. CHANDLER.

ONE of the most valuable and exalting principles of the human soul is benevolence—the impulse to give, to impart, to benefit and bless others. In order that we shall take proper care of our bodies we are obliged to exercise selfish propensities. The first impulse of the new born babe is to seek nourishment. This is the first necessity of the growth and preservation of the instrument the soul is building. The predominant desire of the physical or bodily part of us is to obtain and enjoy what sustains and comforts the body. This is in order till the body is grown and mature. After that period the best means for health of body and soul is to use only the amount and kind of food actually necessary for its proper nourishment.

One of the best proofs of the distinction between the soul and body is found in the working of the principle of benevolence. This, which makes it possible for the loving parent to endure hunger and famishing for the sake of saving the child from want of food, is a power of the soul, distinct from and superior to the needs of the body. The mighty principle of will, too, has made it possible for men to fast voluntarily for weeks together, and without injurious consequences. The body becomes wasted by such prolonged fasts, but the vital principle does not waste, and can renew the digestive and assimilative process to rebuild the flesh when food is again taken.

This power to abstain from food, even to the extent of great waste of flesh, is scientific proof that "man liveth not by bread alone." That which builds and sustains the body is not bread alone, but also the principle of life that continually rebuilds the tissues out of the elements of food, and thus keeps it in order as an instrument.

And the principle of will that enables a person to abstain from eating for long periods, and without disturbance of the recuperative powers, is a soul power, mightier than physical appetite, and is beyond the capacity of the purely animal nature. It is the same kind of power that holds the systems of the universe in their respective orbits—the power called almighty. This is a marvelous power in man, the power to hold—to keep in possession—to keep master of life-force. The boiler bursts when water is not supplied in proper time and quantity. The spirit of water, steam, proceeds to destroy the machine; it has no holding power. The animal perishes if long deprived of food; there is no principle in it to hold the spirit, the life.

Perhaps you can understand that were you only a body of flesh, hunger would lead you to take food regardless of any consideration. You could have no idea or motive other than to take what your stomach craved, and what your body required. Indeed you might in eagerness and selfish desire seize it as swine do. Sometimes, when a number of persons have been lost in forests or wrecked on some spot where no food could be obtained, they have killed some of their number and eaten their flesh. It has until quite recently been held im-

possible for persons not positively sick to survive a fast of more than nine days without serious and probably fatal consequences. But, some at least, of the human family have reached a higher development, and now a nine day's fast is comparatively an easy matter for some persons, and is not held to be a fatal or even harmful experiment by any class of minds.

All these facts of experience are valuable because they prove that man is more and greater than an animal organism—more than a structure that feeds and grows, comes to maturity, then decays and perishes. That part of us which thinks, feels, and wills—the part we cannot see, nor handle, nor comprehend—is the real of us, and of a different quality from the changeful and perishable tissues of the outer body.

The animal feels and thinks—no doubt, the horse, the dog, the elephant, and other animals have a high degree of intelligence and give evidence of thought,—but the animal does not possess the human power to choose and refuse, to distinguish between good and bad, right and wrong, and to exercise the high quality of love that is akin to benevolence. In cerebral physiology these two noble qualities are placed near together, and in fact they are closely related. What is often called love is many times a purely selfish and animal quality, unworthy the name.

Love is a divine principle; it seeks to benefit, and sets aside selfish impulses.

Then, too, we have conscience which distinguishes the human from every other grade of being. It is the light of the soul and belongs to human consciousness. Your physical organism, even the marvelous brain and powers of mind, vast as these may be, equal to searching out the secrets of the universe, are not sufficient of themselves to make you seek to do right and avoid the wrong. Conscience is a faculty of your soul, because it is a part of the All-Soul, that is the source of truth and right, and this makes you capable of perceiving the right. Conscience, if heeded, will keep this faculty clear and help you to escape the evils that your selfish animal nature may prompt you to indulge. We should need no such capacity to choose between one way and another had we no nature to develop except the merely fleshly, or even intellectual. What the body needs for growth and health would be all necessary were we only bodily forms, and knowledge alone, the acquirement of facts, would satisfy the intellect. We should need have no tenderness for the infirm, the sick and the helpless. Noble impulses to consider and do good to others would have no place in our lives. We should seek only to grasp what would afford us selfish gratification, were we intelligent animals in human form, merely. Such persons as live in this manner, (and there are such) are in a state below the human, and are more degraded than the brute, because they are not true to their whole nature, to their highest faculties. That which distinguishes them from the animal as human souls is stifled.

These bodies are our temporary abiding place. They are not our real self. We occupy them

a while in order to learn what our real self is, and how to use all our faculties. We can learn no science, or obtain no knowledge of so great value and importance as to learn what we are and what we may become in our real selves.

These feeble illustrations of what we are form only an outline of an answer to the great question asked. The real self is a portion of the all-prevailing eternal principle we call Deity. We possess, are clothed with, a visible, material body. This body requires care. When it is not properly fed, clothed and sheltered, it becomes a poor instrument, incapable of doing good service, and will finally fail altogether.

But the best use of our life in this body is to learn how to use the faculties of mind, will, conscience and heart (our love nature), to the highest purpose, for only by such use can we know ourselves. Love and will are the supreme powers of the soul. The quality of our real self depends on what we love and how we love.

Animals sometimes manifest parental affection. But it serves only to protect their young during the infantile period, and is therefore instinctive, like their intelligence. Human love is something greater. It is often expressed by the surrender of personal ease and comfort. In motherhood it is self-abnegation and life long devotion. It is many times self-sacrifice in the child. It is loyalty and royal service in friendship. It is the steady flame in the enthusiasm and devotion of the patriot, the philanthropist, the reformer.

The personal loves of kindred and friends are beautiful and are a help to our unfoldment. But the soul who can relinquish these ties, even for the sake of being loyal to a truth, a principle, has become more closely related to, and in a greater degree a part of, the all-prevailing principle or Soul of the Universe. Such a soul is related to all souls.

To be continued.

We clip from a daily paper the following description of an outrage by officials that accords more with the doings of the Russian Autocracy than what is supposed to be the actions of Americans in "the land of the free and the home of the brave." Miss Minnie Takoto who is the prospective bride of Alfred Eaton, a young engineer of English-Japanese parents, who is on his way to Glasgow, Scotland, to continue his studies. Eaton and Miss Takota started from Japan on the Pemptos. At San Francisco the officers refused to allow the woman to land. Eaton thought he saw a way out of it, and gave a Customs Inspector twenty dollars one night to let the girl go ashore. The money was accepted, but the officer arrested the young man for bribery, handcuffed him and took him ashore and to jail at one o'clock in the morning. That was the last Miss Tokota saw of her lover. In the excitement of the moment all of young Eaton's papers were seized, leaving the girl nothing to guide her. She knew nothing, except that she had an aunt named Mrs. Anderson in this city."

We find our best friends when we are friendless.

For The World's Advance-Thought.

SIN A BENEFACTOR OF THE RACE.

C. BEN. SEDGWICK.

CUSTOM has so engrafted in the mind certain methods of viewing a question, that in the prevailing absence of that pliancy of understanding, which is so essential to the reception of true knowledge, the majority of mankind have failed to grub out the old prejudices that obstruct their mental vision.

That to a great many the subject of this article will at first sight seem amusingly inconsistent with all human experience I feel convinced. I will invite the attention of all such to a due consideration of the matter, and leave to their own judgment the reason of the issue.

Sin has ever been universally held a curse to humanity. From the religious fanatic to the cynic or pessimist, its existence is viewed invariably in the same light, is condemned by all.

That this conclusion should be so unanimous is not surprising, considering the tendency of our desires, and the forms in which it has been presented to our ideas. But admitting, for the sake of avoiding useless argument, that the general verdict is in a measure correct, I will take my stand a little further on, and inquire if it ever occurred to these self-same minds that sin is essential to our being.

That there are numbers who will immediately, without due meditation, jump to the conclusion that such is not the case, I well know; but whilst the enigma, "what is life?" still confronts humanity unanswered, I think it scarcely reasonable to presume a knowledge of what is and what is not essential to our being?

Man needs an incentive to spur him on to effort. In whatever direction he drifts this is the one thing necessary to make of him a progressive creature. Life is more than a mere passive existence. Its predominating characteristic is action; and what produces action but a conflict between all those opposing thoughts, circumstances and conditions that will ever engage the faculties and rivet the attention of man to his surroundings? Without action the physical world would be dead; and without sin the moral and spiritual world would cease to be. For I scarcely class a thing or condition that is unknown and without use to us as possessing any power that would prove of consequence to our existence. Were it not for the lowness of the valley the mountain could not possess those proportions of greatness which so thrill with admiration the senses of mankind.

If sin were non-existent, spiritual life would be a plane of sameness, and humanity would know nothing of a higher existence. By the peculiar construction of our intellectual faculties we fail to gain an idea of any existing condition but by comparison of its relation with another. A happy man only knows that he is happy by contrast with some other period in which he has experienced less pleasure, and the poor only feel their deplorable condition by reflecting on or viewing the appearances of comfort that wealth seems to give.

On this hypothesis all human laws are construct-

ed (as also are the speculations of the hereafter pictured to our ideas) as being the surest and only adequate means to convey to the mind of humanity the true position in which they stand. For to the uncultivated it is only the fear of punishment that deters them from wrong-doing, and I am of opinion that in many instances it is but the apprehension of the consequences of sin that keeps many a life apparently virtuous. The existence of these opposites within one being are the hinges on which all life moves.

There is, however, another light in which the subject presents itself, and one in which its influence might be regarded in a less negative sense. Contemplating the great intellects, whose brilliancy of thought has lighted this dark world of ours with wisdom and knowledge, the presence of sin as an active power in moulding the colossal outcomes of the searching brain stands out with a demandatory appeal for recognition. By its existence human nature has been delineated in its every act, individual life laid bare in all its details. By it mines of truth have been opened, man and his surroundings better defined. Sin has furnished the great with subject matter for thought, framed in their minds a more comprehensive view of the world.

True it is that in attaining these results it has first carried down many a noble life to its own dark level, scattered over the fields of prosperity seeds of desolation, and drowned happiness in floods of tears. Some of the grandest lines ever penned from human brain owe their origin to the existence of this black cloud, which once overshadowed the career of the writer. Such has been the history of the greatest men, from Shakespeare down to our own time—men who have made this world the better for their having lived in it. And in consideration of all, it is scarcely to be regretted—for who can more truthfully depict the beauties or horrors of the mine than he who has descended the shaft. From the fray man might emerge blackened and wounded in the contest with self, but how much more a man! His capacities have been tried, and he stands forth in his true light, conqueror or a moral coward.

They who have never been thus fiercely dragged into the encounter lack a true knowledge of the happy condition they exist in. The slave sees in his newly acquired freedom ten times the blessings that we, who have never known the curtailment of liberty, find in its constant reality. So it is in a moral sense that we who have never felt the weight of the fetters that hold down the human life are incapable of realizing how beautiful seem the heights of virtue to the soul from which has fallen the shackles of sin.

And yet it must not be supposed that I advocate its existence as one of the blessings to be desired, or am opposed to the maintainance of virtue. Far the reverse. I recognize with the readiest the misery with which, as a result, it afflicts the world; but only in the same sense that I look upon all the drawbacks that mar the perfect harmony of life. Its presence is as undesirable to our ideas as hunger or work. Yet considering the existence of these,

and other like conditions, I hold that sin is equally as necessary to our singular construction. And whilst I would advise the reverse of its adoption by mankind, it were worse than blindness to effect an ignorance of the beneficent effects it has caused, for by revealing to man himself, it has proven itself the true tree of knowledge.

The visionary pictures by which the enthusiasts of its abolition strive to represent to our ideas the happy condition of the earth in the event of its absence from amongst us is indeed a glimpse of the beautiful. But it only exhibits a childish and unphilosophical sentiment in man thus hankering after impossibilities. As equally irrational is the maudlin cry of the morbid pessimist, who sees no relief from this oppressive existence but by opening the flood gates of evil and ending all in a seething whirlpool of corruption and death.

Indeed it would seem inconsistent with the idea of an all-benign Creator to allow such a condition to creep into the affairs of man were it not for his ultimate benefit. But ignoring all Church sentiment, and laying aside all the prejudices with which a dogmatic world has for centuries barricaded it around, is not the philosophy clearly manifest, that without sin we would cease to be human, and in being spiritually inferior, lose all of that noble individuality which characterizes our particular presence in the universe.

Even as the blending of two opposite colors will produce a tint peculiar and individual to itself, so the combining of nature and spirit in man produces a harmony of nobleness that is distinctive from the elements of either. Thus viewing the question in the sunlight of generous thought, we find the existence of sin in the world to assume an indispensable appearance. In fact the evidence is almost sufficiently self-assertive to be accepted without conjecture, that the continual friction, as it were, of these combative forces which constitute the being of man, produce that indefinable electricity which is the very essence of all life.

"Occultism the Key of Nature," a magazine of twelve pages, edited by Jos. M. Wade, has just launched its spiritual bark upon the journalistic sea, and it is free to all, without money and without price. Its editorials are from the Divine Font of Truth, and its contributions indicate that the writers for its pages are far advanced in knowledge of spiritual wisdom. We extend a cordial greeting and best wishes to our brother in his unselfish enterprise, and he with the rest of humanity will reap much good from the seeds he is sowing with a generous and impartial hand.

"I will act in the Senate with neither of the old parties," said Mr. Peffer, "except as they favor things that accord with my sense of duty. In all matters on which the convictions of my party have been expressed, I shall follow them. In all others I shall follow my own convictions of duty. I will never follow party for party's sake.—*Senat -elect Peffer.*

God is concentration; man is diffusion.

For The World's Advance-Thought.

HOW WE KNOW, AND WHAT OF IT.

W. H. KIMBALL.

MAN knows as he is constituted to know: by the powers that belong to him as man. These powers are (1) The Corporeal Senses; (2) The Natural Reason; and (3) The Supreme-Natural Wisdom.

The senses open into the outward world. They in fact make the realm of Corporeal Nature a garished livery to the human form.

The Natural Reason embraces and uses all the sensory instrumentalities, and wings thought with ideal power. It analyzes, compares relations, and synthesizes results to the extent of fullest rational vision, and thus it is found the fundamental power of the special sciences. The Supreme-Natural-Wisdom is the Light of Life that lighteth every man that cometh into the world, and which yet shineth in uncomprehending human darkness till that darkness becomes touched and receptive, and thus empowered to become luminous with the vision of Divine Sonship.

But these powers are variously conditioned in man, according to the various human states during his developing career. When only slightly raised above mere animal grossness the sensory touch is not easily shocked by rude contact; the ear is familiar with base and discordant tones to which it has no serious aversion; the taste void of delicate discretion, and is voracious; the eye finds few charms in beauty of form and color; and nauseous odors are little more offensive than the most delicate and spicy. But with the nature of man renewed and refined by culture this is all changed. The universe then palpitates with sensory delights, made such largely by the educated and qualified conditions of the senses themselves. Touch then becomes sensitive to kindly response; the ear becomes so tuned to the good, true and beautiful in tonal vibrations that the quivering aspen leaf, the hum of insect life, bird-songs, and the more touching and inspiring melodies and symphonies of human genius, delight its eager powers; the taste craves every delicate adjustment of flavor to palatal relish; the eye swims in the ocean of beauty spread out in the open landscape, and feasts with equal relish on the more minute harmonies disclosed by microscopic power. It awakens to every throb of beauty, whether it resides in the product of human genius or in the more versatile bosom of nature's great deep. The olfactory sense becomes equally educated and refined, and craves fresh airs and inspiring odors for its feasts.

What is thus true of our world of human sense is equally true of human reason. At first it plods and schemes and wallows in the grosser ministries to our lower nature; but afterward becomes tuned to higher wants and emotions and rises thence into activities that unfold all the useful devices and implements of special science and artisanship, and wings its way, even, into the material heavens, and defines the order and motions of worlds and systems of worlds. But this human reason, when void of higher light, stops short in this degree of

science—rational knowledge. It is toned, to be sure, with some sense of Deific Life and Power, but is not anchored on the actual truth of Creative Being in God, Creative Operations thence in Human Creatureship, and Creative End finally in His Divine Natural Humanity. So its faith may be a refined, imaginative Deism, but not accordant with the revealed truth of God as Creator, of natural man as Creaturely instrument, and of Divine Man as the unit of the Divinity and Humanity in immortal Sonship. Sense could imagine supernatural being as resident in material forms, and thus come to idolatrous worship. Reason, in its religious promptings, may acknowledge Deific power, but it is sure to claim the limitations of that power to the regular operations of natural laws as discerned by its own form in the mental scale. So, inere human reason is bound to deny Divine Revelation, which is a revelation of the truths of Creation; for Creation, from lowest to highest, is miraculous or above the comprehension of natural reason unless that reason has been touched and measurably toned by higher light. This higher light descends, or outflows, through the Wisdom Form of human mentality.

And here we come to a similar survey concerning this highest human Wisdom faculty; that we have made regarding the lower reason and sense. This is also crude and benighted at first, and must be duly educated and enlightened before it can become the efficient instrument of the full and fulfilling truth of Creation. But from the very first it is the true instrument or medium of vital intercourse and illumination from the Creator to His dark and chaotic creaturely subject. If it were not for the wisdom faculty implanted in our nature as the light of life—the fashioning Word or Logos there—there would be no Divine leverage by which the submerged, dripping soul of man could be raised up from the gloomy abyss of its own elements and fitted to become a Son of God. Wisdom in man is the only ground of true faith; but faith is necessarily a growth from comparative darkness or indefinite form to higher and higher conditions of light and life until it comes to commanding fullness in the light of full Creation or Sabbath attainment. Here old things pass away and all things become new. Here breaks forth the Supreme Light of Creation; and Jesus as the Christ of God and the full revelation of that Light to man could well say: "I am the Light of the world." So we come to find the Wisdom of God fulfilled in man. It is thus humanly embodied and empowered as Divine-Human Life: a form of unlimited dominion and power, and thus truly Lord and Master of all nature's forces. And here we find a law of Supreme Life realized in a Divine-Human personality as the majestic token of God's Creative design fulfilled. And we also see that a law of Lordship, or universal dominion, in a Divinely perfected human life, completely annuls the narrow previsions of rational science that limited the manifestations of creative power to the rigid bounds of special laws and limited science. The science of Wisdom is a higher form of science. It is the

science of Supreme Life in Supreme Man to whom the winds and the waves, sickness and death and all the malign scourges of humanity yield unquestioned obedience. And this is the Life and only Life of the true Creation of God; for it is the Life that expressly images the infinite perfections of Creative Being; so that they who see and know it, know the Father also whom it reveals.

As the dark and unbounded chaos in which Creation begins is the common natural humanity in natural creatureship, so the light and life revealed in Jesus the Christ is the light and life of full creation—Creative End. And here we come to the true Life which is the indwelling and working power of all human kind, the inspiration of the Scriptures and the sole Light by which they are to be understandingly read from first to last. For the Sacred Scriptures are one integral system of Creative truth; which is the truth of God as Creator, of the natural Humanity as Creaturely Subject, and of the Divine Humanity as Creative Object. And the revelation of Jesus Christ in the Christian Gospels, with all the majestic powers of Supreme Life there manifest, explicitly sets forth the essential truths of Creative Being in the Father; Creative Operations in the natural humanity, and Creative End fulfilled in Immortal Sonship.

Here then is the how of our knowing. In the fullness of Wisdom, which realizes the highest possibilities of human knowledge, because it is a knowledge of "the truth as it is in Jesus," we have a radiance of life and light that gives us an unflinching vision of our human source in God the Creator; of our human unfolding thence in creaturely form, under the Creative Operations in our nature; and of our designed glory and power in the perfect life of Conscious Sonship in Creative End.

Coming thus to commanding insight through the light of life revealed in God's eternal Son, we turn to the work contemplated; and by a brief survey of the Mosaic formula in the seven Creative Days of Genesis, we hope by this Master Key in Divine Sonship, to break the seven seals that have so long held fast the infinite treasures of Creative Truth in this book of all books, and thus bind fast the jaws of skeptical denial and open to an intellectual poise for Christian devotions impossible to mere Christian belief, however earnest. The knowledge of the Son is more than faith in him. It is this knowledge alone that can unfold the veiled truths of his creation, and find him really both Son of God and Son of man.

Not alone in the Genesis of Creation, but a brief glance throughout may be indulged; for here, we expect to show, resides "the truth, the whole truth and nothing but the truth," as positive Divine Revelation.

But the question arises; truth of what? It is not to be supposed that progress can be made in any quest without an explicit understanding of the nature of the quest. If one were moved to explore in the realms of natural science, one must have a distinct conception as to the nature and object of the search in view; else there were only straggling endeavor and poor success. So, as to the truth of

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FOUL MEANS.

IF every one would but remove the obstructions in their own pathway there would be no troubles to vex the world.

KNOWLEDGE.

T. L. HARRIS.

WHEN Nature blossomed, man was her ripe fruit.
 All Nature grew intelligent in man;
 Her merry seasons piped upon his lips;
 Her suns shone radiant through his deathless eyes;
 And all her stars gleamed through their burning rays,
 Great Heaven itself is but the mind of man
 Walking in light and music through the spheres;
 And God Himself reposes in the will
 And works forever in the immortal mind.
 The source of all sensation is His joy,
 The source of consciousness God's introspect,
 Whereby He sees Himself divinely fair,
 All-great, all-good, all-perfect and all-wise.

From mind, in mind, and unto mind all things
 Proceed, move, tend, eventuate. The dust
 Is thought discredited from the thinker's mind,
 And man is thought incarnate. All men see,
 Hear, feed upon, from God proceed, as beams
 From one Eternal Intellectual Sun.
 Nothing but shares the impulse of His Will;
 Nothing but ripens in His perfect Love;
 Nature is blazing with the light of thought
 And mind effulgent with Divinity;
 For God alike through mind and matter wills,
 Works, ultimates Himself forevermore.

Creation sprang from God's necessity.
 God never woke, because he never slept.
 The universe is ancient as Himself,
 Without beginning and without an end.
 Because thought ultimates itself in worlds,
 Because thought had its origin in God,
 Because God always thought, because the stream
 Of His effulgent wisdom is His own
 Working from infinite resource within,
 Therefore God never lived without some form
 Of manifested loveliness, whose beams
 Were the intense reflection of Himself.—
 Here my thought ends, finite wisdom falls.

Why should not suns in one continuous chain
 Circle through Being's boundlessness, and be
 Without, beyond all finite flights of thought?
 Who shall put bounds to God's omnipotence?
 Who knows that beyond the cosmic sphere,
 Beyond celestial heavens themselves, beyond
 Time and its ages, space and all its worlds,
 And all the spirit-spheres that grow from space,
 And all the minds that fill those spheres, expand
 Unknown thought-splendors of the Infinite,
 Systems diverse from suns and stars and heavens,
 Powers diverse from angels and from men?

THE term "criminal classes" is used always in speaking of those who have been convicted of crime; but the found-out classes would be more correct, for there is as many criminals that have never been in the jails and penitentiaries as there are that have. There are plenty of criminals among the "better classes" that are not, by any means, confined to what is called the "lower classes." There is not a fashionable wedding takes place among the "four hundred" but detectives are employed to watch the wedding presents. There is no worse record of immorality than exists among the British aristocracy. The children starved to death on baby farms do not come mostly from the poorer classes. The weaknesses of human nature are not confined to any one class, but the manifestations of it come principally from the idlers on the top and the idlers at the bottom. "The devil has mischief still for idle hands to do," be they tramps or millionaires.

COLORS.

HERE is something uncanny in the prevailing fashion of dressing babies in black. It makes them appear like flowers of the field covered with a coating of soot, marring the natural beauty and joyousness of their expression.

The wearing of mourning is another barbarism that will soon be done away with. It is really a sort of worship of the material body, the dead, ignoring the spirit, the real, living, immortal friend, that has changed its abode simply. All habiliments of grief are habiliments of selfishness, and evince a lack of faith in the immortality of those for whom they are mourning. If we believe that our friends are living entities after "death," and are happy, even in an orthodox heaven, it is inconsistent to don garments of woe. The garb of mourning is most appropriate for those who believe that their departed friends are annihilated or in a condition of unhappiness.

Colors soon also effect the wearer and those they come in contact with more than is generally understood. In Italy experiments with colors upon the insane have proved that many forms of insanity can be cured by different colors.

What a depressing effect it would have upon us if nature in the joyous spring-time should bring forth all things the color of the deadly nightshade? Nature utters an emphatic protest against our selfish grief and black clothes by giving her most delicate tints to the highest products of her realm.

We should not darken the horizon of hope by clothing ourselves in the colors of death and decay; instead let us have that which represents warmth, life, immortality.

IMAGINATION.

WHEN something is presented to people that they do not understand they are apt to exclaim, "That's not practical!" "that's all imagination!" "Practical" people use only established imaginations. All things that are now considered practical were imaginations at some period of the world's history. Take away the imaginative ones and we would have no poets, no artists, no inventions, etc. Imagination is the essence in which progress mirrors itself. A true and pure imagination is the inward action of soul power, and it can be as little explained or understood by the external man as the power that evolves growth from the tiny seed.

THE Presbyterian committee in answering the, so-called, heretical sermon of Rev. Briggs, said that God was not supreme in nature, but in the scriptures. If Theologians admit that God is in His works, they would have to admit that His manifestations in nature contradict their dogmas and doctrines. To concede that God is in nature would be to destroy the infallibility of the bible. The erroneous idea that God is outside of nature is responsible for most of the cruelty, slaughter and inhumanity practised on nature's vast progeny. If men could realize that God is in all things, both great and small, they would be more circumspect about injuring any form of life.

AWAKEN.

IT is a deplorable fact that too many workmen are continually complaining and blaming some one for the condition in which they find themselves, but never make any effort themselves to make their lives better. They go on thinking and practising all the wrongs that they so bitterly denounce in wealthier classes; they are perfectly indifferent to all questions of reform, and they meet all new ideas with ridicule. The highest conception of right is to get their individual wages raised without any care for their fellow-laborers. They have no conception that they themselves have anything to do to help bring about a better condition in which all shall be equal.

Until the workingmen do awaken from their selfishness, and see that if they are to have a better state of affairs they must help make it, their condition will grow worse and worse.

The only hope of the world is in the awakening of a better consciousness in humanity. It looks now as though their condition must become worse and worse until necessity forces them into unity of purpose. The organization of capital for a relentless warfare on the workers is being rapidly perfected; pauper labor will take the place of better paid labor. Employers in Germany are extensively agitating the question of importing coolies from China to take the place of German workingmen, who now, in many instances, are so poorly paid that they have to depend upon benevolent societies for their fuel and several other necessities of life. The importation of foreign paupers to work coal mines in the East, and the displacement of white miners in the State of Washington by cheaper negro labor, are all indications of what is coming.

The indifferent workingmen are paying a big price for their ignorance. When the voice of reason and wisdom fails to arouse them from their selfishness, the stings of adversity and suffering will. Great must be the suffering if the better consciousness is not aroused soon.

VIEWED from the material standpoint the condition of humanity appears well nigh hopeless; but from the spiritual outlook it is all right. Materially we simply see the ugly scaffolding that surrounds the growing temple of humanity, spiritually we see the structure itself. Seeing from the outer we see the work of man, seeing from the inner we see the handiwork of God.

At its first appearance all progress has been called by the churches the work of the devil; it has said this of the best things that have come to bless mankind. They have ascribed to God so much that is diabolical that it is no discredit to anything for them to ascribe it to Satan.

In response to urgent request on the part of some of our readers we republish Mortality and Immortality, which appeared in the old series of The World's Advance-Thought for December, 1888.

We see the world as we make it, not as it is.

For The Universal Republic.

HOW TO ABOLISH CAPITAL.

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

SIMULTANEOUSLY with the arrival of the Companion Papers, containing an article from my pen headed, "What is Coming?" a letter from a citizen of the United States reached me urging me to pen another article to show how "the world can be worked to a better purpose and for the happiness and well-being of all upon it without any medium of exchange than with one." The sentence in quotation marks was taken by said correspondent from my article: "What is Coming?" He said that were such a means made plain the readers of the "Companion Papers" would be interested therein.

It would ill become me to presume that I could throw much more light upon this obscure point than has already been attempted in Bellamy's "Looking Backward." When eyes have been long accustomed to a profound darkness, believing it to be light, it is too much to expect that the first effort to set light before them will have much immediate effect. The darkness which has stood for light so long is represented by the term "Individualism." The light which is needed to occupy its stead is "Universalism." God sees not as man sees individual man. He sees the One Universal or Racial Man. His providences are always for the One Universal Man; but individuals, with their exclusive and selfish Individualistic notions, claim that God provided for all alike as a special Providence for their own little selves, or what is almost the same thing, for their little nations or families. If people would only allow the thought that God is no respecter of persons—or individuals—to work itself into their experience, an expansiveness would at once begin to dispossess them of their exclusiveness; and that being so, they would quickly realize that what applied to personalities was equally applicable to nationalities. God's care and Providence—it is beginning now to show—is for the entire human race, from beginning to end, as One Man. In His truthful estimation the Race is but one body, and He cares for it, and has made perfect provision for it.

But undeveloped man, in his ignorance and strong self-will, can make restrictions for himself, and so lay himself under curses and burdens unendurable. This is what man has done in his long and weary path, by stumbling into the pitfall of slime and filth called "Individualism." Man was ever made so that he could be as happy as he desired, did he only know enough to choose the royal road of Universalism. Had man from the first set to work to realize that every portion of this planet, every possibility of it and every product of it, was as much a Divine Providence for every human being as for any one, and then organized matter everywhere so that all its labors would have been subservient equally to every entity upon it, such a thing as a medium of exchange would never have flashed across the horizon of his vision. Organization is the order of the Universe; the Universe is—in fact—but an unit perfectly organized,

every part fitting into and helping every other part. This earth is no more separated from the other planetary bodies than our legs are separated from our arms. Perhaps you exclaim, "I cannot see that." Then you need better sight to see with. What is said is clearly in sight of some, and none need to deny the sight of another, for it is in every one alike; that is to say, if only odd ones here and there have it and exercise it, accept the outcome of that sight as your very own; for every other entity is only a part of the great entity as seen by God—the Universal Man. Only fancy hauman body disrespectfully eyeing and treating its members, by the eyes scouting the evidence of the ears, the mouth denying and treating as absurd the evidence of the nose, and soon!

With reference to the Racial or Universal Man, we do not need to fancy it, for the fact is on every hand patent. One little puny monad cannot see the same mental prospect another does. He is not circumstanced or standing so that it comes within the range of his outlook. Only for his miserable suspicion and distrust he would readily realize that another member of the Racial body could see it, and then he would drink in as much good and satisfaction from that thought as though his own faculties had sensed it. This broad view of the subject under review only serves to show how horribly erratic and foolish men are mostly prone to act.

Let the product of grasping and cursing "Individualism" go with its murderous progenitor. But for "Individualism" no medium of exchange could ever have been dreamed of, let alone conceived and foisted upon man. Rid the world of it by recognizing that the world and its fullness is the Lord's, for the use of each and every one of his dependent creatures alike, and then the necessity of federating and organizing the world's forces so as to make them serve each and every person alike, and in the most effective and economic manner possible, would immediately suggest itself. Man is in no respect qualified to work at peace with himself and others on these cruel Individualistic lines. While he will hug the serpent of Individualism he need not expect to escape its venomous bite. Organize the labor needful to produce what the world requires. Produce it with an eye to the World's requirements, and not the selfish and restricted requirements of any hampered portion of it. After organizing production, proceed then to do the same with especial distribution. Recognize always that everything belongs to the World, and nothing to an individual person or nation. Every possibility of yielding benefit then by any portion of the World will be for each and every one alike, and what would any individual be doing in that case in paying money in any form for what is as much his own as any other person's?

There could be no more difficulty in making the new heaven and the new earth system, thus barely outlined, work easily, provided that man would throttle and be contented to bury the miserable fiend of "Individualism," than there has been to commit these thoughts to paper. But suggestions rather than exhaustive plans are mostly

needed now. That any one is at present qualified to plan from a profound experience the very course most desirable to follow, to work out what is surely predetermined and coming, may be questioned.

What do we know of Socialism by the experience we have won? What have we as a result of the past but a dreary negation? how not to do it. Quite likely that negative experience will help us to acquire the positive, for now knowing how not to do it, we shall not want to try that again in a hurry. But we do need to examine carefully the pit from which we are now being dug. Where the danger came upon us, what the operative cause was, what made us lovingly perpetrate and perpetuate that cause, it is now incumbent upon us to master. If Individualism is not the factor of all man's distress and affliction, and if Universalism is not the only possible Savior for man therefrom, then God has not spoken by me. Curb all impatience, my friends. God's day is an Eternal one, as His purpose embraces the Universe. Get as far away as possible from your present apparent restrictions and limitations. Open and expand your hearts until Eternity is quietly contemplated by you and Universal Man has your heartfelt sympathies; then anticipate that your enlarged conceptions will be responded to, and God will rain righteousness upon you. Amen!

At any hour, when the cry lifts wide and persistent, the mania may emerge. There is not here to meet it, as in Europe, the obedient force of millions of soldiery. Our government does not rest on force; it is based upon popular consent. These thousands of millions of dollars of the people's hard-earned wealth, these hundreds of thousands of square miles of the people's heritage, are appropriated by the moneyed few, whose title holds only by pen and ink, that has no binding force excepting so far and so long as the people are acquiescent—*The New Republic*.

INSTEAD of furnishing criminals with employment and a good living, the State should make provision to furnish honest men out of employment with something to do by which they can support their families. Crime under these conditions becomes a temptation by which to obtain steady work.—*Better Way*.

IN the New York Hospital for Children on flesh food is allowed during the first five years of life. It has long been noticed that the children of these institutions are less subject to disease, and recover more quickly when ill, than children who are allowed to eat flesh food.—*Hall's Journal of Health*.

IN an article in the Universalist Monthly Mrs. Kate Buffington Davis states that child labor is increasing more rapidly than our population; children four years old are put to work to earn money.

THE more man comprehends himself the closer he grows to his fellows.

RIGHT is Divine Might.

READY FOR ADVANCE.

To the Editors of the Universal Republic:

THE signs indicate that many are ripe for advance, and are prepared to make any and every sacrifice of inferior conditions and pleasures, that increasing light may require of them, in order to reach higher attainments.

H. S. Lake says, in speaking of the Commonwealth and the Impending Industrial Revolution: "The time is coming when every nation on the face of the globe will be ashamed to have an army and a navy at its back.

"A wonderful country, the United States intact, yes, intact as to material, held together by custom, but not by spiritual affinity. Dismembered in spirit, because they do not understand that justice is the one thing essential in the national life, and not material greatness. If you can learn how to establish justice, you can avoid the impending industrial revolution in some of its worst horrors."

How sad to reflect that representatives selected to make and execute the laws, who ought to be the very cream of the people, the most upright and clearest in heart and intellect, to see and pursue the right, are, on the contrary, so warped and twisted in their understandings by selfish greed, or by ambition, or the rum bottle, or by all together, that justice and righteousness are thrust into the background—that the Government, ostensibly in the name of the majority, is converted into an instrument of oppression, to enable the few to fleece the many. How long before Rulers calling themselves "Christian" will adopt the maxim, "Rulers must be just," as stewards that will have to give account to the Judge of All for the use of their power, and make full reparation to the injured for all abuse of their authority? Notwithstanding this censure, I believe there is more good than bad among lawmakers and Government officials, and that the Government is as good as the people will let it be. The lecturer said further:

"We see the time coming when no man nor woman can possibly, by any chicanery, obtain that which does not belong to them, when that which belongs to you will flow to you, because of the spiritual effort put forth. All things must be based upon the common thought, the right of every man, and of every woman on the planet. There will be a commonwealth some time, when nationality will be broken down; when feelings of so-called patriotism, which are now supposed to be so beautiful, will be merged in the larger one of brotherhood, which includes all races, classes and people." God hasten the day.

A friend of mine, W. W. Newton, of Pittsfield, Mass., brother to R. Heber Newton, of New York, visited Tolstoi about two years ago, or nearly that. He said he saw the Oregon paper, *The World's Advance-Thought*, on Tolstoi's table.

A. J. HOLLSITER.

NEEDS NO ARGUMENT

THE "Northern Light" of March 20th contained a very able article by Rev. H. H. Brown, on "The First Right." The "Orleans County Her-

ald," a straight party paper, published in the State of New York, seems to have received a very hard shock from the following few lines:

"The only ground on which private property rests is that of human necessity. Beyond human necessity there is no natural ground for private ownership."

The editor of that paper evidently deemed it necessary to defend the present system of unlimited private ownership, and makes this argument against the proposition to limit private property:

"Then, Rev. Sir, you array yourself against the bible which you pretend to believe. One thing you ought to know, and that is, there is no human necessity of hypocrisy."

I sent to the Rev. Brown the clipping containing the above criticism, and here is his reply:

"Dear Friend Galvani: The clipping sent needs no reply. You know Shakespeare tells us 'the devil can quote scripture for his purpose,' and quoting them or declaring a belief in them is a sign neither of intelligence nor righteousness. When I get a truth or see a good deed, I take it for granted that it is in accordance with all scripture. And when I wrote the article from which your brother editor quotes, since it was truth to me, I took it for granted that it was also holiest scripture. Asking Prof. T. V. Hayden once how he harmonized Genesis and geology, he replied: 'I never tried. I know that geology is true, and if the Bible does not harmonize with it then so much the worse for the bible.' And good orthodox teachers here find geology and bible friends, even as they find anatomy, geography, chemistry, and many other truths in harmony with the bible, even evolution and Darwinism, though there were scores of texts thrown at the first to teach all these; and to some thumb-screws and lagots were applied, because they 'arrayed themselves against the bible.' I believe it is always best to interpret that book in harmony with noblest thought and sweetest life. And if God is good, if He is Justice, Truth and Love, then the principles of co-operation and brotherhood on which my article was based are this, and certainly they are in harmony with Paul when he enumerates 'the fruits of the spirit,' as 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.' While from competition has arisen all the things that he denominates as 'works of the flesh' and 'they that do such things shall not inherit the Kingdom of God.' If I understand the customs and lives of the early Christians they had no private property.

"But it is strange that the editor should have so little of the American spirit and so much of that which characterized the medieval church, as to assume there is only one interpretation of the bible and that one his own, and that he should characterize those who disagree with him as to what the bible teaches with 'hypocrites.' When you cannot answer arguments, throw epithets, and then mud and impiety. Thanks to the intelligence of this century, he who does it writes himself at once down very low in the scale as a man."

WE say of a certain fellow-criminal that he is a square man, not because he is a criminal, but because he has good qualities in spite of his being such. We could not feel any friendship for a man whom we thought devoid of all honest principles. So this leads us to the question, Why do we continue to be criminals? We have many excuses, but not one reason. We will not go over our long rigmarole of excuses, that have been repeated by the criminals of every generation since Adam's fall. Let us look about and see how we may escape from the chains that bind us to crime. We find that the strongest chain of all is bad habits. We do not realize the controlling power these linked habits have over us until we attempt to shake them off; then we find that we are self-made prisoners. There is but one thing left for us to do, if we hope to realize that wish of every sinner's heart to be an honorable man before he dies—we must go to work with patience and free ourselves from the bonds of bad habits. We cannot do this in a day, or month, or year, but in years. They will not rust off while we lie in prison—we must cut them link by link, every day a little. Some may tell you that you can pray them off, but you can't—you may get strength by prayer, but you must do the sawing and filing yourself.—*Prison Mirror*.

The advocates of peace must use weapons as surely as must the advocates of war. Our greatest weapons are spiritual, not carnal. Ours is the "Word of God, which is quick and powerful and sharper than a two-edged sword." We also need to make use of current literature on the subject of peace. We must have facts with which to meet our opponents. "Knowledge is power." Librarians of public libraries report that any work written on the American Civil War is in great demand. Would there might be as great a demand for works on peace and arbitration! Let us encourage authors and publishers by purchasing for ourselves and friends books written on such subjects—*Pacific Banner*.

An excellent clergyman, possessing much knowledge of human nature, instructed his large family of daughters in the theory and practice of music. They were all observed to be exceedingly amiable and happy. A friend inquired if there was any secret in the mode of education. He replied, "When anything disturbs their temper, I say to them, 'Sing,' and if I hear them speak against any person, I call them to sing to me, and so they have sung away all causes of discontent, and every disposition to scandal.—*Labor Advocate*.

COUNT TOLSTOI, wrote recently to Elder J. W. Evans: "I received, more than a year ago, the Oregon paper, *The World's Advance-Thought*. I have several times seen your articles in it. I am very thankful to the Editor for sending this paper. In every number of it I get spiritual nourishment; and were it not for some spiritualistic tendency which is foreign to me, I should absolutely agree with all its religious views. I like the paper very much."

MUST PAY ATTENTION.

THE "Westminster" says: "The great labor agitation of the present time is one to which we are compelled to pay attention. But, side by side with these strongly pronounced demonstrations, there are silent forces at work which are slowly and steadily undermining no small part of the structure of our social life. I refer to the rebellion in the ranks of domestic service. Rebellion is the only word; no other adequately expresses the facts. A candid observer can hardly fail to perceive that the action of domestic servants at the present moment is not merely, as some would have us believe, impelled by a desire to improve their position in this or that trifling particular, but it is a determined revolt against the conditions of their life.

"Neither will concessions in the matter of hours meet the difficulty, or greater freedom with regard to society, evenings out, and the admission of 'followers.' What is it then that servants desire? What is at the bottom of the wide-spread, nearly universal, agitation which is disturbing society quite as deeply as dock strikes ever disturbed commerce, and which seems indeed to be the beginning of one of the most important social revolutions which has taken place since the middle ages? The answer may be given in a few words. Servants rebel, not against the details of domestic service, but against domestic service itself. They object to it in toto. It is a wonder to me that, in this land of personal self-respect, the dudes can find flunkies enough to mount their tip-carts, and, 'looking backward,' balance the light weight in front. I can scarcely believe that one of these liveried superfluities graduated from our public schools. Service, honorable service, has everywhere become degraded and degrading by the flunkies with which it has become so inextricably mingled.

"The spirit of the age is against the rendering of indefinite service; all workers nowadays insist upon distinct limits of hours and work. Now, it is the essence of domestic service, as hitherto understood, to be indefinite in both respects. The fact is that domestic service, as it has existed hitherto, is a survival from a social state of things which has passed away, and, being now an anomaly, it is disappearing with as much rapidity as may be.

"We are reaping the result of a one-sided and unequal social development, and the penalty is likely to be heavy. Evolution knows no mercy; if we do not perceive its course in time to fall in with it, we shall be swept aside like withered leaves."

THE multiplicity of telegraph and telephone and electric light wires will necessitate the invention of an electro-magnetic attachment for all instruments requiring electricity to register alike. One cable then will suffice for fifty or a hundred thousand instruments.

THE co-operative democracy is an organization of Philadelphia workmen recently formed to carry out on a small scale the plan laid down by Edward Bellamy.

SOCIETY.

SOCIETY everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty of the eater. It loves not realities and creators, but names and customs. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state. The rugged battle of fate where strength is born we shun. It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work for a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their associations; in their property; in their speculative views. Let a stoic arise who shall reveal the resources of man and tell men they are not leaning willows, but can and must detach themselves; that a man (the God man) is the word made flesh, born to shed healing to nations, that he should be ashamed of our compassion, and the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the windows—we pity him no more but thank and revere him;—and that teacher shall restore the life of man to splendor, and make his name dear to all history.—*Ralph Waldo Emerson.*

I BELIEVE the quiet admission which we are all of us ready to make, that because things have long been wrong it is impossible that they should ever be right, is one of the most fatal sources of misery and crime from which this world suffers. Whenever you hear a man dissuading you from attempting to do well on the ground that perfection is utopian—beware of that man. Cast the word out of your dictionary altogether; there is no need for it. Things are either possible or impossible; you can easily determine which, in any given state of human science. If the thing is impossible you need not trouble yourself about it. If possible, try it.—*John Ruskin.*

CALIFORNIA dairymen have declared war on the middlemen. In that State butter is sold by the roll, instead of by the pound. Commission merchants have taken advantage of this, and have gradually reduced the size of the roll, until now, instead of the two full pounds which it is supposed to weigh, a roll falls short from five to eight ounces. This is clear profit to the middlemen, as the dairymen are paid by the pound. Another evil which has increased largely during the last few months, is the adulteration of butter with oleomargarine. The dairymen propose to establish a large co-operative market and handle their own goods.—*New Nation.*

THERE are fifty-five well established newspapers and journals published by colored people, with a circulation of eight hundred and five thousand copies.

WE seem to be in the midst of social, religious and intellectual tidal waves heretofore unknown to the world.—*The Fetter Way.*

For The Universal Republic.
CREATIVE FORCES.

A. C. DOANE.

IS it not the creative forces creating and sustaining all life to-day as of yore? Can the five material senses recognize spirit or God, that said to Mother Nature, "Let us make man?" Does not Father God furnish the spirit life on all planes of organic life for Mother Nature to clothe with her material clothing? Think you the earth plane, that can be recognized by the mortal senses, is the only plane that can sustain infant life? You that wish to see and understand Mother Nature's bountiful blessings must obey her material laws and moral teachings. She has given each one of her offspring a plain book that the material senses can read and understand; and this book they carry with them. Each one's book differs from all the others; it is written with indelible ink. Father God, the spirit, furnished the ink. His image is stamped with that ink on memory's pages of each and every soul. Hence the ancient and truthful saying, "If I make my bed in hell, behold God there."

The divine image in humanity is oftentimes crucified, and hence the spiritual sun is darkened, and the temple is racked with pain, and the saving and guiding light is buried, and stones of iniquity are rolled on to keep it down, so its judging voice cannot be heard; but behold! it breaks forth and bursts the bonds, heals the wounds and redeems—not by his crucifixion, but by his resurrection. This is the Savior; follow thou him.

THE Englishman's opinion that America is chosen to bring forth the highest type of humanity, or the spiritual man, etc., harmonizes with what our seers have told us, viz., that America is the place chosen by the over-ruling Wisdom of Providence for the setting up of His everlasting Kingdom of Righteousness among men, and the central station chosen of God for the manifestation of Christ in his Second Appearing, which, we believe, is the fourth and last great display of God's work and mercy for man's redemption from error—for we believe it is designed to uninterrupted progression till the consummation of all things declared by the Holy Spirits through the mouths of Prophets since the world began.—*A. J. Hollister.*

THREE great international peace meetings will be held in Chicago in connection with the Columbian Exposition in 1893. The first is the Intra-Parliamentary Conference, which will be composed of individuals who are or have been members of national parliamentary bodies; the second is the Universal Peace Congress; and the third is a Conference of National Governments to be invited by the President to consider the subject of international arbitration, and the establishment of an international court to adjust national differences.

As the miner puts on special clothing to descend into the mines to do his work, so the spirit puts on its clothing of flesh to descend to earth and perform its duties.

[From a sermon delivered before the First Unitarian Society, Salem, Oregon, by Rev. H. H. Brown.]

INSPIRATION.

THE solution of all questions in material science lies in evolution. This is only an outflow through an organism of an unseen force. Before there can be an "e"-motion, (which is only an "out"-motion) there must be an influx; before an evolution an involution; before spirit can give an outward manifestation there must be spirit to manifest. God must fill the soul and keep it filled. It is by this influx that "in Him we live," and by it He lives in us. Thus I think that all trouble in regard to inspiration will pass away when we regard it as an involution of the Over Soul into our souls, and remember that that involution may vary at times as to amount, but it must ever be constant.

The soul of man must of itself be a vacuum for God's spirit to fill. The more I empty my soul the more God fills it with Himself. It depends upon the size of the vacuum how much of God one has at any one time, and it is in our power to increase or diminish the amount. And the more we throw away Self the more God we hold. When Self is completely lost, then we are "possessed" or inspired by "The Power that is not ourselves and which works for righteousness."

To me, thought is as real a force as is electricity, and exists as that does, a fixed quantity in God. We can use electricity by observing its laws. So we can use thought. When we arise into the thought realm it takes us and we obey it, and not, as is commonly the idea, the thought obeys us. It masters us. As yonder car is obedient to the current of electricity that passes to it, so is the human mind obedient to the current of thought that passes to it from the Divine Mind, and as the electricity in car, light, telegraph, or heater is one, so thought in the brain of idiot, poet, orator, inventor, housewife is one. As organisms determine the manifestation of the electricity, so does the human organization, determined by physical law, and the individualized spirit determined by spiritual law, determine the manifestation of the thought. God is one. Man is many. God flows into man and the individuality of each one stamps itself upon the personality of God, by determining the method of God's operation through himself.

Now, how shall we increase the amount of this inspiration, for the amount of inspiration each obtains determines the plane of his life. The more inspiration the more spiritual the man, the more God-like the life; the difference between the saint and the sinner is the difference between the inspiration of each. The Indian of the plain and Jesus of Nazareth is only the difference of the inspiration of each; both are children of God. But Jesus was so spiritual that he realized his Divinity and said "I and My Father are One."

The difference between man and brute is only the difference of the consciousness of this communion. The brute is filled by involution with God's spirit, but may never be conscious of it. Thus from brute to saint it is only a question of the consciousness of communing through inspira-

tion, with God. The redemption of the world lies in the direction of this knowledge. "How shall we become more thoroughly inspired?" is the practical question.

Dr. Hedge has given as good a direction, I think, as it is possible to find. He says "the prime condition is sincerity; entire surrender to the will of the spirit. The truth may come only to such as seek it with perfect simplicity, without preoccupation and without conceit. Only to such does God reveal himself."

Sincerity, singleness of purpose, concentration. This is all. It has been the method of all ages. It is the method of to-day. It never fails of inspiration. It is the method of Brahmin priest and Turkish fakir, of Catholic saint and Protestant revivalist and convert. It was the method of the Hebrew prophet, and is the method of the modern Theosophist. It is the method of the Spiritualist medium, the teacher of the mind cure, the Christian Scientist and the Faith Curist. The truth in each is one; the law is one; the principle is one. The methods and means of application vary as do the means of applying electricity. The fundamental condition is prayer—prayer, not an utterance of words, but a receptive condition of spirit and sincerity of mind. No one can ever reach a high degree of inspiration when he knows he is telling a lie, or acting falsely. He cannot put his soul where he is not sincere.

We are to do nothing for which we cannot pray. Before we decide to do a thing, let us ask ourselves if we can ask God and holy angels to help us: If we can do this, the help is already ours.

Is it not a most comforting and strengthening thought, this of God's constant presence and our constant communion with him through inspiration? No hours of despondency; no hours of hopelessness; no remorse; no weakness when we keep open this channel of communion; ever with it comes "the peace that passeth understanding."

But let us remember, that before God, all are equal and that for us, if we will, there is an inspiration as grand and glorious as ever mortal had. Our great modern inspirer, Emerson, has told us that for us "there is at this moment an utterance as broad and grand as that of the colossal chisel of Phidias or the trowel of the Egyptians, or the pen of Moses or Dante, but different from all these, not possibly will the soul all rich, all eloquent with its thousand cloven tongues deign to repeat itself; but if you can hear what the patriarchs say, surely you can reply to them in the same pitch of voice. Abide in the simple and noble regions of thy life, obey thy heart and thou shalt reproduce the Fore-world again."

Let us encourage every effort, under whatever name and wherever found, that seeks to familiarize people with this fact of communion with God, the inspiration of His Spirit, until all shall know that, by involution from Him is their life; and shall consciously provide for themselves the channels of a greater involution. Only by thus doing can we have more god-like lives. Only thus bring the kingdom of God on earth where we have been

taught to pray for its reign. Only thus can men be redeemed. Only by this means

"Work out the beast and let the ape and tiger die."

THE UNIVERSE A UNIT.

MOVEMENTS of matter I take to be automatic, under the supervision of mind; yet both mind and matter are restricted by a law of necessity, as are the waves of the sea. Freedom is given to all the elements; but it is the freedom of a fly in a bottle. All good is in the envelope of evil; and evil itself is but an incident in the grand drama of evolution. We cannot grasp the infinite plan of life, for the reason that humanity is yet in its cradle: but we can have faith that some eternal good awaits us beyond our little horizon.

The terrific storm, with its thunder and lightning, cleanses the air of all its impurities and restores the equilibrium of its constituent elements; and so the riotous passions of men drive the wheels of moral progress. The French revolution was not an unmitigated curse, nor were the cruelties of the Spanish Inquisition. As the blood of martyrs was the seed of the church, so red-handed persecution was followed by freedom of thought. All progress comes by reason of a rebound, and thus, as in our cosmogony, there is an occasional eddy and backwater in "the stream of tendency that makes for righteousness." Happen what will, there is a "Divinity that shapes our ends, rough hew them as we may."—R. E. Needl.

To die for truth is not to die for one's country, but to die for the world. Truth like the Venus de Medici, will pass down in thirty fragments to posterity; but posterity will collect and recompose them into a goddess. There also thy temple, O eternal truth, made hollow by the sepulchres of its witnesses, will raise itself in the total majesty of its proportions, and will stand in monumental granite; and every pillar on which it rests will be fixed on the grave of a martyr!—J. P. Richter.

WATCH a crowd of people starving for bread, when food is brought to them. Is it not pitfully true that invariably the strong will trample the weak in the scramble that is sure to follow? In the present condition of our lives just such a scene would be sure to follow, if, by a miracle, freedom for right-living were given—at once—to the masses. The truth must be brought home to each one of us, that humanity must make itself worthy of freedom before it can receive the rights to freedom.—Mrs H. A. Kimball M. D. in *Boston Herald*.

THE Bulletin issued by the census bureau on the on the debts of the world, states so far as can be ascertained the debts of foreign nations in 1890, less sinking fund \$25,646,086,000, an increase over 1880 of \$2,159,503,655. The debt of the United States for the same time shows a decrease of \$1,007,455,000 or more than half the amount of debt in 1880.

AN active socialistic propaganda is being carried on in the armies of every European country except Russia.

THE KIND OF FORCE NEEDED.

WE quote the following editorial from the "Daily Oregonian" because it shows how rapidly the animal man is giving place to the spiritual man when we find such utterances in a paper that, as a rule, does not have faith in humanity.

"The present is an age of individualism; when selfishness has become so refined in its expression and so skillful in its organization that there is sore need for men in every rank in whom the Christian spirit of Fatherhood of God and Brotherhood of man shall strongly prevail; men whose powers are radiant of that human sympathy which is a most efficient and beneficent social force 'to fasten, compact and help assimilate the life around them.' Intellectual analysis and cold consideration of ugly social problems has its proper place and use in this world, but, after all, the philosophers who have done the most for reconstruction and elevation of the human family have been those like our own Franklin, Theodore Parker and Greeley, who were in personal, sympathetic touch with the people through the practical benevolence and wise beneficence of lives never wanting in sympathetic action as well as ingenuous counsel. The humane personality manifested religiously by a strong and sweet man among his fellows is a social dynamic worth all the rest of the forces included in the economy of the Divine Plan.

"Communism, Bellamyism, co-operatives schemes, exaggerated state paternalism in education and legislation, are all worthless for the work they essay to perform, for they undertake to solve suddenly by social machinery evil conditions that are insoluble by machine methods, for the reason that the tempestuous and erring heart of man cannot be stilled by statutes, or converted by industrial organizations founded on the foolish assumption that the universal paternalism of social machinery will make the innately weak, strong; the foolish, wise; the wicked, virtuous; the extravagant and improvident, economical and cautious. The true social panacea does not, cannot, because of the composition of human nature, which is animate, lie in the application of mere soulless social machinery. One man of strong, radiant, helpful nature is worth more through the contagious influence and persuasion of his rich, wise, pure, impressible, just, humane and impressive personality, as he moves to and fro, walking and talking at the proper time and place and in the proper speech than all the social cranks. The only sound way to reform society, to help the world out of satanic darkness toward the realm of the blessed light eternal, is for every man to reform himself: to make himself helpful by seeking to make others hopeful.

"It is the reformed man and only the reformed man that through his own personality and the aggregated personality of other reformed men, that has ever done anything for the moral and spiritual evolution of his fellows. No social machinery, however ingenious, however well equipped with business methods, will ever do much for the world without the application of Christ's shoulder to the wheel in shape of sympathetic humane personality

manifested in the life, speech and action of every man who sincerely believes that 'God has organized the race once and forever under the order of human brotherhood.' This spirit and only this spirit can help us upward to a nobler and purer social state. To substitute for it machine methods would be as absurd as to assume that a boy could be made a gentleman by teaching him etiquette and leave him in total ignorance of the teaching and practice of the golden rule. It is the virtuous, active, personal power of men among men whose warmth the world lacks to-day; not social machinery for extirpating vice, ignorance, crime and poverty."

The people are learning to concentrate their ideas, and the flood of verbose literature that is now deluging the world will pass away. The endless number of books and papers that are daily issuing from the press are, for the most part, doing much to create mental confusion and spiritual dyspepsia. As the spiritual understanding unfolds the writers will express their central idea and the burdensome elaborations will be done away with. "Let us have peace" may be applied to the superabundant efforts of writers and the contentions of warring factions.

It has been estimated that one single passage in the bible—"Thou shalt not suffer a witch to live"—has cost the lives of nearly seven million of people, mostly women. But it is excused on the ground of ignorance and superstitions that were rampant in darker ages, and there are some who still have an awful inclination to legislate against the same kind of people to-day. Are they, too, to be characterized as ignorant and superstitious?—*The Better Way*.

Of the chairman of the English Labor Commission, Lord Harrington, Harold Frederic, correspondent of the New York Times, says that he has never done a day's work, knows nothing of labor problems, is dull and lazy, and possesses vast property unearned.—*N. Y. Times*.

MME. BLAVATSKY, the founder of modern Theosophy, has passed to the soul life. She did much to familiarize students of the occult with the mystic cult of the Hindoos. She was editor of "Lucifer," (London, England), and author of many important works treating on Theosophy.

No church can permanently inspire unless it appeals to the reason, the conscience, the common sense of mankind; unless it is felt to be in harmony with the organic development of the race.—*Mrs. E. D. MacPherson in Labor Advocate*.

When mankind are almost wholly material, competition is essential for progress in material knowledge. It is only when humanity becomes spiritual that they can realize that only in co-operation lies their best welfare.

SCIENTISTS say that the orange was originally a berry, and its evolution has been going on for more than a thousand years.—*Labor Advocate*.

UNIVERSAL FEDERATION.

WHEN the workmen of all countries look upon each other as brothers war will no longer be possible. A great step has been taken in the direction of the universal federation of labor, now that a recognition of cards has been agreed upon between the Brotherhood of Carpenters and Joiners in the United States and the members of the Amalgamated Carpenters and Joiners of Great Britain. An Amalgamation with the regular carpenters of the City of Dublin has also been effected by the latter body, and the report says in relation to this new union: "For the first time in our history the most cordial feeling prevails amongst the Joiners, and all unpleasant incidents which have, unfortunately, too often embittered the relationship between what were regarded as rival bodies need only to be remembered in order to guard against their recurrence." It is fitting that the recognition of a universal federation of labor should first come from the Carpenters, they being of the same trade as the Master who taught the doctrine and practice of Universal Love.

A world cannot be perfected until all parts are properly made and fitted together. It is useless to pray God to make the world perfect, while doing nothing to make it so. The material and the ideas to perfect it are furnished, but unless these are utilized nothing will be accomplished. A perfect world must be made from the crude material, just as any article of manufacture has to be made of crude matter, and each one has a part to perfect, and until every part is brought to perfection we cannot have a perfect world. All things are brought forth atom by atom, thread by thread.

The religious, political and financial systems of the present order are all clothed in mystery. If it were not for the mystery that has enshrouded them they would not have stood for a day. In fact their disintegration at the present moment is due to the Light of Truth shining in upon the mysterious shades that have surrounded them, and showing that they were mysteries only because they lacked daylight.

FASHION is a blessing and a curse. It is a blessing in that it gives employment and a living to many thousand; but it is a curse when it enslaves, as it does those whose only thought in life is to be in fashion. Better to live in rags, and cultivate the finer feelings of the heart than to gratify at all times one's desire for fashionable garments to the neglect of all that goes to make a loveable person.

IN commercial transactions the larger the purchases the cheaper the price. The poorer the man the higher the price he must pay for the necessities of life, because he can only purchase in small quantities. This is one of the most unjust features of the competitive system. If discrimination in prices must be made it should be in favor of the ones least able to pay.

He who is content to allow others to do his duties is like the seed that does not germinate.



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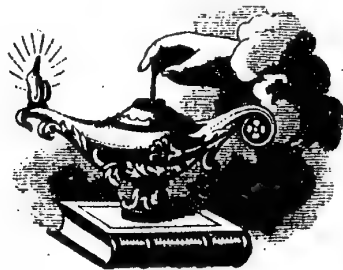
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SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:58 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:23 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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DIVINE LOVE.

T. L. HARRIS.

THE man who sees one common nature where
Others discern but surface opposites,
Sees as God sees. All human beings share
The common Imperfections of the race.
All in their inmost essences receive
The common inspirations of their God.
They love the most who are forgiven most;
And when Right Reason slowly dawns once more
On the wild madness of a moral fiend—
Our brother still and God's beloved child—
There comes a mighty gush of gratitude,
Thawing the hoar frost of a life of crime,
Breaking the icy barriers of self love,
While all the loosened rivers of the soul
Spring from their fountains radiant in the light.
God owns no power mightier than Himself;
God owns no power equal to himself.
He never formed a soul he could not save.

The tiger madnesses of earth-born minds,
Nay, what the world calls evil, give to God
Ground for evolution of Himself,
Which never could be, had not evil been.
Had all the universe harmonious ran
Through measured octaves of ascending life,
Had every Planet been a perfect sphere
Of universal blessedness, had none
Swerved from the orbit of true harmony,
No disorders would have marred the golden years,
And Spirits blossomed as the flowers of May,
And God remained on the forgiving side
Of His high nature unrevealed to man,
And God remained on the redeeming side
Of His high nature unrevealed to man,
And God remained on the restoring side
Of His high nature unrevealed to man.
But all God's attributes grew visible,
And evil was God's opportunity
For the full revelation of Himself,
That all the universe might see and love,
And in that sight and in that loving grow
Wise in the perfect knowledge of their God,
And loving in proportion. Oh, 'tis sweet
To see the love of God transcending ill,
And in the very breast that harbored it
Building a habitation for Himself,
And making it a sinless Paradise.

The pride of virtue is itself a sin;
The pride that shrinks from contact with the lost,
Lest its white robes should be defiled by them,
And counts the erring an accursed form,
The cesspool of the world, the reservoir
Of all iniquity, that evil pride,
Called just and laudible by moral men,

Springs from the coxcombry of barren hearts,
Who think to ape the Angels, and assume
Angelic manner as the raven steals
The peacock's plumage; but remains a crow.

An Angel's radiant robes are never soiled;
He walketh away in serene integrity
And harboreth no thought of lust or crime.
Within the diamond temple of his heart;
The inspirations of eternal love
With voices sweeter than all birds of song,
Make melody within him, and he grows
More lovely, more beloved through endless time.
An empty vesicle whom God infills,
In boundless mercy, from his truth and love,
Is all he claims to be; he knows he hath
No private stock of virtue separate
From the All-Good, who giveth to all men
Life, truth and all things.

THE WORK OF INHARMONY.

IN the present undeveloped condition of mankind
it is difficult for them to realize that the power
of harmony or inharmony is utilized for good or
evil. They may not acknowledge that the sinking
of the Italian emigrant steamer and the loss of six
hundred lives at the time of the Mafia massacre
had anything to do with the inharmonious forces
generated from that occurrence. Yet all the terrible
accidents are due to the force of inharmony
man has generated preponderating over the force of
harmony. In deep woe and misery must mankind
learn its lesson. The power of what the gross
world calls nothing, because invisible, must be severely
felt before they will awaken to the truths
here given. There is much more to fear from the
force of inharmony evolved by the people than
there is from all the explosions in the world.

IT is a sad commentary on our civilization to
hear the news boys in our cities as they call
their papers give the prominence day by day to
the horrible murders and other crimes committed.
The low spiritual state of the masses is evident
when the publication of the details of horrible
murders and crimes will cause the paper to sell
more readily. The effect upon the boys themselves
cannot help being demoralizing and brutal.

THE greatness of a people is not measured by its
numbers, any more than the greatness of a man is
measured by his height. Virtue alone constitutes
greatness. The small nations will be great when,
side by side with nations strong in numbers and
vast in territories, who live in hate, slavery, war
and death, they practice universal fraternity, abolish
the gallows and live in peaceful progress.

ERROR always overburdens the mind with mazes
of complicated thoughts, while truth requires no effort
of thought.

"CHRISTIAN" BUSINESS MEN.

IN an address asking his congregation to pay off
the indebtedness on the church building they
occupied a Portland clergyman said: "No man
loses anything by what he gives to the churches."
"Why," said the speaker, "the business of the country
is run by Christian men. Now, I am informed
that the building committee needs six hundred and
fifty dollars with which to complete this building,
and want this sum raised here to-day."

That is to say that Christian faith is rewarded
by returns in cash. We differ with the Rev.
gentleman. We do not think that Christian faith
or anything else Christian has anything to do with
the present system of gaining money. Usury,
speculations, and land grabbing (which are all anti-
Christian) create the abnormal material prosperity
of the Christians.

If the business of the country is run by "Christian"
men, then Christ was an Infidel. Christ, as far as
material prosperity was concerned, was utterly
penniless, and he would be severely snubbed by every
"Christian" business man, if he were living on earth to-day,
if he were to enter their homes and tell them to "take no thought for the
morrow, put no scrip in their purses; but live by faith."

A clergyman must be very ignorant when he
puts Christian faith in the category of the war-
like usury-taking Pharisaic "Christian" business
men of the present age.

THE geniuses of the world do not come from
those countries where nature is most bountiful of
her products without labor on the part of man, but,
on the contrary, from places where man has had
to struggle with crude conditions and rigorous
climates.

The perfect earthly Government will be moulded
after the plan of the heavenly Government. The
most potent universal power resides in the harmonious
binding force of a governing Trinity. From
them comes the idea of the God-like powers of the
Trinity.

SPIRITUALISM has been the power in the march
of progress in the past forty-four years; and as yet
Spiritualism has only appeared in the letter.
When it appears in the spirit we may expect wonderful
advances.

THERE is no poverty like the poverty of the
spirit. The worst condition materially may be the
best condition spiritually.

THE physical is restricted to the sight, the material
spiritual to the mind; the soul alone is infinite
and unlimited.

SLANDER.

WHAT is slander?

It is an assassin, at the midnight hour,
Urged on by envy, that, with footsteps soft,
Steals on the slumber of sweet innocence,
And with the dark-drawn dagger of the mind,
Drinks deep the crimson current of the heart.
It is a coward in a coat of mail,
That wages war 'gainst the brave and wise;
And like a long, lean lizard,
That will mar a lion's sleep
It wounds the noblest breast.
It is a worm that crawls on beauty's cheek,
And, like a vile viper in a vale of flowers,
It riots in ambrosial blossoms there,
And like lightning from a stormy cloud,
It shocks the soul and disappears in darkness.

Could those who are in the habit of speaking ill of their neighbors realize the terrible results of their thoughtless speech, they would surely stop their evil speaking.

How few of the supposed followers of Jesus, who commanded that "you love your neighbor as yourself," and "judge not," are free from this humiliating habit of slander. How many false surmises and hearsays are told as true, even by those who think themselves, and wish to be, Christians.

It is a terrible wrong to repeat evil of another, even when it is known to be true. How much better it would be to learn some good to tell of them, and thus counteract the evil. Those who repeat the wrong their neighbors do are equally guilty with their neighbors.

The evil effects of slander may be farther reaching than the outright murdering of a person.

Every slanderous word evolves an evil force commensurate with the degree of malice that prompted its utterance. If the one to whom it is sent has no weakness upon which it can act it comes back to the sender with redoubled force, and scatters from thence to others where it finds propitious soil. Once launched from its creator's mouth it does its deadly work; growing with each repetition, gaining new accessions of evil as it is handed from mouth to mouth.

The slanderer is a worse criminal than the thief or murderer in the penitentiary, because there is a limitation upon the convicted felon and none on the slanderer.

Slander and such like evils breed disease, suffering, and misery in its many forms.

The slanderer does the evil himself conjured by his darkened mind into existence. These are demon fruits going forth to reproduce indefinitely, and ever returning to curse the originator.

The thought of the animal has narrow limitations, and the lower in the animalistic scale it is the narrower are the limits of its thoughts. The more man approaches the Divine the broader and more universal his thoughts.

No individual need despair of his power for good when he realizes that spiritually he can fill this world with celestial thoughts, if his life is pure enough.

The one that has developed the most love in his nature is the richest man in the world.

HARMONY.

THE God we pray to, and who answers us, is the spirit of our aspirations. The answer in power returned to us will be equal to the thought-force we evolve in our prayer.

The highest power is not evolved in addressing multitudes, but in the spiritual blending of two or three persons. "If two or three are met in my name there will I be" means that the God-Power is present where harmony prevails, and that this is more easily obtained with a few than among many. It is rarely that more than two or three, in a community can be found whose consciousness is expansive enough to harmonize on spiritual truths.

KEY THOUGHTS.

THE Finite cannot understand Infinite justice.

ALL things that live in harmony acknowledge God.

LASTING wealth is what a man is, not what he owns.

EVIL never triumphs in the end; and the end is very near.

If you want true inspiration keep within your own silence.

THOSE who have the least of heaven want the most of earth.

WHEN the invisible ceases to act, the visible ceases to grow.

WHEN Divine Laws are obeyed man-made laws are not needed.

AS long as man worships the external he must live in the shadow.

GREAT ideas like great wealth may be perverted to selfish uses.

THE motor power is invisible; it is only the instrument that is seen.

WISDOM is the God that hides his face when we bow down to ignorance.

PROGRESS is another name for love. They who love most progress most.

NON-ESSENTIALS keep humanity apart, when essentials would unite them.

WHEN man develops the light of the spiritual he will never stumble or go astray.

AS love for humanity increases, the power of money to rule the world will be gone.

MANKIND worship an unjust, unkind God, because they make Him after their own image.

MATERIAL gratifications grow stale, while spiritual joys enhance in value as they increase.

MAN produces nothing; he merely combines that which the invisible produces for him.

THE co-operation that will become universal will be that which has spirituality for its basis.

ALL things contain wisdom, but it needs the subtle alchemy of the spirit to extract it.

WITH harmony the poorest, in a worldly sense, are rich; without harmony the richest are beggars.

ORTHODOX theology and orthodox sociology are Siamese twins: the death of one kills the other.

MATERIALLY we can only touch each other; spiritually we can touch the furthestmost bonds of the universe.

LOVE is the only true revelation. He who looks at the universe through the eyes of Divine Love sees it as it is.

LET every Christian put God (Love) into his own constitution and he will have God in the constitution of the United States.

WHATEVER is in the universe is by reason of growth for a longer or shorter period of time. Death is arrested growth.

APPLY the saying, "in time of peace prepare for war," to the family relations, and what a pandemonium there would be!

SELFISHNESS is always shortsighted, and, therefore, scoffs at the prophet and seer who unfolds the future to the gaze of humanity.

SPIRITS can tell you of knowledge that is already known to the intellect of humanity; angels can impart wisdom from the Celestial realms.

THE physical body of man is the Word of God made flesh. If we study its conformation with spiritual eyes and understanding it will reveal the Divine commands.

THOSE who speak most of the great things they will do in the future, when they have accumulated more wealth, leave undone the daily duties that lead to true greatness.

IF we live in God then his wisdom is all around us. To say that all his wisdom is in a book, is to infer that prior to the making of this book the world was void of God's wisdom.

THE great artist does not waste his time telling others how it is best to do their work. He makes a masterpiece and others seek to imitate his work. Spiritual teachers should bear this in mind.

IT is in the highest expression of man's physical being (the face) men resemble each other the least. So in the highest phase of spirituality there is the greatest variety of thought among humanity.

WE can only own that permanently which we can inherently create. We may temporarily borrow the external symbols of other's creations, but it is only material possession, and is, therefore, limited to this world.

THE sight to see into the future is concomitant with the aspiration. It is a development commensurate with the spiritual plane upon which one stands. Cave fishes are sightless but the eagle has far-reaching sight.

ALL things have their seasons. The spiritual and material being opposites, it has been the winter time of the spiritual while the summer of monopoly reigns; but as the spiritual spring-time advances the monopoly winter begins.

For The World's Advance-Thought.

THE THINKER GREATER THAN THE THOUGHT.

H. N. MAGUIRE.

ON. GEORGE H. WILLIAMS delivered an address on the 23d of June to the graduates of the class of 1891 of the Portland High School, which was grounded on the proposition that "to find happiness is the chief-pursuit of mankind, and its attainment is the chief aim of all human aspirations and efforts;" and the elaboration of this ground-idea was an essay to demonstrate that the individual, by mental discipline and moral culture, may so envelop himself in a thought-atmosphere, and relate himself to kindred spheres of thought, as to insure happiness against or in the midst of the most untoward worldly circumstances.

This is of the common thought of the mass of readers of the Companion-Papers; and from it, as from a base or root-condition, they are growing up from the animal-human consciousness into the actual life sensibility of the Divine Nature.

It is a necessity of the Divine Constitution that the universal tendency should be towards happiness. If there is any difference between Divine Love and happiness, then is happiness esteemed of God above love; if there is any difference between Divine Wisdom and happiness, then is happiness esteemed of God above wisdom. Divine Love and Divine Wisdom are barren terms if happiness is not the object and sure fruitage of all human experiences. And the lines of thought of the individual are the paths, direct or devious, he follows in the pursuit of happiness.

"Take care of your thoughts," wisely advised Judge Williams in his address, "and your bodies will take care of themselves."

But what or who shall "take care of thoughts?" The injunction necessarily implies a supreme power of thought direction—a thought-evolver greater than the thought evolved. *Feeling* is deeper than thought; thought is expressive of life-emotions preceding and in creative relationship to thought.

Ingersoll was right when he said "a man is no more responsible for his thoughts than he is for the color of his hair;" and at the same time he was wrong.

As is the nature, so will be the thoughts; but man, being a progressive being, is constantly advancing in the universal order and undergoing changes of nature—the degree of his advance being in exact ratio to the universalization of his affections; and the more refined and elevating his nature, the more virtuous and life-giving will be his thoughts.

"To medicate the mind with cheerful words and exhilarating thoughts is (using Judge William's strong expression) more effective as a remedy than the medication of the body with drugs." But the thought that is not soul-impelled and soul-vitalized is a sham, a feint, a mocking specter.

However humiliating to the mento-physical consciousness, it accords with divine understanding to say a reasonable religious system has never existed

among men. As the man of humanly-devised theological science becomes reasonable he becomes heretical to the spirit of truth. As is the thought so is the reason. Thought born of human reason must perish with it. Only the thought born of the eternal life state is imperishable is a living and growing force: Then quickening consciousness into higher life realization of the One Life in which all "live and move and have their being" is the supreme necessity. It is true, on the mento-physical plane, that care for thoughts includes care for body; but the supreme wisdom is in keeping in the ascensive line of evolution, in the broadening life-currents that bear the soul back and up to its Universal Source, when it will not be possible to evolve other than restorative, up-building and happy thought-forces.

It is natural for the sense-man to conclude that thought is the transcendent principle of being, so majestically does it surpass all the other functional activities of the mento-physical existence. The sensibilities or emotions of life must rise above the sense-realm into the altitude of pure idealism—from which matter-forms and things of sense are shadowy projections—before the Divine is comprehensible. Until this altitude is reached there can be but partial expressions and understandings of truth, for until then the consciousness is below the whole-truth line; and when this line is reached the vision accords with the supreme elevation attained, whence the domain of human reason is seen to be empirical and inconclusive at all points.

An intimation of the divine immortal consciousness is given in the following stanzas of the poor old blind poet Milton—broken in fortune, forsaken of friends, most precious of the physical faculties gone and the others fast going:

Visions come and go
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When ains from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire
Lit by no skill of mine.

The ideal lives and symbols itself in mind and matter to the extent that it is inspired of the universal ideal or the Infinite God Nature. Alexander's ideal was a subjugated world, with the power of subjugation and domination centered in himself; for this consummation he evolved thought-forces. Forgotten memories and scarcely distinguishable ruins—oblivion! The ideal of Jesus was a reign of harmony on earth "as it is in heaven"—with thought-forces accordantly evolved. In the Universal Spirit of Harmony his consciousness of being is eternally enshrined; he is a self-conscious presence and appreciated influence wherever invoked in the spirit of harmony, of good.

In that poetic vein in which alone the Divine

may be interpreted Ernest Renan thus tells of the life force, the immortalizing influence, of the ideal of consummated happiness brought down by Jesus into the human nature: "At every step, in the passing cloud, the growing grain, the yellowing ear, they (his disciples) saw the sign of the Kingdom at hand; they believed they were soon to see God; their tears turned into joy; it was the advent upon earth of the universal consolidation." In the midst of these sweet soul-odors, only distilled in celestial bowers, who could question the dictum or doubt the promise implied in the words: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will be your heart also?"

"And the power that shortened travel
In the palmy long ago,
Still can work its transformations;
Still make time seem fast or slow."

"Why She Became a Spiritualist?" by Abby A. Judson, daughter of Adoniram Judson, the celebrated Baptist missionary to the Burmese Empire, has just come to our editorial table. The awakened spiritual nature of the authoress has left its impress upon the work; her comprehending of the spirituality of Spiritualism gives to her book a soul-force that is often lacking in works of Spiritualists who exalt phenomena above the spiritual. The book is well printed in large type, and contains two hundred and sixty-three pages. Address Alfred Roper, printer, Minneapolis, Minn.

Of course ridicule will be heaped upon those who first advance the idea that money is unnecessary, but ridicule is not argument. Money is the cause of nearly all the trouble in the world. It is a false God that all are forced to worship, under present conditions, in order to live. Suppose there were not a dollar in the world to-day and never could be again; would not the earth remain? Would people starve with the resources of the earth at their command?—*Dr. G. W. Casey, in The Industrial Age.*

The first number of a new magazine of thirty-two pages, entitled "The New Californian," comes to us from San Francisco. While largely filled with interesting matter devoted to Theosophy, it is not limited to this philosophy, but contains ably-written matter on Nationalism, Temperance, and other reformatory movements. Subscription price is one dollar a year; ten cents per copy. Address room 4, Old Fellow's Building, San Francisco, Cal.

"The Plowshare and Pruning Hook," a weekly eight-page paper devoted to an elucidation of the economic questions of the day, is published under the auspices of the Koreshan Unity of Chicago. Issued by the Bureau of Equitable Commerce, 2257 Market Street, San Francisco California.

Rapid growths as rapidly decay. The phenomenal growth of monopoly will be more than equalled by its rapid decline.

For The World's Advance-Thought.

HOW WE KNOW, AND WHAT OF IT.

W. H. KIMBALL.

As there are throughout the scriptures of the Old Testament both Divine and human forces involved—the Divine being necessarily mostly veiled or hidden, both as to life and truth of that life—there cannot fail to be found mostly human resistance, contrariety, falsities and wrongs continually; else the struggles and discordances and painful experiences inevitable to Creative Culture in creaturely form during human development would not be truly revealed or set forth in those Scriptures. Just as the seed is lost in the various processes of the growing stock and cannot be openly seen or realized excepting in the harvest, so God the Father—the Creative Life or Seed—is lost in the natural humanity during Creative development or growth, and only comes to manifest purpose and form in the God-Manhood of full creation. And here it becomes so clearly and vitally revealed in the human form glorified, that those who understandingly see also see the Father. For the Divine Personality as Creative Word that is made flesh and dwells with us in the end is the same that was with God and was God in the beginning. "Verily thou art a God that hidest thyself, Oh Lord God of Israel." And as surely thou art a God that revealest thyself, Oh Lord God of Christianity! But we do not forget that amid all the tumultuous perversity, darkness and distress, during this consistent revelation of God's Creative Operations in the natural humanity that so perverts and obscures Him, there are constant promises and foregleams of remedial Fruition yet to come, as the full human embodiment in manifest Creative End. So Divine Revelation, as one consistent, comprehending whole of Creative Truth, has its requisite initial or Given Term in God the Creative Life, with its bipolar projections in "heaven and earth;" thence an elaborate process of Creative Operations exemplified under divine obscurations, with manifold assurances of fulfilling light and life finally; and, at last, it livingly verifies all these assurances in a sample of Creative Fullness: a human form so empowered in lordly dominion of Life as to be actual Lord and Master over all nature's forces.

Of course I do not see that God's Creative order revealed in the Scriptures is fuller or different from the same order as it is actually experienced in the human race at large; but I there see that our human origin is consistently shown; our human processes in development under the workings of generative and regenerative workings of Creative Life in our nature; and full attainment of saving grace and power in that nature through its perfect unity with the Creative Divinity, are all distinctly proclaimed and illustrated, and attested as Divinely inspired truth of Creation in manifold ways. For how could such truth be thus written out and proclaimed in a way to consistently cover our whole human career as origin, growth and destiny in advance of actual experience, unless it were divinely inspired? It were impossible. And when the

Scriptures come to be seen by the Light of Life or Creative End—the Light of Jesus Christ—and thus as simply a full revelation of Creative Order from first to last, there will be no more questioning as to their origin and purport; nor any doubt as to God's final providence for His bruised and broken natural body in the creaturely form of our common humanity.

God is as really the Supreme Providence in all human history, carrying on His creative operations there, as he is in the written Word of Creation as the inspired truth of Creation, and its consistent illustration by the career of certain peoples and nations culminating in a Divinely illustrious personality as a first fruit of His true Creation. But this larger historic unfolding does not so distinctly claim a constant Divine Presence and power, nor can it verify the work in advance. So we stumble on, not comprehending the truth of the Scriptures that should be our guide, and yet pierced and bruised continually for our stupidity and mistaken conduct. If we truly understood and partook of the fruit, as God's true husbandmen, we would labor effectively in cultivating for the full crop in the great harvest of humanity for, when God's objective design in creation is understood and made our objective design also, an intelligent co-operation of divine and human power at once ensues, and our human mistakes and misdoings become wholly displaced by methods of scientific discipline and culture that will directly order and newly empower all of our present distracted human currents. For it always was and always will be true that God's ways are the right ways, needing only to be understood and operated by us in order to come to a steady and orderly march onward to the end—the great Sabbath of Humanity.

The new era that is about to open to humanity, is an era of positive scientific vision and culture by the Light of the End—by the light of Divine Revelation as a recognized truth of Creation. We must rightly or understandingly prepare for or qualify the human elements of Sabbatic order and the inspiring play of its life, before the systematic organization of that order can take place. And such preparation or schooling can only be true and effective when it proceeds wholly by objective design—the Light of the End. Then it is the Science of Wisdom, ruling the processes of human culture. In other words, it is the revealed truth of God as Creator, seen in his Creative End, and scientifically employed to rule human conduct to that End.

The truth of God, therefore, that is to be found a consistent and helpful whole or full embodiment to us, is a truth of Him as Creator, creating, and created—a full truth of creation. And this is the truth of the Scriptures as Divine Revelation. But they must be thus understood, before they can give us a proper understanding either of God or Man, and prepare us by such understanding to adore our Creator and truly help our human-kind in the great march onward and upward.

The truth of God as Creator so distinctly opens to the truth of man as creature, and to the whole

process of the developing operations that are proper to human process from first to last, that a science of Creation becomes a science or sure ruling for our whole human conduct, both public and private. Hence the revelation of this truth is of supreme practical consequence. But it must be an actual revelation; a system fully comprehended. Truth declared but not understood is still unrevealed truth in so far as man is concerned. Let Divine Revelation as the written word of truth become well understood from that Revelation in the Living Word of Truth—in Jesus Christ as Creative Fruition—and a new light at once flashes forth; a light that illumines the whole course of human history in the past, and penetrates the future with such supreme effulgence as to dispel all lingering mist that tends to obscure our human vision.

God's Creative supremacy in being, knowing, and doing—as "the way, the truth, and the life," is not that he may affront and oppress our own human feebleness by imposing contrast and authority, but that he may endow us with his own fullness of being, knowing, and doing through his creative power operating in our nature. By this fullness conscious Sonship is attained; his way becomes our way; his truth our truth; and his life our life; all by the normal inflow of the ordering currents.

There is no bravery like that involved in the forgiveness of injuries. The man who forgives has two victories—one over himself, one over the person who has injured him. Men are not slow to appreciate and applaud virtues they are not so ready to imitate. They will understand that the sublimest human act is that of forgiveness. But to appreciate a noble act is a great deal easier than to perform one precisely like it, just as it is comparatively easy to look upon the sublime heights of a mountain; but it requires a powerful, long-continued effort to reach and stand upon those heights. The man of meanest capacity makes himself more than the peer of the man of the loftiest capacity, if he forgives him. He who revenges an injury makes himself the inferior, not only of his enemy, but of all others, because he has stooped to a base act. Revenge is generally disproportionally severe, even if a man's judgment is taken as a standard, and he who practices it has laid up for himself a long harvest of regret and remorse, while the man who forgives is at peace with himself and all the world, and has transformed his enemy into a friend—*Texas Siftings*.

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs that he proposes to remove—*Seattle World*.

The happiness of life comes from many kind words and deeds, just as the honey of bees is made from many flowers. The bee must visit from ninety thousand to two hundred thousand flowers to make one pound of honey.

For The World's Advance-Thought.

WHAT ARE WE?

LUCINDA B. CHANDLER.

THE person who can yield up the life of the body for the sake of standing true to a principle, or a cause deemed right, and of importance to the future welfare of the race, has proven that the real human self is something other than the physical form it inhabits. It is far greater than the structure, marvelous as it is, of the combined physical systems—bony, muscular, venous, arterial, glandular, digestive, nervous and procreative.

The house of seven systems we inhabit, and which is so nicely adapted to our use, does not constitute the power in us to think and love and will, but is the instrument by which this power can manifest this masterful part of the human soul. If the instrument is poor, imperfect or disordered, the manifestation will be accordingly imperfect or disordered.

An Edison loves science and devotes himself to study; thinking and thinking into the hidden secrets of mighty invisible forces, and finding how to make them serve man as agencies of knowledge and power.

The benevolence of a Florence Nightingale and a Clara Barton seek to alleviate the miseries of war, and of catastrophes by flood and fire and earthquake. Human suffering is mitigated by the love that makes a philanthropist.

John Brown loved justice, liberty and his fellow-man regardless of race and color distinction. This love became the absorbing passion of his soul. This love it was that made him walk calmly and firmly to his execution, without the faintest quiver of a muscle when the fatal noose was arranged. The passion of a noble love in his soul mastered every atom of his body. The love of justice and his fellow-men was the real John Brown, and the hero martyr was complete master of the house of flesh.

To admire a heroic soul, and to feel contempt for a coward, is a common attribute of human nature. This proves that the noble and heroic belong to the human soul in its normal development. On one side we are weak, full of mean desires and appetites and destructive impulses; but when one indulges appetites and impulses without the restraint of reason and will, benevolence and conscience, one loses the dignity of a human being. The swine act in accord with the nature that makes them hogs if they trample on each other to fill themselves; but when a human being gormandizes with no regard to refined habits, their hogishness outrages the human.

The person who forms a habit of using tobacco, opium, and alcoholic beverages, becoming enslaved by the evil effect of these narcotics, or who has not the firmness to refrain from corrupting habits of vice and dissipation, lacks the greatest possession and the best human attainment—the mastery will power.

The poet has truly declared of man that he is a "worm and yet a god." Man may love and indulge in what debases and destroys himself; he

can love divinely that which makes him "a little lower than the angels." The higher love makes the will master of meaner desires. The true office of the real self is to be master of the bodily and weak side. We have two natures, the fleshly, that draws us downward, and the spiritual, that links us to the source of all good, to the perfect, the noble, brave, heroic. This life in the physical body is a battle ground. It gives us opportunity to cultivate the higher faculties, reason, will, loyalty to truth and right, and to exercise the noble virtues. It calls us by experiences to be brave, and just, and kind, tender and considerate and upright, pure in thought, generous and noble in deed, so that like the beautiful blossom, like the morning glory, we shall finally display in our characters the principles which are the divine power in our souls, as that flower displays the principle that was in its germ.

What we need to remember is, that we are responsible for what we become, because we have the power to choose. In this we are vastly more and greater than other animate beings. We can help the Divine Power to make us perfect, or we can hold ourselves down to mean indulgences and degradation.

We are human souls. We think and love and will.

SPIRITUAL ADVANCEMENT.

Lucy A. Mallory—Dear Friend:

YOU are giving us a grand, good paper. Your editorials are full of beautiful thoughts. They grasp the inmost and "most high" truths; and I hope your opportunities for expression of these high truths will never grow less. I am aware that this depends upon the number of appreciative subscribers to the Companion-Papers. I regret that among a large number of Spiritualists there are, seemingly, so few hearing the voice, "Come up higher"—so few grasping for, and striving to attain the higher growth of the spirit. I think the higher light immanent in the teachings of risen souls should raise all who receive it to higher ground, morally and spiritually; and all thus raised will find soul satisfaction and illumination in reading the very spiritual thoughts printed among the stars in your paper. Therefore if all could understand the real significance of the phenomena of Spiritualism, and seek to gather the golden fruit hanging upon the higher branches, (which is free to all who climb for it, but drops not at the feet of any one), your soul-elevating inspiration would be better appreciated, more sought for, and pave your way with that which is necessary for continuance.

It is plainly to be seen that the phenomena themselves, whenever sincerely believed, make men and women better, morally, and also better in the sense that freedom from creed is better than slavery to creed. This is an important step taken, and opens up to the mind a vast field of truth, which, when garnered, will certainly lead the soul in the true way of life, by spiritualization.

I think we may reasonably hope that in the near future the number of really grown-up Spiritualists

will be as fifty to one in the past; they will have heard the voice, "Come up higher;" and, having overcome selfishness, sensual and worldly desires, will be found laboring to raise the poor, the unfortunately born, the creed-bound and greed-enslaved to higher conditions, to the end of unification and universal equality and peace. This is the work of the New Dispensation. And behold even now the great number of workers coming to her standard! They are not alone so-called New Dispensationists, or Spiritualists, but every one, man or woman, who is sounding a voice, or wielding a pen, in advocacy of political, religious, industrial, social and medical reform.

Men have been for a number of years combining their capital to make money on the hard-earned toil of the laboring masses, and oppression, poverty and degradation are some of the results. Men are now combining their intelligence, the new thought ideas on political, industrial and social reform, for the purpose of restoring to the laboring masses the God-given right of ownership of the products of their toil, which the greed of not human, but inhuman hearts, has filched from them.

This is spiritual advancement, even though conducted by men who are strangers to the term spirituality and strangers to denominational Christianity. And it shows that all advance ideas are an inspiration of soul-force, above and superior to earthly precedent.

The co-operation movement recently started in Boston, with the view to uniting all labor organizations and factions for political work, is grandly spiritual. The paper published by the society, called "Living Issues," because it proposes to discuss the living issues of the day, is full of soul inspiration, and should be read by every man and woman who is susceptible of a free thought.

H. A. BRADBURY.

GIVE us, oh, give us the man who sings at his work! One is scarcely sensible to fatigue when he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness; altogether past calculation its power of endurance. Efforts, to be permanently useful, must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle*.

Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Chalmers*.

THE redemption of the world is dependent upon quality rather than quantity. To that end one Spiritual Christ is worth more than a million dogmatic preachers and a thousand million of unspiritual communicants.

For The World's Advance-Thought.

SPIRITUAL INTERPRETATIONS.

A. G. DOANE.

WHAT do we learn by the tree of life that grew in the Garden of Eden, where the first Adam, who was of the earth, earthy, had charge of the garden? Why was it that the first Adam was not allowed to eat of the tree of life? Because our first Adam, or earthy nature, cannot eat or digest or understand spiritual things. It is for the second Adam, the spiritual nature, to understand. But how can the spiritual nature have an understanding, if mortals do not develop their spiritual nature? Did not Moses lead the children of Israel out of Egypt, or darkness? And had he not the power to smite the rock and quench the thirst of God's chosen people? Was not that rock Christ? Who is Christ? The power of God made manifest in the flesh. God is the light of Divine Intelligence, speaking to us out of our unfolded spiritual nature. Where is our Moses, or moral power, gone? Has he not been poisoned by the odor arising from the golden calf? Moses, or the moral power, needs resurrecting, that he may slay the Egyptians, or love of money, so the people may worship the God of Light in the place of worshipping the golden calf.

How shall we become acquainted with ourselves? Who will introduce us to ourselves, that we may see ourselves as others see us? What light can we use to see and know the true from the false in human nature? God is said to be Light, is said to be "our Father who art in heaven;" and it is said the Kingdom of heaven is within us. Then it is necessary we should know ourselves, in order to find out in what place or department in human nature this Kingdom of Heaven is located. Paul speaks of being caught up "to the third heavens, and there hearing things unlawful to utter." According to that each heaven or place of happiness has its laws corresponding with the unfoldment of the soul. For instance, the animal-man has his enjoyment or heaven in trying to satisfy his animal appetites, the highest enjoyment or heaven he can know of, while he is ruled by his passions.

He who hath ears, let him hear what the spirit sayeth: The first heaven and earth shall pass away; then cometh a new heaven and a new earth, wherein dwelleth righteousness; and the law governing in the new heaven and the new earth it "would not be lawful to utter in the old heaven and earth;" neither could it be understood, for the animal-man or natural understanding cannot understand spiritual things. Therefore the first heaven and earth, or condition in moral development, must pass away through a cultivation of the moral powers, of the spiritual nature, wherein dwelleth righteousness. This development constitutes a Spiritualist; but we have many calling themselves Spiritualists who are living to enjoy the first heaven and earth—who do not wish then to pass away—and there are many returning spirits of the same order, doing much harm.

Christ's first appearance on earth, or in the earthy body, is to suffer and be crucified. "The

foxes have holes and the birds of the air have nests," but the Son of God, or man's spiritual sun, hath nowhere to lay his head, for the animal nature in humanity occupies all the room. Until humanity, by self-cultivation, unfold their spiritual nature, can Christ, the Son of God, reign on earth? God is our spiritual light, and Christ is God made manifest in the flesh, and his manifestation is to destroy the works of evil or the devil. All evil in humanity comes from humanity's earthly or animal nature, and the only way to gain power over the animal nature is by the development of the spiritual nature, which is "the Second Coming of Christ," when he comes to reign. When he first comes to suffer, he is born in the manger, where the animals are fed. The animal nature soon occupies all the room in the mind, and innocency is made to say, "Father, why hast thou forsaken me?" Then comes the betraying Judases, or the deceptive lower nature impulses, to crucify and bury under the rubbish of the animal actions. Thence rises the spiritual nature—the angels of heaven, thoughts coming from the spiritual department of humanity, roll away the stone and remove the rubbish, welcoming the Star of Bethlehem or their risen Savior. Behold! he has come on earth the second time; and this time to reign. The old heaven and earth have passed away, and the new heaven and earth, wherein dwelleth righteousness, have taken the places of the old.

For The World's Advance-Thought.

OPTIMISM AND PESSIMISM.

FRANK T. REED.

SHALL the grunting of swine prevent the music of the nightingale from reaching my ear? Shall the hiss of the snake frighten the white dove of peace from my breast? Shall the roar of a world full of body and soul-destroying machines drown the music of the morning stars and the spheres? Shall the babble of a generation of idiots, or the ravings of lunatics, or the curses of drunken men, or the blasphemy of lip prayers, or the crying of the children, or the tears of their mothers, destroy the power of the silence that reigns at midnight?

I bemoan the blindness of *laissez faire* optimists and radical pessimists; I know the temporary power of Evil, and the everlasting power of Good. Wicked thoughts are born in the rank soil of stagnant brains, and form invisible battalions in the circumambient air, from whence they war on their progenitors unto the third and fourth generation. The only arrow invulnerable to their attack is that which is welded in the fire of a pure heart. Whenever a brain, of man or animal, conceives a divine thought, a power has entered the world greater than any act of Congress. Though it be not clothed in words, or in such as are rags, it will yet overthrow institutions and empires. An imprisoned slave may accomplish greater victories than any won by Alexander.

In the days that are near at hand, when terrible epidemic diseases shall fasten upon the bodies of multitudes, and physical convulsions horrify the

earth, let us strengthen ourselves by the knowledge that these are the works of the demons created by the animal mind of man, and that they can be destroyed by our giving birth to pure and wise and loving thoughts—and only thus.

A bat cannot see in the sunshine; nevertheless the sunshine is. To him whose "law and the prophets" is the latest stock of quotations, or society's budget of gossip and scandal, the wisdom of Jesus and Plato is foolishness. Because angels are invisible to a stock-broker does it follow that there are no angels? Because the learned Scribes can discover no trustworthy historical evidence that Jones and Smith ever talked with "viewless spirits of the air," shall all the poets be proved liars? How can the hog-eater or the whisky-drinker, or the usurer, or the literalist, know what the pure in heart may, or may not, see?

In the meanwhile he who knows that heaven is, and that there are resplendent angels invisible to the eyes of flesh, who once were men, the spirits of just men grown perfect, must not blind himself to the fact that hell also is, and will continue to be until we conquer it and destroy it; that terrible demons exist, and that here and now it is the duty of every Son of God to strive with all his might to save the children from the death-in-life of the mines and factories; to save the distressed needlewomen and the 'sweater's' victims; to cry out against "this false modern world," and spare not, until every blood-stained dollar of which its temple is constructed shall be thrown into the fire and consumed. He who does not lend a hand in this holy war, though his mouth be full of professions of love for all men, does not know what love is. Thus, and thus only, will the Kingdom of God, of right-thinking and right-speaking and right-doing, be established on earth, and the angels again walk and converse with men.

WHEN the laborers all understand that they are subject to the laws of competition, and that they must take a lesson from the railroads, Standard Oil Company and the like, and through combination control the market, the throat-cutting phase of competition can be controlled, and the standard of living raised to the highest possible notch.—*Jos. R. Buchanan.*

THE friends of social purity in Great Britain rejoice in the passage by the House of Commons of a resolution strongly condemning the fostering of the opium traffic in India and China by the British Government. This traffic, as has been shown by Alfred S. Dyer and others, is the cause of wholesale degradation and immorality.—*The Philanthropist.*

THE employees of Andrew Carnegie's steel works are endeavoring to get a holiday on Sundays. The great Christian gentleman and philanthropist works his men Sundays, day and night.—*Labor Advocate.*

MEMBERS of the British House of Lords own one thousand five hundred and thirty-nine licensed drink shops. Among them is one Bishop who owns two. Idlers encourage and profit by vice.

To The Editors of The World's Advance-Thought.

WE are thankful for every word spoken in favor of Peace and against War. Your strictures on war and expenditures for war-like preparations are very forcible and just. War is one character of the Dragon of the Apocalypse—a declaration of war by one nation against another is a loosing of the Dragon, and a state of war is a pouring out on earth of the hells, which should be confined entirely to evil-doers, apart from all who desire to do righteously.

I have often wondered that people calling themselves Christians could not see the absurdity of followers of the Prince of Peace aiding and abetting war, as practiced by the wild beasts of the earth. Think of two powerful nations, calling themselves Christians, sheep of Christ's pasture, changed into wolves, lions, leopards and tigers, exerting their powers to the utmost to disembowel and destroy one another! Were they ever disciples, and followers of the living Shepherd, children of "Our Father in Heaven?" Or were they wolves in sheep's clothing, deceiving themselves and others by a false profession? Their fruits have shown.

"War is the sum of all villainies," was truly said; also that "War is hell." War is insanity, madness, folly and ruin to prosperity. It is sometimes plead in extenuation that there was "war in heaven."

But that was a war of ideas and principles, for it is written, "they overcame him (the Dragon) through the blood of the Lamb," an innocent, harmless, guileless life, "and through the word of their testimony." It was a testimony of truth against error, of light and knowledge against darkness. But in carnal warfare, if one had the spirit of a lamb he would be killed in the preparation. It is a fit occupation only for liars and thieves, gamblers, drunkards and whoremongers, with which it is in fiendish kinship.

Man is said to be the only animal that destroys life for the pleasure of slaying—the only animal that oppresses the female. He is the only animal known to take delight in torture, and is doubtless the only one capable of becoming a fiend. And also by the opposite course of universal kindness, sympathy and benevolence, and obeying the gospel of Christ, he is the only creature of earth capable of becoming an angel.

Theodore Wright, of Queensland, in the Universal Republic, shows conclusively that "the Kingdom of God," which Jesus said should come with power within the days of the generation to whom he spoke, had no reference to the destruction of Jerusalem and the Jewish polity, which was a worldly affair entirely, and as opposite to the kingdom of God and its work, as death is to life, as destruction to construction, and as darkness to light. On the contrary, the demonstration of the presence of the kingdom of God was in the spirit which caused the disciples to be all of one heart and of one soul, and to gather together in one family organization, holding all things in common which were necessary for subsistence, both spiritual and temporal. This was truly a love feast, in the first fruits of Christ's

mission to the world, furnishing both a proof of the power of God to redeem man from selfishness, and an example of what the reign of God is like, and the goal for which all who are dissatisfied with the present social conditions should strive. It quite reverses the system of the world by placing first in the mind, the consideration of others welfare, in preference to me and mine. It fulfills the saying of Jesus, "If any will be great among you, let him be your servant, and whoever will be great, let him be servant of all."

But our Brisbane brother is mistaken in supposing that "No existing system exemplifies the true principle." That kingdom has come on earth a second time, and its principles have been exemplified among men and women for over a hundred years, in a number of colonies, in various localities. Its subjects appeal to their fruits to prove that it is the second coming into the world of the same spirit which was manifest in Jesus and his apostles, together with the predicted increase. For this restores woman to her true order and office in creation, and exhibits her as clothed with the Sun of Righteousness, filled with the inspiration of Divine religious light which defeats the dragon in the flesh and casts him out of heaven—standing above the (moon) ruler and governmental institutions of Nature's might and bringing forth that testimony of Truth which is about to rule the nations, and crown her with the reign and honors of the heavens. This Dispensation exhibits woman as the matured fruit-bearing branch of the Divine spiritual life, as the first Christian dispensation, administered chiefly by men, exhibits the masculine element as the fructifier.

But the kingdom of heaven in its commencement is like a grain of mustard seed, the least of all religious movements in the eyes of men who blow the trumpet of fame and worldly honor. Hence as a snare shall it come upon all they that dwell on the face of the whole earth. Socialism, co-operation, communism, etc., seem to be suspected as a snare by rich nabobs, who are loth to divide their crafty and unjust gains with their poor and often suffering neighbors. And with cause, too, for these are levelers, preparing a way in the desert for the fixed and stable reign of justice, mercy, equity and truth—wherein the mountains of power and wealth are brought down, and the valleys of poverty filled up.

"By their fruits ye shall know them," said Jesus. None but a divine-human, impartial love manifested in a holy spirit, can bring forth the fruits recorded of the first Pentacostal Christian family, which exemplified the true character of the reign of the heavens. Jesus was raised up to inaugurate among men. Consequently, wherever we see those fruits manifest, whether in man or woman, or in a number of individuals, we may be quite sure that the same spirit reigns there present.

Let all professors of Christianity unite to exhibit these fruits in their daily practice, and there will be such a purifying of hearts and awakening to rational methods as will convict all who hear and

see, that are not bound hand and foot by selfishness, and there will be such a religious revival as will astonish the world and go far toward converting all classes to God and His Anointed Saviors.

A. G. HOLLISTER.

To the Editors of The World's Advance Thought.

THE article on the Future of Speech by Julian Hawthorne, receives a very poor criticism from Prof. Brice, of Columbia College. A marked difference in the development of the two men is clearly revealed by their expressions.

Many are beginning to sense the evolution of mind from planes of petty personalities to the boundless orbits of principles and, with this perception comes a desire for less crude methods of communication.

What can be more simple and desirable than that portrayed by Mr. Hawthorne? In the realm of principles there can possibly be nothing "vulgar or odious" in an exchange of perceptions between minds; and so poised will be the Will there need be no "enforced intimacy." Each will sense the needs and respect the rights of all. It will seem a blessed release from the senseless pettiness of vocal sounds, which are so often "vulgar and odious," and an "enforced intimacy" and a weariness to soul and body.

MRS. SABRA S. KEISTER.

LIEUT. TOTTEN, who is military instructor at the Sheffield Scientific school of Yale College, is publishing papers and delivering addresses to prove that the world is near its end. He predicts that Christ's second coming will take place between 1893 and 1899, but that the precise year cannot be more nearly stated. He is a mathematician of recognized ability and claims for his calculations an absolute accuracy; that there is nothing now left worth doing except to prepare for the general winding up. For our part, we fully agree with Lieut. Totten and with the "Anticipators" that the world, as we have known it, is coming to an end in the near future, and that a new and better world is to be established in its stead. We differ from them in not expecting to see this result brought about by the return of Christ in the body, but rather by the operation of the spirit of Christ, which was the spirit of brotherly love and the enthusiasm of humanity, upon the hearts and minds of men. In this sort of a second advent of Christ we heartily believe, and count it, moreover, quite as near as Lieut. Totten does, if not for the same reasons.—*The New Nation*.

A CORRESPONDENT of the New York Tribune states: "On Easter Sunday, in what is called, I believe, 'Rag Tag Alley,' Liverpool, I watched a Salvation woman—evidently a true woman—while she was telling about fifteen children, of all ages, something about Easter. After speaking of Christ in a manger, she asked: How many of you ever slept in a bed, a real bed?" Only three hands went up. I do not know what it is, but there is something radically wrong in a civilization, no matter how splendid, of which such scenes are an outgrowth.

For The World's Advance-Thought.

WHAT IS GOD?

A. F. MELCHER.

ALL are God's children, and have the same destiny in life, the same aim of existence—positivity of spirit. Some need one kind of development, some another, and all are placed in circumstances which will bring about the desired results.

God is intelligence, omniscient in nature, and knows the wants and needs of all mankind. To trust in Him, therefore, is to trust in a friend near by; and this can be done without exhortation. Intelligence needs no sound; it divines, and a silent prayer will reach its fount as readily as a noisy one. God is not so far away—except from those who live in discord with Him—as to need awakening, as so many seem to think when calling upon Him.

God is love; and those who have love in their hearts are always in harmony with Him. Without love, there is no real life to the soul, for without love there is no true happiness sensed. Love is harmony—the accordant vibration of a positive and negative condition of existence undisturbed by discord. Man in his love-condition becomes such an existence; and true happiness is the result; not only because he reaches harmony with God, but because he constitutes a God in himself—intelligence individualized. All life is intelligence, and man is intelligence in a state of consciousness; becoming actively so in comparison to his degree of spiritual unfoldment; and when he reaches harmony with Universal Intelligence, he becomes one with God the Father, the Creator and the life of existence.

God is intelligence; and intelligence is consciousness of existence. Man is an effect thereof, and thus becomes an immortal life-entity to dwell within its realms, in the midst of infinity, with eternity before him for further advancement. The past, present and future become as one; neither time, space nor matter impedes his vision, and the universe, like an open book, is exposed to view. All is light, activity and harmony; all is truth, peace and happiness; and myriads of beings, worlds and scenes, add beauty to the whole. Time, space, matter, nature, all in accord, give sweet delight to those who love the beautiful; for harmony is music to the soul; and peaceful joy within enhances all in colors of brightest hue.

Such is heaven, over which the Father rules, and which exists in Him; and all is conscious, animated, bright; expressing truth as if it knew its own existence. 'Tis universal life united in one cause—intelligence, existing as a consciousness of self—'tis God.

Yes, every atom, the very nature of the spirit-world, the atmosphere inhaled, is conscious of a self-hood. Every fact that man beholds, like that within his face, expresses truth—intelligence. How beautiful, how grand, sublime, would nature seem, if man could see its Central Force of Action! Within is Life, is Spirit, Soul. 'Tis non-dimensional, but active; bright and piercing in its tend-

ency. Seeming ever approaching, and yet far off; for to the spirit-eye there is no space, no distance intervenes between the object and the mind. Man is ubiquitous in this love state; the soul is omnipresent in the realms of God, and like its nature, so the soul becomes one with the Father, life of all.

Such is heaven, celestial in its nature; and man as spirit individualized, basks in a sunny land, wafts in a blissful sea of golden hue. 'Tis life, 'tis light, 'tis love! None but the purified can enter to its blissful realms. Not because they lack in truth, or lack in moral force, but simply have not yet outgrown their infant's clothes.

All souls must reach the aim, but some retard their progress by a love for self. Self-love increases the active force without, and love for others that within. The inner is the one that needs activity, to join the non-dimensional of life—the positive side of nature.

All of the universe is nature—material and divine—the outer and the inner. Man strives to reach the latter, and in his efforts often penetrates its blissful realms. In doing this, a wave of love vibrates within his soul. 'Tis that emotion which exists within the soul of things, and which, when absolute, is ever active as a thing belonging to eternity. And so a light is often flashed before his mental vision, proclaiming his approach unto its happy shores. 'Tis like a beacon from afar, now shedding light to follow in its wake, and those who steer within its course will find the manger, as the Star of Bethlehem led others to the fount of love, new truth, and higher forms of future guidance. So man, before he comes within the range of this Celestial Sphere, obtains a glimpse of light, of love, that whispers to his soul a song of peace—a hymn of heaven's accord, in which is prophesied his time has come, or is coming fast, thus preparing him to meet eternity, infinity and life immortal in a higher sphere. 'Tis angels' whisperings, knowing that a soul is ripening now to bloom before another moon perhaps.

'Tis God who calls unto his bosom those whose aim in life has run its course—have reached their destiny, and thus are warned by visitants who sense this warning voice.

All life, that came within this lawful range, has felt the call—has sensed it by their intuition—own discerning power; for all who reach this happy state before grim death overtakes them in their plans must feel, must know, that something bears upon them, and not of earth—not of the life to which they have been clinging centuries and centuries perhaps since first they were impelled as individual beings in the realms of matter, and in conditions long erased by time and tide. But naught is lost to view—each soul in this condition, the absolute of life, becomes empowered to search the past, and thus retrace the windings of its past career unto the fount from whence it first oozed out into the realms of light, as furnished by the suns of life material. And then, as with a book, unfold the leaves, and page for page recall its life—none lost to memory, but all returns with vivid recollec-

tion to the soul—giving it an interesting field of study to begin. Such is the destiny of man, and such is life from time eternal—none to be lost, but all restored to light—be saved, and meet their loved ones gone before. Such is heaven—all in brightest hue arrayed before the spirit's vision. And such is God—intelligence—all nature known unto itself. A consciousness of all existence, and man in accord with its love condition. For God is love, and man its child, now resting calmly in its fond embrace. And all is peace, and all is bliss, for love in love is solace, comfort, sweetest happiness. 'Twas God in man; ere this was reached, but now 'tis man in God—intelligence personified, existing in the universal fount of light, of truth, of peace, and love. And such is God—sweet harmony, sweet love—all cares aside, to dwell forever in its blissful soul. 'Tis soul to soul with all eternity—its one pulsating beat confirms its unity with God. Preceding this, 'tis like unto a quiver felt within the soul, that now forever locks it in its toils. 'Tis life, new life, the sweetest ever born—no earthly bliss can tell of joys so exquisite and grateful to the taste, nor the sense of sight, of hearing, feeling, smell. 'Tis all combined in one sweet ecstasy of love—'tis life created in a higher realm—no more to pass through suffering of an earthly course. 'Tis life eternal—immortalized, and real in nature now—not relative, like that of earth, but absolute, to live forever. 'Tis soul—intelligence made truly conscious of itself, for only here does life exist in absolute condition. 'Tis one with God, with truth and love combined, for knowing, acting, feeling—all in one emotion, is truly living as an entity of life. 'Tis like the realm in which we dwell—a beautiful and wondrous consciousness of self-existence—impressed in every glance that falls upon its perfumed atmosphere.

All might be told, if life would last—that is, as much as language could portray. And such as herein told would never cease, and could not cease, for 'tis like life, eternal. 'Tis soul to soul that feels the light within the other, and as it is eternal, no end could ever come—'twere vain to try. So close, and say to all the world, that friends are here, awaiting all their loved ones to awaken in the light of truth, and learn through this philosophy the worth of life, and how to live to reach the realms of love. I'll give no name, but simply am a soul like all the rest, and bid you farewell, friend, perhaps to meet again—not here, but there, where all is light! in the realms of God's Infinity—intelligence—where all is life!

A CIRCULAR has been sent to the Peace Societies of all civilized countries, by M. Emile de Lovelye, the president of the Belgian Committee of the International Federation for peace. The first day of Spring is made an international anniversary day for peace and arbitration. At that time a petition is to be presented each year, by the various affiliated societies to the parliaments of all civilized countries, to the end to bring into good fellowship the constituted authorities of the several peoples.

The Universal Republic.

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For the Universal Republic.

OREGON.

H. N. MAGUIRE.

THE gods engerm and men unfold,
And never fails the wisdom plan:
Obeying laws divinely scrolled—
Enough of glory this for man.
The time had come, though statesmen lag,
And "Ho! for Oregon!" the cry,
"To western seas bear on the flag!"—
And souls appointed make reply.

No state's the call—resistless still
As mandates that the tides obey,
That summon birds with single will
To fly to new homes far away:
They moved not to the martial strain;
By certain wealth were not allured;
Old homes few hoped to see again;
New homes they sought were not assured.

The faith inspired by deeds like these
Outlives the creed and party life;
Through such we learn of destinies
Fulfilled above the selfish strife:
They're pulsings of a mystic force,
First felt by man as self-confined,
Till, deep'ning, widening in their course,
At last they prove an Over Mind.

The force impelling pulsed the sphere,
It round and through the planet run,
Relating parts remote and near,
And binding destinies as one.
'Twas Europe marching with the sun;
'Twas Asia calling back her own;
America for all was won;
The same life throbs in ev'ry zone.

When first the swarms from Asian hives
Were pouring over Ural's crest,
The Racial Genius, life of lives,
Was active in the hidden west;
The Rock of Plymouth had been sealed,
Already Yorktown's battle won,
Ere yet the Genoese had sailed,
Ere yet was born a Washington.

So works the God that's over all;
He builds and fashions midst decay;
He resurrects from ev'ry fall;
In goodness ever holds His way.
Though tribes and nations come and go
As come and go the changing tides,
The streams of life forever flow,
The unity of good abides.

The Racial Genius sleeps and wakes,
But, night or day, he ever grows;
Again a cyclic morning breaks,
A cyclic night is at its close.
The One-Life Force shall fill the world,
And ev'ry port be open, free,
With flags of war forever furled,
All bound in one fraternity.

* Of the evidences of an Over-ruling Providence in human affairs probably the most conclusive are to be found by tracing out to their culminations the migratory movements of the race; and among these the first settlement of Oregon stands forth singularly significant. As originally

organized, Oregon extended to the summit of the Rocky Mountains and from the 42d to the 49th parallel, embracing all of Washington and Idaho, and 12,000 to 15,000 square miles of western Montana and Wyoming—an aggregate of 275,000 square miles of territory, more than one-fifth greater than the area of either Germany or France. History will be searched in vain for another instance of wildernesses so vast being so rapidly developed to civilized uses. The first Oregon immigrants traveled hundreds of miles over rich untimbered prairie lands subject to appropriation, and wearily traveled on through two thousand miles of savage-infested mountain country, to locate in the lower valley of the Columbia; and this in the face of the fact that the question of national jurisdiction was still open, wherefore they had no positive guarantee of the protection of their country's flag. They could easily, safely and expeditiously have descended the Mississippi to the salubrious and fertile regions of the Southwest, where also were empires of unoccupied territory filled with natural riches.

Oregon's pioneers "bulldozed better than they knew." Now, that the construction of coast railroads to the narrow water-ways of the far north, between Asia and America, are being earnestly considered, we begin to see the importance of the end towards which they were unconsciously "rough-hewing."

BRAWN.

ADAILY paper in speaking of pugilism makes this statement: "Brawn is the source of vital power, and the foundation of the intellectual and moral superstructure."

Muscular strength is neither the source of vital power nor the foundation of the intellectual and moral superstructure. If this were so pugilists would be the longest lived and have the strongest foundation for intellectuality and morality. The longest lived, the most moral and intellectual, are more often below the average in muscular strength; In fact some of the greatest men were invalids. All that can be said of pugilists is that they have muscle. If they were endowed with even average intelligence or morality they would not be willing to brutalize themselves in the ring. The brawn in the pugilist is the source of much inharmony, and his exhibition of brute force is the foundation of much crime and immortality.

An independent ticket was put in the field during the recent municipal election in this city, and much purity and honesty were claimed for it, as it was composed of business men, who would administer the city Government according to business principles. As there is generally no principle in business, but that of selfish greed, we cannot see how a city governed on business principles will be more purely governed than ordinarily. New tickets are not as essential as new principles.

THERE can be no true friendship among men when gold is the standard of excellence. That which is generally dignified by the name of friendship is nothing more than interested acquaintances, that usually ends in loss to one or the other.

An unpopular right is a popular wrong.

FREE MASONRY ARRAIGNED.

THE State and Church Unionists among the clergy display much animosity toward Free Masonry. Rev. J. P. Stoddard, a Methodist minister, said in an address before the Christian Worker's Convention, that "the devil was at the head of the order. Fifty-six members of Congress were Masons, while there was a minority of only sixteen who belong avowedly to any church. The lodge, with the devil behind it, was in a fair way to exterminate the church."

When it is considered that Free Masonry has stood for Universal Brotherhood and is opposed to the union of Church and State, it is plain to see why the revered gentleman sees a devil in Masonry. The Church must be very weak if Masonry "is in a fair way to exterminate it." No wonder it needs the power of God in the Constitution of the United States to strengthen it.

CELEBRATED authors sometimes forget their own work, said an eminent physician the other day. This is usually the effects of disease or old age. As Walter Scott grew old he became a victim of this kind of forgetfulness. Frequently when one of his own poems was read to him he would ask who was the author. "Ivanhoe" was dictated during a painful illness, and published before its author quit his bed.

"When Scott had become convalescent he had no recollection of the story. Towards the close of his life Liine found great pleasure in reading his own works. Forgetful that he was himself the author, he would frequently exclaim as he read; "Beautiful!" "magnificent!" "I wish I had written that!"—*New York Telegram.*

This forgetfulness of authors for their own works strong is evidence of the spiritual co-operation that produced them. When an author has an influx of inspiration, his physical ego, as it were, is in obedience and his external memory is the least active. All writers know how fleeting inspirational ideas are, and how difficult it is for the mind to grasp them again when they have flown away. Many of the noted works of great writers were written in a semi-trance condition.

At a treaty of commerce recently entered into between Mexico and Ecuador a clause was inserted that another treaty would be signed to submit all differences between the two countries to a Court of Arbitration.

A BAD man exults in wide-spread evil; while the good man joys in universal happiness. We aim usually to make people like ourselves, rather than something better than ourselves.

SLANDER AND ITS VICTIM.

CALEB S. WEEKS.

THUS over every nobler human soul
The waves of calumny unceasing roll!
The crimes of crimes where bigotry has sway
Is wisdom pointing out life's truer way
In this our age of boasted clearer light.
Thus prejudices pillory the right—
Give truest manhood up to bitter scorn,
And slander lives that history adorn.
Where persecution has not open power,
The cunning slander helps it to devour;
And scandal's minions, in their busy strife,
Find most to blame in purest acts of life.
Nor is it only grosser, despot-hate,
And crouching slaves of despot church, or state,
With greed, and want, and fear, which these command,
That nerve the cruel persecuting hand.
Unless the active strong religious sense
Made sour by dogma-vapors dark and dense,
Gave its inspiring vitalizing power,
Such zeal would flag, the manhood-foes would cower;
But finest natures, passive, reverent,
That dropped upon his Bible was sincere;
Assailed by scandal and the tongue of strife,
His only answer was a blameless life;
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart.
Paul's love of Christ, and steadiness unbribed,
Were copied close in him, and well transcribed.
He followed Paul; his zeal a kindred flame;
His apostolic charity the same.
Like him, crossed cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease;
Like him he labored and like him content
To bear it, suffered shame where'er he went.
Blush, Calumny! and write upon his tomb,
If honest eulogy can spare thee room,
Thy deep repentance of thy thousand lies
Which, aimed at him, have pierced the offended skies;
And say: "Blot out my sin, confessed, deplored,
Against thine image, in thy saint, O Lord!"

THIRD PARTY.

THE convention of the various reform association, that met in Cincinnati on the 19th of May, almost unanimously concluded to form a third party. "Thus the People's Party" was born. As its members come almost entirely from the Republican party, the defeat of the Republican nominee for the Presidency in 1892 is a foregone conclusion. The People's party will have a Presidential ticket in the field, but they will not be strong enough to win this time; this will give the Democrats the President by an overwhelming majority. They will mistake their victory for a permanent lease of power granted them, and will, therefore, be correspondingly corrupt. The result will be that large numbers will leave the Democratic ranks and join the People's Party in the succeeding campaign.

FINE statesmanship consists in soul-enlightened efforts for the universal good. That which is usually dignified by the name of statesmanship is but little above the pettifogging tactics of the dishonest lawyer to get the best of the opposing party. In the New Era we will have real statesmen, whose soul-conscience will be awakened for the good of all nations, instead of the selfish predominance of themselves.

KEEPING THE SABBATH.

THIRTY-SIX men, women and children were fined five shilling each in a Wisbeach (England) court for gathering plums on Sunday, because there was danger of their rotting from over-ripeness.

If all Orthodox Christians who stickle for the outward observance of the Sabbath would keep the Sabbath (which means peace) within their own minds, and get rid of the evil feelings that lead them to prosecute their fellow-beings that do not think as they do, the Sabbath would be less broken than it is now.

Keeping the Sabbath is keeping peace and harmony in the mind; this can be done just as well picking plums as sitting idle.

Christ taught the evil was already committed when it was done in thought.

If a merchant's outstanding indebtedness was no greater than one-fourth of his assets, his notes would be considered worth dollar for dollar; but should the United States Government issue five hundred or a thousand millions of paper money, based on sixty thousand million dollars of assets, the speculators claim that the money would only be worth from fifty to seventy-five cents on the dollar, and they would do all in their power to make it so. It would be considered a criminal offense for any one to seek to depreciate the value of the notes of a merchant in good standing, but it is supposed to be perfectly legitimate to depreciate the value of the notes issued by the nation.

THE press seems never tired of harping on the horrors of the French revolution, when the masses are up against the tyranny of the classes; but the many wars instigated by the classes, that the masses must fight for them, is not thought near as bad, although every war has its horrors equal to the French revolution. The real good of all reigns in universal peace.

In things spiritual there are "reformers" who claim credit for all reform ideas, just as in material things we have monopolists who claim ownership of the products of labor and genius, though they produce nothing themselves.

THE people who are the most bitter in their opposition to the union of church and state in Utah, are doing everything in their power to bring about the union of church and state outside of Mormonism.

THE outcome of the various revolutions in the South American Republics will be to unite all in a United States of South America, with the central Government in Brazil.

A UNIVERSAL benefactor never dies.

CHURCH POLICY.

THE orthodox church uses the boycott most effectively against all who will not identify themselves with the church. She virtually says: "If you will not join the church you shall not have the patronage of any of its members in your business; we will do all in our power to prevent you from earning a living." And for this reason alone, many persons identify themselves with the churches, living a life of hypocrisy that they may receive more of this world's goods. If spiritual benefits, only, were offered by the church, in its present unspiritual condition, its membership would be very small indeed. A large percentage of its professed upholders are so, because they fear its ostracising influence.

THE Young Men's Christian Association and the Woman's Christian Temperance Union are religious-political organizations that are being used to manufacture voters to bring about the union of State and Church. The W. C. T. U. "Monthly Reading" for Sept., 1886, said: "A true theocracy is yet to come, and the enthronement of Christ in law and law-makers." Again in its National Convention in 1887 it said: "The Woman's Christian Temperance Union, local, State, National and World-wide, has one all-absorbing purpose, one undying enthusiasm, and that is, the kingdom of Christ must enter the realm of law through the gateway of politics."

REV. THOMAS DIXON: "Old economic maxims, theories, traditions and superstitions seem to be suddenly going to pieces. The people, the great masses of the people, are thinking as never before in the history of the world. They are being swept forward by the tide of an age-movement of the masses upward. It cannot be stayed, It may be impeded for a time. If so, it will halt only as the flood halts in the narrow gorge. Every moment of delay only piles ton on ton of pressure back of the obstruction. At last the obstruction will break, and with the hiss and boom and roar of a Niagara the flood will bear everything before it, resistless in its furious sweep."

THE growth of private fortunes in America has been marvelous, dating from the late war. In the advancing Light of the New Era these shadows of material might will pass away.

THE unsightly and disease-breeding fashion of trailing skirts for street wear denotes the careless and thoughtless minds of the women who are so attired.

WITH the present system of competition public interests are subordinate to private interests.

MESMERISM produced hypnotism.

For The Universal Republic.

THE FINAL WORLD-CONCEPTION;
OR APOTHEOSIS OF SCIENCE.

WALTER S. BARNHART.

STUDENTS of Mr. Herbert Spencer's Synthetic Philosophy, or doctrine of Evolution, are of course aware that he distinctly affirms a fixed and necessary limit to the great Process which he endeavors to show in the chapters on "Equilibration" and "Dissolution" in his First Principles. In this article I propose to show the inconsistency of Mr. Spencer's presentation of Evolution—to establish the doctrine on what I conceive to be its true basis; and, finally, to formulate a World-Conception to conform to the new presentation.

Briefly, Evolution is a change from an indefinite homogeneity to a definite heterogeneity through continuous differentiations and integrations. That is to say: All the perceived or perceivable forms of matter in the universe, as it now exists, once existed in a scattered, rarefied, or widely diffused form; and, by a process of condensation, segregation, crystallization, chemical precipitation, or—as Mr. Spencer has it—"integration of matter and dissipation of motion," by the action of forces and by necessary natural laws in immense past time, now appear in all the varied forms of Nature, from the least to the greatest, from a microbe to the universe.

The cause of Evolution is an infinite and eternally persisting Force, the nature or conditionedness of which, and how it appears or manifests itself as matter, Mr. Spencer declares to be forever beyond the reach of knowledge; all of which, implying as it does our total inability to ever reach a full explanation of existence, takes its place in modern philosophy as Mr. Spencer's doctrine of the Unknowable.

This process of Evolution, or progress from homogeneity to heterogeneity, that Mr. Spencer clearly shows to be the great law of Nature, and traces it in all the forms of life—beneath man, in man, in society, in the physical world, in the solar system and in the universe—reaches a limit, however, according to Mr. Spencer. The condensation ceases, the heterogeneity is completed, the adjustments are all made, the play of forces reaches the limit, all motion ends in rest, and, by implication, the whole universe reaches the condition of a vast, moving equilibrium; and finally, from the lack of other universes with which it may establish relations; or, "from the absence of a homogeneity that is infinite and absolute," or, "remaining exposed to surrounding forces that are unequilibrated," and in consequence of the persistence of Force, a disintegration of matter and absorption of motion takes place. Death or Dissolution undoes the work of Evolution and a return to homogeneity or original diffusion follows. All of which constitutes Mr. Spencer's Limited Evolution and omni-present Death.

The highest forms of life that Evolution finally produces; the highest nature of man and form of his society; his highest conquests in science and art; love, hope, and bright anticipations; the

brave endeavor that has lifted him to where he is and will—he hopes—lift him to nobler heights as yet unknown, is to end at last in not only *one* dead humanity in *one* dead world, but most probably in millions; and perhaps many will agree with me when I term Mr. Spencer's presentation of Evolution the Universal Nightmare, and who might also pray with me for the hammer of Thor and a Titan's blow to strike it from the sky. I will now endeavor briefly to point out the inconsistency of Mr. Spencer's Limited Evolution.

The limiting of the manifestation of an Infinite Force to the narrow range of our perceptions is perhaps the greatest solecism in all language or philosophy. Surely, in all logic, in all reason, in all common sense, if Force of Energy, of which all phenomena are the manifestations, is Infinite and eternally persistent—as Mr. Spencer constantly asserts—its manifestations must be Infinite also; and consequently, an infinity of material phenomena as the correlative of an infinity of Force becomes a necessity of thought. Clearly and plainly, if an Infinite Force can manifest itself in one universe it can and must manifest itself in numberless universes. In fact, one universe in an infinity of otherwise formless Force is the crowning absurdity. Finally, when Mr. Spencer asserts that Force is Infinite, and then denies or fails to see that its manifestations are or must be infinite also, he is guilty of a fatal inconsistency. He is guilty of the same inconsistency of the theologian who would declare that God is an Infinite Being, and then denied or failed to see that His works are or must be Infinite also.

Postulating, therefore, an Infinite Force infinitely manifested in phenomena, justifying a declaration of an unlimited, Eternal Evolution and an omni-present Eternal Life, I will, in the simplest terms possible, and as clearly and concisely as I can, state the Final World-Conception; and I ask all those who cannot see its truth but only its extreme propositions, to possess their souls in patience and pray for understanding. A fuller exposition, easier of comprehension, will be presented in time.

The fate of this, or of any world, and the fulfillment of its highest and proper destiny, depend on the growth or development upon it of a race of intelligent, self-conscious beings whose sphere of activity leads them to recognize their community of nature and their relations to each other as members of one body,—Humanity—the relations that humanity bears to the rest of the animate and inanimate world, and to make the proper adjustments between them. This is called Science, or the knowledge and use of men and things; and this scientific method or process, carried on by many generations of earnest, increasingly intelligent and more highly conscious beings, through higher and higher knowledge and use of things, and its accompanying power over things, to the attainment of the perfect knowledge, perfect use and perfect power over all things, which constitutes the realization of the perfect life—a perfected man in a perfected world. In brief: The highest na-

ture of man developed to perfection is God; and this world subdued, beautified, adorned and preserved is Heaven. Or, more concisely: The ultimately perfect man in the ultimately perfect world is God in Heaven.

The old shadow or ghost of the truth that has dominated the mind of man so long, is the idea of a God and heaven already existing, somewhere—no one knew exactly where; but the *REALITY*, of which the old belief is but the shadow, is the slow, natural and historical growth or development of the life of man on this earth in the ages yet to be.

This Theory of Things, thus sketched in rude outline; this World-Conception of a race of intelligent, self-conscious beings springing into existence on the body of a planet by the action of purely natural causes, and their growth or development to the point of being able to discover or apprehend the real meaning of existence; the relation of each individual to each other individual; the relation of all to the world around them; the consequent establishment of the perfect social order where justice is allowed to each and all, and where all work together in harmony for the common object—the development of their nature and powers to the greatest possible degree of perfection;—the changing, modifying and arranging, by the discovery and intelligent, scientific direction of all natural laws and forces, of the physical world as their future habitation and eternal home, is what might be properly called a *World-Success*; and to continue such a world's history in remote time, by the gradual concentration or contraction of the solar system, so it will take its place together with other perfected members of the system, all moving in harmony together in obedience to the natural, mechanical laws necessary to make such planetary adjustments, their atmospheres blending, in order to admit of interplanetary communication, and the whole system established on so firm a basis by the perfect equilibrium of its moving parts, that no force, inner or outer, can ever destroy its eternal harmony is, and ought to be, the proper, natural destiny of our world and solar system.

In time still more remote, this family of perfected worlds, by the gradual concentration or contraction of our stellar system or universe, establishes closer relations with other solar systems; and, in time so remote as to be almost inconceivable, all the perfected solar systems contained in our universe are perfectly adjusted each to each and all to all, forming a still grander harmony in the stable equilibrium of all its moving parts, and furnishing such life-conditions in its myriad of varied worlds, each bearing its own particular form of life and beauty, and each accessible to the other through the common atmosphere, that the reality of life in such a heaven of heavens baffles all powers of description and paralyzes the mightiest imagination.

Nor is this the end. There is no end! Far out beyond the void, far beyond the reach of the largest telescopes, are other universes than ours in

Continued on page 175.

For The Universal Republic.

WHAT ABOUT SOCIALISM?

THEODORE WRIGHT, SOUTH BRISBANE, QUEENSLAND.

IT is not for one moment to be supposed that immature man is qualified to form a perfect concept as to the gloriously perfect thing now called Socialism. As man's essence and reality is spirit, so the very truth represented by the term Socialism is spiritual. While man, then, is grossly matter-bound, he will not and cannot soar so as to reach the reality involved in Socialism.

Is the acknowledgement of this clear truth, then, to be allowed to stop or stultify man in his efforts to reach his goal? Not for one moment will it or can it. It should stop or stultify him from committing himself helplessly to some weak and wanting thing which he pleases to call Socialism, but which is utterly lacking in its principal and most essential features. Socialism—to be worthy of recognition as such—should have characteristics displaying the most perfect unity, and the most widespread concern for the human family as a mighty whole. This is only attainable by truly God-like entities; therefore, by such as have become in the highest sense of the word what is meant by spiritual. Much is now called spiritual by immature entities which will eventually be discarded as such. Until necessary growth is made in an orderly and perfect way up to the verity of Spiritual Life and Power, man will not be in a position to even sight all that the term Socialism involves.

At the present time its camp is split in every imaginable way, thus proving beyond question that its aspirants have not yet attained to the unity of the spirit, qualifying them to come together in the bond of an assured peace. Materialism—the dire antagonist of Spiritualism—is yet far too rampant and forceful in its immatured history. This illusory and temporary phase of its history must be by orderly process outgrown before the more advanced spirits who are qualified to make it a glorious success can be expected to become in any way identified with it. The workings now going on show many opposing factions, all and each of which are necessarily restricted by narrowing materialistic notions, which have in due course to be eliminated by a refining process corresponding to fire. The Anarchists have separated their camp somewhat from the rest, having caught sight of a partial truth. They are, at present, in danger of magnifying this partial truth into a system; in which case they will show themselves arrayed on an erratic by-path or side-issue, having missed “the unity of the spirit in the bond of peace.” What immature men can only estimate as “good men and true” are as prone to such deviations as others, and therefore present doings are only a process of fermentation going on to clarify the man of thoughts and refine to something more like the reality that will stand forever.

It may assuredly be taken for granted that while the essential spirit is wrapped up in vagueness, and is far from general or wide appreciation, that the reality of Socialism is not yet under consideration.

The time of figs is not yet. The tree is clothed with a premature and unusual verdure, not agreeing with the nature of the fig tree, which is to make a show of its crop before it displays its foliage. Socialists need to learn a lesson of the fig tree. The tree of Socialism is putting forth too many leaves out of their natural order. The Truth cannot long even permit this disorderly development. The fig tree thus unnaturally displaying itself will—by the fiat of Eternal Truth—be blasted and wither away. Until it shows its fruit it cannot be fitted to form proper foliage; any disorderly manifestation of such materialistic character as the foliage it is now displaying, must and will therefore, by the essential Truth, be blasted and made to wither away. So with Socialism—for the time of its showing its heaven-decreed fruit of pure Spiritualism is not yet; hence the Truth, in its orderly progress, must and will blast all these immature phases of it, and compel it to take its orderly course.

But the fig tree of Socialism, though it may thus be necessarily blasted and made to wither in its foliage, is not by any means to be destroyed in its stock and roots. Though it may not be permitted to luxuriate in its dense materialistic foliage, because its heaven-decreed spiritual fruit is wanting, yet as its master, Eternal Truth, comes on three different occasions or years to it, looking for its essential fruit, and finding none, she may on the impulse of the moment, say: “Cut it down; why cumbereth it the ground?” Yet eternal counsels will assuredly prevail. The watchful and hopeful cultivator will plead for it in such words as these: “Let it alone this year also, till I shall dig about it and dung it. Then if it bear fruit, well; if not, afterwards thou shalt cut it down.” Take warning by this parable, all Socialists. Truth cannot countenance anything less than pure Spiritualism as its eternally-decreed fruit. There is no such a thing as Socialism where this Spiritualism is lacking.

Remember, however, that there is Spiritualism and Spiritualism; that is to say, as certainly as there is the genuine there is also the materialistic counterfeit. Nothing save the genuine can or ever will stand its ground. God is spirit; and man His high-born son, must bring forth his spiritual fruit to be recognized and welcomed home to the peace and plenty of his eternal home by his loving Father. While he is experimenting tentatively with the matter in which he is involved, he will be left to find out what is inevitable as a consequence. God does not employ force in a peremptory manner to effect His eternal purpose. He does not for one moment need to. He has done everything which is or can be necessary to secure His ends, and He has Eternity for that purpose to come to its fruition in—therefore He can well afford to wait just as long as man's folly makes needful, thereby to give man all the opportunity he loves to employ in materialistic experimentation. Man is bound to become thoroughly disgusted with himself in the long run through such time-wasting experimentation; and in the end he will cheerfully

accept the spirituality constituting the eternal will and purpose of God, who is spirit.

Socialism is predestined to come into its place, and that in the exact form eternally proposed and involved in man's very being, just as the oak tree is predestined in due course through the progress of eventful time to unfold or evolve from its beginning the acorn. Nothing save the oak can ever evolve from the acorn by any chance or mischance; so nothing but the very reality of eternally predestined Socialism—purely spiritual—can or ever will evolve from the involved germ contained within man's organism, by any chance or mischance. Submit the acorn to whatever treatment you think fit, it will grow or not, just as those conditions meet its requirements or not; and all the growth it makes will be exactly on the lines of an eternal and unchangeable purpose. So with Socialism. The reality is already in its embryotic state permanently involved in man; so as he makes environments or conditions for himself favorable or unfavorable to the growth or evolution of what is involved or a well-defined and unalterable potentiality within him, the growth will or will not be made; but nothing he can himself think or predetermine will in the slightest degree alter the actual form or quality of what he is predestined as a finality to bring forth. It is in view of this great Truth that it has by spiritual seers been long written. “The Lord knoweth the thoughts of man that they are vain.” And again: “No weapon that is formed against thee shall prosper, and every tongue that riseth in judgment against thee thou shalt condemn.” That which must and will prosper in every case is the essence of Spirit and Spiritualism. Materialism may proudly lift its hydra-headed form into the position intended for spirit, but its destiny is to be dethroned and lick the dust, of which it is a part, and to which it must return. When the human mind recognizes within itself “the true light which lighteth every man that cometh into the world” it will then see that Socialism and Christianity are identical. Men will then clearly see that the Kingdom of God, the reign of spirit—in contradiction to the reign of man and matter—is all the reality that either of the terms Christianity or Socialism represents. Be patient, therefore, friends. Look well to your goings. Beware of Materialistic plans and purposes. Shun them; for they are evil, and must in due course be done away with. Nothing but eternal verity can ever give the peace and rest man is made to mourn for and desire. Seek it where it is and may be found—in matters truly spiritual—and you will assuredly be blessed.

“A LONDON medical journal says, fully two hundred and fifty thousand deaths occur in Great Britain every year that could be prevented by proper sanitary regulations.” And probably six times that number of deaths occur that could be prevented if spirituality instead of animality governed the people.

We need to change the people and the systems will right themselves.

AN APPEAL TO WOMEN.

THE woman who decorates herself with the body of a bird whose little heart was wrung with anguish when it was torn from its helpless nestlings, and they were left to die in the slow torture of starvation, is hardly logical when she claims to possess rights, or objects to having her mother love outraged. "But these are only birds." Only birds. Only creatures beautiful with the touch of the Creator's hand; whose conjugal love and maternal devotion might afford many salutary lessons to the superior human race. Only God's birds. Made by him to fill with sweet sounds the summer air; to gladden the eyes and cheer the heart of rational man; to be to him the type and emblem of glad and free existence, now, and in the illimitable future.

No, the fashionable woman wills* otherwise. They are not God's birds; they are hers. Hers to be captured in millions by shot, or snare, or trap; to have their eyes put out; to have their happy dwelling-places turned into scenes of miserable sufferings and their gentle songs into piteous cries; to be wiped out of existence altogether, if need be, in order that, while the whim lasts, she may resemble in her personal adornment the untutored savage, and the dictates of a cruel and senseless custom.

I began by speaking of the Christian woman, and to her I say finally, is not consistency of conduct one of the best evidences of our faith? Can a Christian woman dare to defend herself in this misuse of the works of her Creator with the flimsy excuse that the birds she wears were killed before she bought them, and that her refusal to buy them would not save them now? If you buy those birds, they were killed for you, and you have helped to create a demand for more. If, by this wholesale slaughter you help to exterminate some, of the bird races altogether, will God recreate them to your order? Should any birds or wings be in your possession, let me beg you to cease wearing them, but by no means to give them away.

If justice, mercy and common sense are to be henceforth more than names, let me urge once more consistency; let us have neither part nor lot in a fashion so cruel and so utterly without excuse. —*Mary F. Lovell in Public Ledger.*

This planet was in the course of being created for thousands of years before the church scheme was devised. When the creation of this planet is completed it will, from that moment, begin to die, precisely as does every manifested form of life. The Divine Spirit is abroad over the face of the earth, and has manifested in the hearts of the lowly, regardless of color or condition, and the churches will do well to give heed.—*Occultism.*

You put a stamp on a letter ordering goods; the government carries the letter; why does not the same power bring back the freight?—*Powderly.*

THE Louisiana Farmer's Alliance has expelled nine members, who, being legislators, voted in favor of the Louisiana Lottery Company.

GOOD FOR LABOR.

JUST after the Franco-German war, in 1870, France loaned her farmers all the money they could use at one per cent. What did the farmers do with it? They refitted and supplied their farms, which had been devastated by the war. They hired at good wages all the farm laborers that had no land. They made overwhelming crops, paid their debts to the government, exported largely and sold their crops for gold. The result was that inside of three years they paid off the German war claim of one billion five hundred million dollars, paid all individual debts to the government, and paid into the national treasury six hundred million dollars in gold. Having paid all debts, the farmer invested in factories and share-holding enterprises, and thus furnished employment for all classes of laborers. In France there are no money lords, railroad kings or trusts. Ninety-seven per cent. of the people are out of debt and accumulating property. No blood suckers in France. Can't be, so long as farmers and mechanics can get all the money they can use from the government at one per cent. No tramps in France; can't be, because employes have plenty of pay for labor.—*Arkansas Dispatch.*

WHEN a woman is heard to disclaim rights or privileges for which others of her sex are pleading as for life, 'tis safe to draw conclusions inimical to heart and judgment. Such is the fortunate possessor of every luxury, or she is selfishly opposed to the welfare of toiling millions of her kind burdened by disabilities of which she knows nothing and cares nothing. When such a woman declares "she has all the rights she wants and others shall have no more if she can prevent it," take mentally a trip over to China and ask a Chinese woman to show you her feet. She will not. Her feet are never seen. They are covered even at night, so hideous is their deformity; and from birth to death are racked with pain. Yet she clings to this deformity and badge of slavery because custom of ages so imposes. It is needless to institute comparisons between one class of women and the other. Both are in bonds, one of the feet, the other of the head.—*E. A. Bryant in Co-operative News.*

I AM heartily sick of the divisions and antagonizing cliques, the clannish organizations among the different classes of workingmen. All the useful industries should be banded together in one closely cemented union, each vocation feeling an interest in its neighbors, and being ready to assist them in all just claims. I am satisfied that labor will not succeed until clannishness, with its over-reaching selfishness, disappears; till farmers are interested in mechanics and laborers, and they in turn are friendly to the farmer.—*Samuel Blodgett in "The Brotherhood."*

THAT excellent exponent of the spiritual philosophy, "The Better Way", of Cincinnati, has reduced its subscription price from two dollars to one dollar a year. This makes it the cheapest spiritual paper in the world.

SELFISHNESS A FAILURE.

IT is already become evident that selfishness is a colossal failure. Viewed as to its logical results, it requires that each individual should possess all things and all power. Hostile collision thus becomes inevitable, and more is lost by it than can ever be gained. Recent social theorists propose a universal co-operation, to save the waste of personal competition. But competition is a wholesome and vital law; it is only the direction of it that requires alteration. When the cessation of working for one's livelihood takes place, human energy and love of production will not cease with it, but will persist, and must find their channels. But competition to outdo each in the service of all is free from collisions, and its range is limitless. Not to support life, but to make life more lovely, will be the effort; not to make it more lovely for one's self, but for one's neighbor. Not is this all. The love of the neighbor will be a true act of Divine worship, since it will then be acknowledged that mankind, though multiplied to human sense, is in essence one; and that in that universal one, which can have no self-consciousness, God is present or incarnate. The divine humanity is the only real and possible object of mortal adoration, and no genuine sentiment of human brotherhood is conceivable apart from its recognition. But, with it, the statue of our common manhood will grow towards the Celestial.—*Julian Hawthorne in June "Arena."*

REASON is the perception of Truth and the conclusions drawn therefrom. Argument is a controversy wherein one side of any question is met by a contradiction from the other side. Reason reveals, argument reveils. Argument being the method adopted to uphold some idea, it is the usual instrument of those who see not good in all things. And until we do become universal in our thoughts we are at times tempted into argument; for until we are universal we have something to uphold in opposition to something else; and such upholding is argument. Pure reason on the other hand is not attained till the desires to uphold are dead.—*U. R. Leaflet.*

REV. H. R. HAWES, the noted London preacher, says: "Intelligent men refuse to take orders; and intelligent men refuse to attend church." The union of state and church always leads to religious persecution. In Russia the church and state are most closely united, and nowhere is religious persecution more bitter. The persecution of the Irish by the state church of England is another case in point.

WE impregnate all things with our soul-force and give them a species of life that stamps them with an individuality of their own. Things really pain and grieve us and speak a language that is intelligible to the spiritual sensitive. There is the truth of poetry in the lines of Shakespeare:

"Find tongues in trees, books, in running brooks,
Sermons in stones, and good in everything."

RUSKIN says: "The home lives of all great men and women are simple."

For the Universal Republic.
MONEY MAKING.

ONE WHO KNOWS.

It is by no means easy for man under existing circumstances and environments to look even momentarily at money making—as it is falsely termed—in its true light and character. The glamour fictitiously thrown over the world's concerns for centuries past, by individualism run mad, and its false premises, has precipitated man into a perfect whirlpool of needless worry, endless strife, and cut-throat competition; and now it appears to be almost the correct thing not only to justify the many efforts at money-getting held up by erratic standards as legitimate, but even to exonerate from blame some who blusteringly over-step the arbitrary limits of so-called legitimacy, and practice an undisguised extortion. What measures are not now largely deemed admissible to allow of success being realized in the great scramble for money? So many go to the wall in the fierce struggle that takes place for it that apologies for extra keenness and sharp practices are very much more than condoned. So strangely have all the higher and better feelings of man's nature been dulled by the elements of selfish strife, that said nature is no more to be trusted to pronounce upon the right or the wrong of mere money-getting, than is the stomach of the drunkard to be trusted to give its verdict as to the real merit or demerit of alcoholic compounds, or than is the system of the tobacco consumer as to the wrongs that tobacco works upon and within his long outraged system.

What are the real necessities showing in the case anyhow? A more difficult question to give a straight and truthful answer to could hardly be framed. How are necessities created? is the question that needs first to be dealt with. A real necessity is something that may not and cannot under any circumstances be dispensed with. The wants of man are various, but it is labor alone that meets them; and that is equally so whether production or distribution be taken into consideration. Labor—it can be clearly shown—is alone sufficient or responsible for the supply of human wants, whatever in nature or character they may be. Without labor, it can also be as clearly shown, that man would neither be able to have nor use the necessities of life, and this having and using are invariably the outcome of production and distribution. Labor then may be fully and freely accepted as a "real necessity," anyhow; but all the sophistry in man's possession is not nearly strong enough to foist the fiction of "capital" into any similar necessitous position.

There is no difficulty in making very clear and apparent that all the world is qualified to produce, and all the vehicles and motors at her command, for the purposes of distribution, are, from beginning to end, solely the outcome of labor. Suppose the most elaborately fitted manufactory of any kind, all the machinery therein is in the first place the sole output of labor. Take the cases of those men who were employed making that machinery; so long as the wants of their daily life were fully

met by a proper supply of house accommodation, food and clothing, (all these things being the output of labor), there need be nothing to hinder those men from continuously prosecuting that particular industry. The same may be said of those whose special business it was to unearth by mining, or otherwise prepare and provide, the raw material employed in constructing said machinery. So again of those whose particular business it was to haul, carry or convey the raw materials or manufactured articles to their respective destinations. Labor does it all, and is in every case beyond doubt or question an absolutely indispensable commodity. But while labor is thus under any and all circumstances absolutely indispensable, it can be just as clearly shown that money in any form may in every such case be dispensed with. What can by any contrivance possible be dispensed with then is not and cannot be a "real necessity." When men open to their inner sight, so that they look at mundane and personal matters in the very light of God, they will then see clearly enough that only these real necessities are Divine appointments, and that every human contrivance outside of these imperative ones, and which may be dispensed with by one, many or all, are actually of no real or proved advantage to man in any way, but the opposite.

There is only one possible method of working this mundane sphere of ours which will permit every member of the human family to have and enjoy every necessary of life, let his calling or occupation be whatever it may. That method is to cosmopolitanize everything, every person and every industry; to thoroughly organize society on the equitable principles of merit and demerit; and by such effective means obtain such perfect control of all the means of production and distribution that it would be comparatively speaking an easy matter to satisfy and keep in contented subjection every unit of the human race. Were this very thing attempted on the grand scale that its conception demands, it could be done just as effectively without any medium of exchange in any form whatever as with one. This is pointed out here simply to prove, and thereby make plain, that any medium of exchange has no right to be regarded as a "real necessity;" for we have already clearly shown that a real necessity cannot by any contrivance whatever be dispensed with. It will yet be known and heartily realized and acted upon as knowledge increases that anything and everything fulfilling all the test requirements of a real necessity is an unalterable Divine ordinance, and can never be departed from by anyone without irreparable loss and suffering. As this comes more and more clearly to be comprehended by man, it will come also to be seen and understood by man further that every contrivance he erratically chooses to make whereby he creates a fictitious and mostly a tyrannous necessity, he thereby creates a something which becomes in some way or other afflictive and pernicious to himself. Thus the wide and essential difference between the ways of God and the ways of man are in them-

selves plainly and distinctly marked; and thus we are enabled to see the point and full purpose of the Master's statement: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Money was the pointed object of the Master's comment on that occasion. "Show me a penny," said he. When he saw it he asked whose image and superscription was upon it, and was told Cæsar's. Then followed the sequel as above given. So then God does not own money in any sense or way as His, and the test we have already given whereby all Divine things can be unmistakably recognized is again illustrated and most authoritatively supported.

To be devoted to mere money-getting then is of necessity a debasing and humanity-destroying thing. What a tremendous indictment is this to make upon humanity to-day! Judging from all we know and see the art of money-getting (we will not falsely designate it money-making) should be the most honorable and the most praiseworthy object possible! The rush and push, the mad tumble and scramble, almost everyone is making to become the envied possessor of money-bags, would naturally and necessarily lead anyone to think, while judging externally and from appearances, that it must be in every sense of the word the main object of life. Let anyone dare to think and say to the contrary, and at once he is deemed to be a fanatic, a madman, a fool. And yet the one who so sees, so thinks, so speaks and so acts, is more at-one with God than any of his fellows. And does becoming at-one with God then turn a man into a fool?

It is by looking at matters thus that we are enabled to form something like an adequate conception of the very truth itself; for man has created so many illusionary things all down his erratic career, in his immediate surroundings, that he now flatters or deceives himself that thousands of things he has made needful to his present depraved state of being are really necessary things, whereas he could be immensely blessed if only he could by any means whatever be rid of them altogether.

If then money-getting is in itself so antagonistic to God and truth, in what light does the Christianity and the churches of to-day show? Surely some power must soon arise in Divine majesty and strength to arraign what is now called "the Church of the Living God," if so be that institution is terribly wide of the mark of its high calling! Ecclesiasticism and "Christianity" are fast becoming effete, and Divine insistence is already at its predetermined work, rooting out these plants God never had anything to do in planting. When the most popular leaders of the church can again say, as Peter and John once did, "Silver and gold have I none, but such as I have I give unto thee," they will then more nearly approximate the true and heavenly type. When a master of religion, wanting to enlighten enquirers, needs to call upon someone else to show him a penny—as the Great Master himself did, having nothing

of the sort himself—that one may truthfully pose as a follower of the meek and lowly Nazarene. But while men roll about luxuriously in their carriages, dressed in broad cloth and fine linen, faring sumptuously every day, and handling large sums of money over and above what their daily needs call for, and much of which comes from those who are low down in penury, they may compare with anti-Christ, but they cannot in the least degree with Christ. The horks that the swine eat, the dry husks of a weak and wanting ecclesiasticism, can never satisfy the cravings of an awakened inner nature. That nature naturally and necessarily pines for its own special food, it thirsts for its own refreshing draughts, it needs to inspire its own heavenly atmosphere, it craves for scope, privilege and power the things of this groveling earth sphere have nothing in common with. There is such a thing as "true riches," and the truly awakened one is bent as intently as he can be on their pursuit and possession, just as is the money-getter or the accumulation of "filthy lucre." The two cravings however never accompany each other; they have no features in common; they are originated by widely different causes or factors; they lead in entirely contrary directions; from the very start, then, they must part company with each other and remain so, for the one serves God and humanity at large, and the other serves Mammon and self in particular.

There are essential features in true riches which distinguish them unmistakably from the false: in the first place they are always, without exception, a portion of the very life and personality, so they cannot be taken from the possessor; in the second place the more they are distributed and the more freely they are given away the more of them for a certainty will the possessor have at his disposal and remaining; in the third place they have no value to the possessor so as to confer upon that personality any real benefit, but they are of untold value to others. These are some of the many essential features of "true riches." They are as widely different to what the world calls riches as are the north and south poles sundered. Then if one is legitimate the other is illegitimate; if one is right the other is wrong; if one is honorable the other is despicable; if one is of heaven the other is of hell; if one works good the other works ill; if one praises God the other praises the Devil; if one is victory the other is a vanquishment; if one makes for universal peace, plenty and prosperity, the other makes for war, penury and adversity. The world's history is all that is necessary to point and illustrate our moral. We speak as unto wise men; judge ye what we say.

THE International Peace Congress meets in Rome the last week in October. M. Pasquale Villari, a member of the new Italian Cabinet, is a member of the Inter-Parliamentary Peace Congress. General Pilloux, the Italian Secretary of War, in a recent interview, said: "I do not believe that the *ultima ratio* is the cannon, but universal peace and disarmament."

Continued from page 171.

preparation; and in time so vast and remote as to be unutterable, our universe establishes closer relations with them; and still greater adjustments are formed, and grander harmonies attained, and higher life-conditions gained, until the brain is bewildered by the awful possibilities of the Infinite Life of the Soul, whose progress in Life and Beauty never ceases and to whom *absolute* perfection never comes.

(This conception of an unlimited, eternal Evolution and an omni-present, eternal Life, as the necessary consequence of an Infinite Force infinitely manifested in phenomena, establishing the truth of the great law of Continuity, the connective principle of which being the law of Intelligence—or the law of the establishment of relations—requires for its completion and full justification of the law of Continuity, a statement and formula showing the unity to infinity by the motion of masses.

If we call the motion of the earth in its orbit around the sun as the first stage, the motion of the solar system in its orbit around the stellar system—or universe—as the second stage, the motion of the stellar system in its orbit around the universal system—or universe of universes—as the third stage, we gain the idea of a vast, endless process, the simple formula of which would be the progressive or ever-widening revolution of un-fixed or movable centers to infinity).

There are in our solar system worlds that succeed and worlds that fail. The mass of matter called the moon is spoken of as a dead world. Most likely the conditions on it—chemical, climatic, social, etc., were not such as to produce a sufficiently high order of intelligent self-conscious life to enable it to become a *world success*. We have, of course, no means of knowing—we cannot even guess—what point of intelligent, self-conscious life was reached by the animated beings who doubtless peopled the world nearest us in the ages long ago. We are pretty certain, however, that the present condition of things on it has long since destroyed all such life as may have existed; that the moon is no longer the abode of animated life and is destined to fall to pieces and ultimately reach this earth in fragments more or less minute; just as the second moon that the earth formerly possessed is now reaching us as meteorites, and what are called shooting stars. The moon can therefore be called a world failure.

It seems to me altogether probable that no high degree of life is ever attained on any of the satellites of the planets composing our solar system; but that all of them, together with some of the planets themselves, from a lack of the development of a sufficiently high degree of self-conscious, directive force upon them, are to perish as world-forms, and that destruction will include all forms of life they ever contained; and the wreck of such worlds, constituting the debris of the solar system, will ultimately reach and be assimilated by the surviving members of the system.

The success of this particular world of ours de-

pends, I assert, on the recognition and acceptance of this great truth or theory of things by humanity and the eventual adjustment of human life on that basis; the throwing aside of all old, out-worn theologies, with their childish rites, forms and ceremonies, that men are already fast becoming ashamed of, the uniting of all in the grand, eternal Church of Man, where the love of our fellow-beings and the endeavor to make their lives higher and happier here in a higher and happier world takes the place of the old Pagan worship of the Pagan God; the replacing of the old Pagan fear of and dependence on a power outside of man by the dependence on and exaltation of the power in man; the establishment of the Religion of Humanity and Science, and the use of the scientific method of work for the salvation of the soul. It is required that one thing be settled. All long drawn disquisitions—of the old kind, and from the old stand-point—on the nature of God must be considered obsolete.

The Truth of Truths is that man is in the image of God and his chief moral duty is to perfect that image. Either the great, distinctively-Christian doctrine of the Incarnation—or the word made flesh—means that man is God or it means nothing; there is no other possible alternative. Either it is a demonstrable, verifiable, concrete truth, or it is the emptiest of vagaries. I would add that the sooner all Christian theologians, philosophers and teachers accept these facts and act accordingly the better it will be for all concerned.

In the future I shall present a full exposition of all the foregoing; discuss the nature of Force, the condition of its persistence or indestructibility, and how it manifests itself as matter with its properties or attributes, namely: space, time, motion, gravitation, life, mind, intelligence, self-consciousness and immortality; also state the simple truth concerning the preservation of the personal identity, soul or ego after the death of the body; its resurrection in a perfect body and future eternal life.

To conclude, for the present:

The whole Christian world is in extremity and requires the extreme cure. The whole Christian world is ahungered for the simple God's-truth and the Poetical Philosophy; it has too long groaned under the infliction of misty theological myteries, and dreary, equally-misty philosophical maunderings; it is weary of a dull, dead, though plethoric literature, with its mere literary dilettanteism and scholarly mannerism;—for instance, and in particular, magazine-writers, who—with rare exceptions—write long, smooth, proper articles without ever saying or determining anything—mere learned pigs, with more words than wisdom, more knowledge than understanding, whose terms swamp their ideas, and whose poor, weak, little half-truths, in the uttering, become lost in verbal jungles.

Lastly: the whole world is particularly tired of the great Unknowable, together with those—the worst of all—the intellectual suicides—the Agnostics—who, by their own declarations, neither know nor ever can know anything about it.



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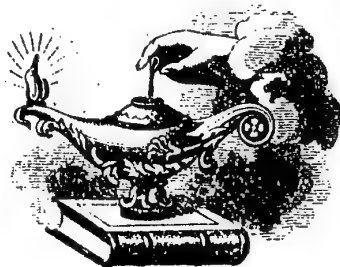
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The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:23 p. m.
Baltimore, Md.	3:03 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:33 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:33 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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ALL ONE LIFE.

LUPA.

A LILY bud arose from out of its watery bed
In answer to the seeking zephyr's whispered call;
The merry nymphs at play threw wavelets o'er its head
That, velling and unvelling in their sparkling fall,
Seemed less and less to claim the wonder hour by hour;
For upward-reaching life was swelling in its veins.
The golden sunlight fairies gladly gathered there
In bright, magnetic circles; and the summer rains
Showered blessings on it through the soft, embracing air.
Invited by the rarer element, the flower
Its close-shut petals loosened in their clinging hold,
Gently unwrapped its hidden beauty, fold by fold,
And laid its cheek, through all the lingering summer day,
Against the shallow lakelet's reedy, circling rim,
Where insects pause to rest, and minnows at their play
May hide among the rootlets where the light is dim.
The fitful breeze that stirred the aspen's tremulous shades,
Swayed circling upward with the lily's fragrant breath,
And all its strength went out in tender thankfulness,
Renewing life that knows there never yet was death,
But only glorious growth, that holds fresh power to bless;
Fresh gladness over all that brightens or that fades.
A triune life it lived, in water, earth and air,
Till all its days had been fulfilled, its heart laid bare;
Then as a drowsy child obeys the mother-power,
And o'er the trusting eyes the weary eyelids fall,
While folded limbs are cradled for the sleeping hour,
It yielded to the scarcely whispered downward call,
And, heeding not its scattered petals thin and torn,
It dropped the emerald mantle o'er its golden heart,
Then coiled its slender stem in circling fold on fold,
And, mourning not that soul and withered form could part.
When sighing autumn-angels all their bells had tolled,
And tender blossoms to their graves had all been borne,
It studied not the boundary lines of ordained bliss,
But slowly settled to forgetfulness on this,
The while it woke to quickening life the other side;
And then, the thoughtless whispered that the lily died.
So grew a human being from the primal germ,
And, crowding through the denseness misnamed sin,
Gained thus the rarer element and served his term.
He bent his ear to Nature, felt the powers within
Unfold, and all his breath in grateful tribute paid,
In recognition of that All-Pervading Soul
Of which his soul was part; and so there slowly grew
A consciousness of immortality—to be,
That might be his, till all he hoped and feared and knew
Went forth and drew him on where neither bar nor key,
But only lack of strong, effective longing stayed
His upward progress toward the still-receding goal;
The ending of eternity. It all was best—
The struggle, pause of earthly breath, the needed rest,
The quickening to freer life the other side—
But then, the thoughtless whispered that the man had died.

MAN THE EPITOME OF ALL.

It is a known fact that the various forms of life on the earth may be so combined as to produce new varieties. These new forms must, therefore, contain within themselves a part of the life of all their predecessors.

Let us suppose that life on this planet commenced with a single germ, which, by the law of growth, reproduced itself until, through the ever-varying conditions of the surroundings, some of the individual germs change their character and became a different species. Some of the latter affinizing with some of the original species produced a third species. The third species having distinctive characteristics were made up in part of the life principle contained in the other two.

What we wish to illustrate by this is, that any species of life that exist upon the earth, are but the result of innumerable combinations of their predecessors, with various soils, atmospheres, etc. Man is an epitome of all things contained in the world, because he is the result of combinations innumerable in the animal, vegetable and mineral kingdoms, and contains within himself a portion of the life principle of all the species of life that existed on the earth previous to his advent and dating from the original.

* *

THE germinal idea of a new and better life-condition is a seed sown that must sooner or later come to fruition. All the good seeds sown by reformers are going to produce their fruit. No true reformer need despair because they see no immediate result from their labor, for in time the invisible will bring forth an abundant harvest from the good seeds sown, which will be a sufficient reward for all the labors performed.

There are times when people are much more receptive to the truth than at others; the truths given them at such times germinate rapidly.

Periods of great sorrow and adversity are generally the most favorable, if the teachers impart their lessons lovingly and unselfishly.

* *

In an age of shams people worship sham-truth, sham-wealth and sham-nobility. They exalt teachers of error; they bow to gold bags; they demean themselves in the dust before kings whose only title to nobility consists in musty parchment deeds. This being the case it is no wonder so little thought is taken of the spiritual man. Worship of shams is worship of the Devil. People are only beginning to have a faint glimmering of the love of God.

* *

Darkness disintegrates; Light creates.

THE TREATMENT OF THE INSANE

THE methods adopted for treating the insane are far from perfect. All power for good or evil lies in concentration. Concentrating the forces of from five to fifteen hundred people in one building is to give not alone insane influences a stronger hold upon those incarcerated, but sends out a strong leaven of insanity to propagate in soil favorable to its development in the outside world. The barred doors of the Insane Asylums do not keep in the insane influences generated there. Insanity, as well as sanity, casts off seeds that will germinate and increase when conditions are favorable.

There would be a wonderful diminution in the number of insane, if instead of one large State Asylum small ones were built in the counties—all under the supervision of the State. Then work should be furnished to those who are capable of working, and they should be paid something for their work. This plan would also permit the friends of the patients to visit them occasionally, while as it is now very few of them could afford to pay the expense of the long journey most of them must make if they visit their friends in the Asylum.

The State of Michigan has adopted a plan similar to the one suggested and with great success in every particular.

* *

THE natural tendency of all things is to seek the Light. The plants that grow in the sunshine grow more rapidly than that which vegetates in a cave. The latter will turn to the Light wherever it appears through a crevice in the rocks, and so strong is its desire to obtain the source of its nourishment, it will try to penetrate the rock to get more fully the rays of the life-giving sun.

All people are seeking the Light. Some may be reveling in the full effulgence of the Celestial orb, while others are down in Orthodox caves and pits, into which but a faint beam penetrates here and there. But though the pathways from the hades-thralldom may be devious and hard to climb, yet, sooner or later, all will stand free and unfettered in the full Life of Light.

* *

As the diseases that decimate mankind are the products of minute invisible organisms, so the wide-spread disasters that come upon the world are the result of imperceptible inharmonies.

* *

MANY who seek Celestial Light from mere curiosity, are like the various insects that are attracted to the electric light only to be burnt for their rashness.

THE SPIRIT OF NATURE.

LIZZIE DOTEN.

I HAVE come from the heart of all natural things,
Whose life from the Soul of the Beautiful springs;
You shall hear the sweet waving of corn in my voice,
And the musical whisper of leaves that rejoice,
For my lips have been touched by the spirit of prayer,
Which lingers unseen in the soft summer air;
And the smile of the sunshine that brightens the skies,
Hath left a glad ray of its light in my eyes.
On the sea-beaten shore—'mid the dwellings of men—
In the field, or the forest, or wild mountain glen;
Wherever the grass or a daisy could spring,
Or the musical laughter of childhood could ring;
Wherever a swallow could build 'neath the eaves,
Or a squirrel could hide in his covert of leaves,
I have felt the sweet presence, and heard the low call,
Of the Spirit of Nature which quickens us all.

Grown weary and worn with the conflict of creeds,
I had sought a new faith for the soul with its needs,
When the love of the Beautiful guided my feet
Through a leafy arcade to a sylvan retreat,
Where the oriole sung in the branches above,
And the wild roses burned with their blushes of love,
And the purple-fringed aster, and bright golden-rod,
Like jewels of beauty adorned the green sod.

O, how blessed to feel from the care-laden heart
All the sorrows and woes that oppressed it depart,
And to lay the tired head, with its aching, to rest
On the heart of all others that loves it the best;
O, thus is it ever, when, wearied, we yearn
To the bosom of Nature and Truth to return,
And life blossoms forth into beauty anew,
As we learn to repose in the Simple and True.
No longer with Self or with Nature at strife,
The soul feels the presence of Infinite Life;
And the voice of a child, or the hum of a bee,
The somnolent roll of the deep-heaving sea,
The mountains uprising in grandeur and might,
The stars that look forth from the depths of the night,
All speak in one language, persuasive and clear,
To him who in spirit is waiting to hear.

There is something in Nature beyond our control,
That is tenderly winning the love of each soul;
We shall linger no longer in darkness and doubt,
When the Beauty within meets the Beauty without.
Sweet Spirit of Nature! wherever thou art,
O, fold us like children, close, close to thy heart;
Till we learn that thy bosom is Truth's hallowed shrine,
And the Soul of the Beautiful is the Divine.

CREATIVE POWER.

CREATIVE power must adapt itself in its workings to the methods and laws governing each plane of life upon which it manifests. While tending always to the same results, upon the Celestial, the Mental-Spiritual and the Material planes of existence—the good of all—the Creative Methods it can employ must be adapted to each special plane of existence.

The results or culminations of Creative Processes are necessarily more slowly reached upon the Material plane than they are upon the Mental-Spiritual plane; and less rapidly upon the Mental-Spiritual plane than upon the Celestial plane—because these planes of existence are governed by different laws, consequent upon the different grades of grossness or ethereality of the conditions concomitant with each sphere of life. To illustrate, the power of intuitiveness represents the Celestial plane; the action of the mind in the slower process of reasoning out the truth (grasped at once

by Celestial intuition) represents the Mental-Spiritual plane; and the typing the truth in matter represents the Material plane. These are the methods to which Creative Power must adhere in order to operate on each plane of existence. That which may be produced upon the Celestial plane in a moment of time may take years to work out upon the Mental-Spiritual plane; and centuries of time to develop on the Material plane. This is why it takes long periods of time for Celestial Truths, that Prophets and Messiahs grasp at once by their Celestial intuition, to be understood by those who are living only upon the Mental-Spiritual plane of existence; and why greater lapses of time must pass to give them external embodiment through the slower process of Material upbuilding.

The unfoldment of new truths to the perfect understanding of mankind upon the Mental-Material plane requires time and patience. The architect may see the superb edifice already built in his imagination; but it will take months to make out the plans of work; and years may pass before the structure is complete.

While lower Creative Methods are illustrative of higher Creative Methods, there is this distinction between them: All future possibilities are involved in Divine Creations, and the march of progression simply evolves each predetermined phase and feature of the Divine Plan; whilst man's handiwork, not being endowed with the power of growth, can evolve nothing more than is put in them.

The evolutionary processes in any conscious thing take the direction the indwelling intelligence wills to take. Each form develops according to the extent and quality of Creative Power inherent in the soul within in it. All material forms, or instruments, or organs, have grown in response to continued creative desires. Some persons possess well developed organs for the expression of Envy, Hatred, Tyranny, etc., and others for Love, Justice, Charity, etc.—thus the tiger has claws, and the rose is endowed with beauty and perfume. So long as one's desires are for Hatred, Envy, Tyranny etc., he will develop and increase the growth of those material organs through which these feelings can manifest. Arbitrary laws do not govern the universe; the most perfect laws and order reign throughout.

The evolution of the Celestial plane has been going on—slowly, but increasing in momentum as the culminating period is being reached—steadily and unerringly through all the ages of the past. Failures, disasters, wars, pestilences, bloodshed and earthquakes have been the chipping and grinding and cutting processes to shape the material into forms of use for the Divine Structure.

Creative Power is Trinity in Unity—Material, Mental-Spiritual, and Celestial. These spheres of existence are all interdependent, and must co-operate together; each one is essential to complete the Perfect Unity. Matter and Mental-Spiritual are not separate from the Celestial; but are integral parts of it. The Celestial comprises all, as

the shell, the white, and the yolk, make the complete egg.

The complete Celestial Life is the evolution of a Celestial germ through spirit and matter; and this complete Celestial Life reproduces itself by projecting Celestial germs, that in turn evolve through Matter and Spirit.

We are now passing through the incubating period. All the elements of being are becoming ripe and developed. The embryonic existence must pass into the unification and completeness of the New Life.)

THE BEGINNING.

THE ultimate beginning of all things is from the Infinite of Darkness, energized by Light; the ultimate of all things is to the Light; from Formlessness (Darkness) to Form (Spirit or diffused Light); from Form to Essence (Celestial Light).

Darkness and Light are the receptive (the negative) and the giving (the positive) elements of One Power. The law of gravity, or the law of electro-magnetism—the same thing—governs both Darkness and Light on the material plane, but acts oppositely in Darkness from what it does in Light. In Light the magnetic elements hold the atoms together, while the electro-energy creates growth; in Darkness, the magnetic elements pull apart the structure, while the electrical energy destroys or dissolves the creation. The magneto-electrical energies of Darkness draw downward; the magneto-electric energies of Light draw upward.

Growth is the result of an equilibrium between opposite actions of Light and Darkness. Destroy the equilibrium by the domination of the magneto-electric elements of Darkness, and to the degree that it dominates we have Darkness and Death; let Light dominate to the highest degree, and we have Immortality.

Light makes all things visible and comprehensible in all states of existence. The Light of Day, the Light of Intelligence and the Light of love, are the outer, the inner and the innermost of the One All-Knowing Essence.

Darkness hides and makes incomprehensible. Celestial Light possesses all consciousness. It is the universal language, hearing, seeing etc. Darkness is the Infinite No-thing out of which Light creates all things.

The Infinite Light forever redeems the Infinite Darkness by planting seeds of its own Essence in it. All forms of matter are redeemed Darkness; and everything is beautiful according to the degree of its redemption. Redemption is complete when the Light-germ has completely transformed the Darkness into its own Essence.

The mind is the spirit of man. The mental-spiritual is invisible. The would-be Materialist who acknowledges the invisible mind admits the existence of spirit. The body is active only as the mind or spirit is present. The spirit may be temporarily absent from the body, and then there is no manifestation through the body. Total absence is death.

GOD SETTETH THE SOLITARY
IN FAMILY.

JOHN PULSFORD.

WHAT is to become of all God's daughters who have never yet found fitting answer to the inmost claim of their nature? What of men who have never met their wholly suitable, irresistible mate? And there is another class, a very large class, on behalf of whom we make a similar enquiry: What prospect of harmony and bosom-satisfaction have those who are unsuitably, and therefore undivinely, married; and are the more painfully lonely, because they are ill-mated?

Whether the tongue has courage, or not, to ask these questions, every one's nature asks them. And it is certain, that the God of our nature, has to respect our nature. Our nature is older than any scripture, older, and to God dearer, and more sacred. The Scriptures are for man, for his instruction and comfort: and above all, to excite his hope in God. Man and woman in the completeness of their nature, and their unity, are the Word of God.

God will not fail His sons and daughters. He has not endowed them with affections and instincts, to which he will not respond. His solitary children,—all the unmated and the ill-mated, are eminently his charge. He holds Himself answerable to carry out and fulfill the whole plan, and deepest cravings, of man's and woman's nature. But let us not limit His operations, nor our own hope, to the narrow, imperfect sphere of mortality. The hope that fails us in time, shall open to us in Eternity. Our nature is in God's hands; we may trust Him.

He has every one's nearest, closest mate, and bosom companion, hidden in His own reserve. Whoever doubts it, He knows it, that woman is essential to man's completeness, and man essential to woman's. Each supposes the other, and each dreams the dream of God, until the two halves meet. They are one, and they meet to realize it.

Myriads of God's sons and daughters are purifying, ripening, beautifying, in loneliness, for future, perfect relations, for future, perfect homes. Entire newness of nature is a pre-requisite qualification for entrance into the dual completeness of our nature. Let not one of God's lonely sons, or daughters, say: "My judgment is passed over from my God." He passes none over: He forgets none. Those who wait long for God's answer, shall be the more satisfied when the answer comes. To every Adam, on the right day, He shall lead forth His own Eva; and every Eva shall find the fullness of her life, and the home-rest of her heart, in her own Adam. It is God's order; and therefore, the order of Eternity. The animal sexual relation, as it prevails in our degenerate race, shall cease; but the two-in-one relationship came forth from the bosom of God, and has its scope in Heaven.

"Jesus is reported to have said, that in the resurrection there should be neither marrying, nor giving in marriage. It can easily be seen how the natural mind deflected His teaching on this sub-

ject. What he affirmed was, that in the resurrection they should stand forth in the order of Eternity, and not by any relation derived from any previous and sensual tie. There shall be no mere shadow, or phenomenon of marriage, no illusion of marriage, no untruth of marriage."

God setteth the solitary in families. The family implies not a head, but heads, parents. Bridegroom implies bride. Fatherhood implies Motherhood. Homes are marriage-unities in development.

We are called upon to "rejoice exceedingly before God, because He buildeth the solitary into homes. How His fatherless ones, His widows, His solitary halves of creatures, will sing within themselves, when they enter into the relationships, of which they have the promise ingermated in their natures!

Men and women of more than common excellence, persons of hidden worth and retiring dispositions, are strangely affected by the treatment which they meet with in the world. They know not why they have been made. They are not appreciated, nor desired. A bitter feeling, that they are "not wanted," is eating like a canker at the core of vast numbers of human hearts. Their time never comes. Their hope withers; and they lose interest in their existence. Others, who are brazen and self-assertive, or cunning and plausible, or of captivating appearance, and brilliant, are admired and courted.

But God lives; and ultimately the neglected shall be sought out and honored. The love that is long in coming, comes with increase. No hidden, suffering daughter of God, no honorable, hardly-treated son, shall lose anything by waiting. God is just. All His lonely, and all His eccentric children, shall find their place, and their own society, by and by. Rest in the great Love-purpose of your Father, and wait patiently for Him. The more lacking your contemporaries have been to you, the more eternity shall do for you. If you have not found your place and your own relationships here, it is that you may be less spoiled, and corrupted: there you shall enter into your harmonic relationships, and into the service for which your peculiar nature is adapted. You will be wanted. There is another, your own double, to whom you, and you only, will be fitting. "Seek ye out of the book of the Lord, and read: None shall want her mate." God will allow no schism, no disproportion, no incongruity, nor incongeniality, in His final arrangements. During the passing phase of your existence on this planet, you may neither find your mate, nor your place. But look at God's universe, how great it is! and suffer yourself to be hidden for a time in His bosom: He will surely bring your very own mate to you, build your own home, and evolve your Paradise about you. He will make *your* wilderness like Eden, and *your* desert as the garden of the Lord.

A word of caution may be needed here. There are Solitaires and Solitaries. Some are lonely from an overweening self-esteem. They are never estimated as they estimate themselves; they re-

ire into themselves, and become cold, proud and cynical. They are self-inclosed and gloomy. They must leave their cell and their conceits behind them, come into God's great open love, and by humility, sweetness and large sympathies, be fitted for their place, and qualified for their own joy.

On the other hand, there are many who are genial, sweet in disposition, gifted, warm-hearted, with excellence of character and grace of bearing, and yet solitary, neglected. Their excellence perhaps is of too high an order for the appreciation of the circle in which they move, or their genius too rare, or their own ideal too lofty; but for these very reasons God has in store for them specially adapted provisions. They have too little push, too little artifice, and too little self-love, to impress a corrupt generation. But angel-men appreciate them; and watch over them with delight, as they see them ripening and beautifying for their own love, their own home and joy.

In a thousand families on earth, yea in ten thousand, you will find some odd one, who has no tendency to unite with the others, no sympathy with the family's conversation nor with the family's amusements—a singular creature, never cheerful and contented like his brothers and sisters, or her brothers and sisters, as the case may be. At home, she is not at home. With her relatives, she is painfully alone; alone in her own room, or in her walk, she is less alone. It may be that her tastes and wants exceed the sympathy of the other members of her family. Or, perhaps, they are bent on making an impression in the world, or occupied with ceaseless arts and stratagems to court attention; while she is simply drawn towards essential worth, towards purity, sweetness and goodness. God has His eye upon her. He will set her in a family of her own kind. Her tender and beautiful spirit is grieved that she cannot be more in sympathy with her friends; but in order to please them, she would have to be less angel like, more vain, more plausible, more selfish.

Such are the habits and aims of civilization and its society, that heavenly qualities must be lonely, and in the shade. Pure virtues are neither loud enough, nor brazen enough, to succeed. Gold is too soft, and, therefore, before put in circulation, is considerably alloyed. The inquiry is not for what is pure, but for what will pay, or succeed in a corrupt world. The pure, sweet, tender Divine life, is thrust on one side by the multitude. But when God's hidden ones, "the meek of the earth," come into their own heavenly families, how thankful they will be that they were not drawn into the whirlpool of popular society, but walked as it were, hiddenly on earth.

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THE SPIRIT OF NATURE.

LIZZIE DOTEN.

I HAVE come from the heart of all natural things,
Whose life from the Soul of the Beautiful springs;
You shall hear the sweet waving of corn in my voice,
And the musical whisper of leaves that rejoice,
For my lips have been touched by the spirit of prayer,
Which lingers unseen in the soft summer air;
And the smile of the sunshine that brightens the skies,
Hath left a glad ray of its light in my eyes.
On the sea beaten shore—'mid the dwellings of men—
In the field, or the forest, or wild mountain glen;
Wherever the grass or a daisy could spring,
Or the musical laughter of childhood could ring;
Wherever a swallow could build 'neath the eaves,
Or a squirrel could hide in his covert of leaves,
I have felt the sweet presence, and heard the low call,
Of the Spirit of Nature which quickens us all.

Grown weary and worn with the conflict of creeds,
I had sought a new faith for the soul with its needs,
When the love of the Beautiful guided my feet
Through a leafy arcade to a sylvan retreat,
Where the oriole sung in the branches above,
And the wild roses burned with their blushes of love,
And the purple-fringed aster, and bright golden-rod,
Like jewels of beauty adorned the green sod.

O, how blessed to feel from the care-laden heart
All the sorrows and woes that oppressed it depart,
And to lay the tired head, with its aching, to rest
On the heart of all others that loves it the best;
O, thus is it ever, when, wearied, we yearn
To the bosom of Nature and Truth to return,
And life blossoms forth into beauty anew,
As we learn to repose in the Simple and True.
No longer with Self or with Nature at strife,
The soul feels the presence of Infinite Life;
And the voice of a child, or the hum of a bee,
The somnolent roll of the deep-heaving sea,
The mountains uprising in grandeur and might,
The stars that look forth from the depths of the night,
All speak in one language, persuasive and clear,
To him who in spirit is waiting to hear.

There is something in Nature beyond our control,
That is tenderly winning the love of each soul;
We shall linger no longer in darkness and doubt,
When the Beauty within meets the Beauty without.
Sweet Spirit of Nature! wherever thou art,
O, fold us like children, close, close to thy heart:
Till we learn that thy bosom is Truth's hallowed shrine,
And the Soul of the Beautiful is the Divine.

CREATIVE POWER.

CREATIVE power must adapt itself in its workings to the methods and laws governing each plane of life upon which it manifests. While tending always to the same results, upon the Celestial, the Mental-Spiritual and the Material planes of existence—the good of all—the Creative Methods it can employ must be adapted to each special plane of existence.

The results or culminations of Creative Processes are necessarily more slowly reached upon the Material plane than they are upon the Mental-Spiritual plane; and less rapidly upon the Mental-Spiritual plane than upon the Celestial plane—because these planes of existence are governed by different laws, consequent upon the different grades of grossness or ethereality of the conditions concomitant with each sphere of life. To illustrate, the power of intuitiveness represents the Celestial plane; the action of the mind in the slower process of reasoning out the truth (grasped at once

by Celestial intuition) represents the Mental-Spiritual plane; and the typing the truth in matter represents the Material plane. These are the methods to which Creative Power must adhere in order to operate on each plane of existence. That which may be produced upon the Celestial plane in a moment of time may take years to work out upon the Mental-Spiritual plane; and centuries of time to develop on the Material plane. This is why it takes long periods of time for Celestial Truths, that Prophets and Messiahs grasp at once by their Celestial intuition, to be understood by those who are living only upon the Mental-Spiritual plane of existence; and why greater lapses of time must pass to give them external embodiment through the slower process of Material upbuilding.

The unfoldment of new truths to the perfect understanding of mankind upon the Mental-Material plane requires time and patience. The architect may see the superb edifice already built in his imagination; but it will take months to make out the plans of work; and years may pass before the structure is complete.

While lower Creative Methods are illustrative of higher Creative Methods, there is this distinction between them: All future possibilities are involved in Divine Creations, and the march of progression simply evolves each predetermined phase and feature of the Divine Plan; whilst man's handiwork, not being endowed with the power of growth, can evolve nothing more than is put in them.

The evolutionary processes in any conscious thing take the direction the indwelling intelligence wills to take. Each form develops according to the extent and quality of Creative Power inherent in the soul within it. All material forms, or instruments, or organs, have grown in response to continued creative desires. Some persons possess well developed organs for the expression of Envy, Hatred, Tyranny, etc., and others for Love, Justice, Charity, etc.—thus the tiger has claws, and the rose is endowed with beauty and perfume. So long as one's desires are for Hatred, Envy, Tyranny etc., he will develop and increase the growth of those material organs through which these feelings can manifest. Arbitrary laws do not govern the universe; the most perfect laws and order reign throughout.

The evolution of the Celestial plane has been going on—slowly, but increasing in momentum as the culminating period is being reached—steadily and unerringly through all the ages of the past. Failures, disasters, wars, pestilences, bloodshed and earthquakes have been the clipping and grinding and cutting processes to shape the material into forms of use for the Divine Structure.

Creative Power is Trinity in Unity—Material, Mental-Spiritual, and Celestial. These spheres of existence are all interdependent, and must co-operate together; each one is essential to complete the Perfect Unity. Matter and Mental-Spiritual are not separate from the Celestial, but are integral parts of it. The Celestial comprises all, as

the shell, the white, and the yolk, make the complete egg.

The complete Celestial Life is the evolution of a Celestial germ through spirit and matter; and this complete Celestial Life reproduces itself by projecting Celestial germs, that in turn evolve through Matter and Spirit.

We are now passing through the incubating period. All the elements of being are becoming ripe and developed. The embryonic existence must pass into the unification and completeness of the New Life.)

THE BEGINNING.

THE ultimate beginning of all things is from the Infinite of Darkness, energized by Light; the ultimate of all things is to the Light; from Formlessness (Darkness) to Form (Spirit or diffused Light); from Form to Essence (Celestial Light).

Darkness and Light are the receptive (the negative) and the giving (the positive) elements of One Power. The law of gravity, or the law of electromagnetism—the same thing—governs both Darkness and Light on the material plane, but acts oppositely in Darkness from what it does in Light. In Light the magnetic elements hold the atoms together, while the electro-energy creates growth; in Darkness, the magnetic elements pull apart the structure, while the electrical energy destroys or dissolves the creation. The magneto-electrical energies of Darkness draw downward; the magneto-electric energies of Light draw upward.

Growth is the result of an equilibrium between opposite actions of Light and Darkness. Destroy the equilibrium by the domination of the magneto-electric elements of Darkness, and to the degree that it dominates we have Darkness and Death; let Light dominate to the highest degree, and we have Immortality.

Light makes all things visible and comprehensible in all states of existence. The Light of Day, the Light of Intelligence and the Light of love, are the outer, the inner and the innermost of the One All-Knowing Essence.

Darkness hides and makes incomprehensible. Celestial Light possesses all consciousness. It is the universal language, hearing, seeing etc. Darkness is the Infinite No-thing out of which Light creates all things.

The Infinite Light forever redeems the Infinite Darkness by planting seeds of its own Essence in it. All forms of matter are redeemed Darkness; and everything is beautiful according to the degree of its redemption. Redemption is complete when the Light-germ has completely transformed the Darkness into its own Essence.

The mind is the spirit of man. The mental-spiritual is invisible. The would-be Materialist who acknowledges the invisible mind admits the existence of spirit. The body is active only as the mind or spirit is present. The spirit may be temporarily absent from the body, and then there is no manifestation through the body. Total absence is death.

GOD SETTETH THE SOLITARY
IN FAMILY.

JOHN PULSFORD.

WHAT is to become of all God's daughters who have never yet found fitting answer to the inmost claim of their nature? What of men who have never met their wholly suitable, irresistible mate? And there is another class, a very large class, on behalf of whom we make a similar enquiry: What prospect of harmony and bosom-satisfaction have those who are unsuitably, and therefore undivinely, married; and are the more painfully lonely, because they are ill-mated?

Whether the tongue has courage, or not, to ask these questions, every one's nature asks them. And it is certain, that the God of our nature, has to respect our nature. Our nature is older than any scripture, older, and to God dearer, and more sacred. The Scriptures are for man, for his instruction and comfort: and above all, to excite his hope in God. Man and woman in the completeness of their nature, and their unity, are the Word of God.

God will not fail His sons and daughters. He has not endowed them with affections and instincts, to which he will not respond. His solitary children,—all the unmated and the ill-mated, are eminently his charge. He holds Himself answerable to carry out and fulfill the whole plan, and deepest cravings, of man's and woman's nature. But let us not limit His operations, nor our own hope, to the narrow, imperfect sphere of mortality. The hope that fails us in time, shall open to us in Eternity. Our nature is in God's hands; we may trust Him.

He has every one's nearest, closest mate, and bosom companion, hidden in His own reserve. Whoever doubts it, He knows it, that woman is essential to man's completeness, and man essential to woman's. Each supposes the other, and each dreams the dream of God, until the two halves meet. They are one, and they meet to realize it.

Myriads of God's sons and daughters are purifying, ripening, beautifying, in loneliness, for future, perfect relations, for future, perfect homes. Entire newness of nature is a pre-requisite qualification for entrance into the dual completeness of our nature. Let not one of God's lonely sons, or daughters, say: "My judgment is passed over from my God." He passes none over: He forgets none. Those who wait long for God's answer, shall be the more satisfied when the answer comes. To every Adam, on the right day, He shall lead forth His own Eva; and every Eva shall find the fullness of her life, and the home-rest of her heart, in her own Adam. It is God's order; and therefore, the order of Eternity. The animal sexual relation, as it prevails in our degenerate race, shall cease; but the two-in-one relationship came forth from the bosom of God, and has its scope in Heaven.

"Jesus is reported to have said, that in the resurrection there should be neither marrying, nor giving in marriage. It can easily be seen how the natural mind deflected His teaching on this sub-

ject. What he affirmed was, that in the resurrection they should stand forth in the order of Eternity, and not by any relation derived from any previous and sensual tie. There shall be no mere shadow, or phenomenon of marriage, no illusion of marriage, no untruth of marriage."

God setteth the solitary in families. The family implies not a head, but heads, parents. Bridegroom implies bride. Fatherhood implies Motherhood. Homes are marriage-unities in development.

We are called upon to "rejoice exceedingly before God, because He buildeth the solitary into homes. How His fatherless ones, His widows, His solitary halves of creatures, will sing within themselves, when they enter into the relationships, of which they have the promise ingermated in their natures!

Men and women of more than common excellence, persons of hidden worth and retiring dispositions, are strangely affected by the treatment which they meet with in the world. They know not why they have been made. They are not appreciated, nor desired. A bitter feeling, that they are "not wanted," is eating like a canker at the core of vast numbers of human hearts. Their time never comes. Their hope withers; and they lose interest in their existence. Others, who are brazen and self-assertive, or cunning and plausible, or of captivating appearance, and brilliant, are admired and courted.

But God lives; and ultimately the neglected shall be sought out and honored. The love that is long in coming, comes with increase. No hidden, suffering daughter of God, no honorable, hardly-treated son, shall lose anything by waiting. God is just. All His lonely, and all His eccentric children, shall find their place, and their own society, by and by. Rest in the great Love-purpose of your Father, and wait patiently for Him. The more lacking your contemporaries have been to you, the more eternity shall do for you. If you have not found your place and your own relationships *here*, it is that you may be less spoiled, and corrupted: there you shall enter into your harmonic relationships, and into the service for which your peculiar nature is adapted. You will be wanted. There is another, your own double, to whom you, and you only, will be fitting. "Seek ye out of the book of the Lord, and read: None shall want her mate." God will allow no schism, no disproportion, no incongruity, nor incongeniality, in His final arrangements. During the passing phase of your existence on this planet, you may neither find your mate, nor your place. But look at God's universe, how great it is! and suffer yourself to be hidden for a time in His bosom: He will surely bring your very own mate to you, build your own home, and evolve your Paradise about you. He will make *your* wilderness like Eden, and *your* desert as the garden of the Lord.

A word of caution may be needed here. There are Solitaires and Solitaries. Some are lonely from an overweening self-esteem. They are never estimated as they estimate themselves; they re-

ire into themselves, and become cold, proud and cynical. They are self-inclosed and gloomy. They must leave their cell and their conceits behind them, come into God's great open love, and by humility, sweetness and large sympathies, be fitted for their place, and qualified for their own joy.

On the other hand, there are many who are genial, sweet in disposition, gifted, warm-hearted, with excellence of character and grace of bearing, and yet solitary, neglected. Their excellence perhaps is of too high an order for the appreciation of the circle in which they move, or their genius too rare, or their own ideal too lofty; but for these very reasons God has in store for them specially adapted provisions. They have too little push, too little artifice, and too little self-love, to impress a corrupt generation. But angel-men appreciate them; and watch over them with delight, as they see them ripening and beautifying for their own love, their own home and joy.

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For The World's Advance-Thought.

LAW.

A. F. MELCHER.

LAW is a causation acting for a strictly material effect—being a combination of spirit and electricity or magnetism acting directly on matter, and thus charging the same with sensation, even if not conscious to all conditions of matter to which it is attached or through which it is operating.

Intelligence or life in the cause, acting in the elements of space, carbonizes the same and brings forth an etherialized essence which, in conjunction with intelligence itself, creates what may be known as spirit; a semi-intelligent entity, having all the appearances of intelligence to spirits or souls not yet perfected to that degree of consciousness that enables them to distinguish absolute intelligence from spirit, but which to them answers the same purpose, from the fact that it is the entity in which they exist—being virtually spiritual nature, as the material atmosphere constitutes the entity in which mortals or material life-conditions exist.

Intelligence, so-called, is absolutely conscious or intelligent of its existence; while spirit is partly sensuous, and, therefore, like Law, only capable of infusing life with a semi-consciousness, or semi-intelligent consciousness—having as much material sensuousness in its composition as it has purely intelligent action or sense of perception.

Law is to spirit what spirit is to intelligence—being a composition of electricity and spirit, and, therefore, still more materialistic in its tendency or force of action than even spirit is.

Electricity is a creation of spirit, as spirit is a creation of intelligence. The action of spirit as a specific entity on the material elements of space brings motion in the same. This creates friction, and the result is electricity—a principle which pervades every condition of space that is in motion or is active. Its combination with spirit chains it, as it were, and converts it into a semi-sensuous condition; now becoming an individualized entity like spirit itself; and, having more affinity for matter than spirit has, becomes the Law which governs the same; and at the same time constitutes the agent or medium between spirit and matter; as spirit constitutes the medium between intelligence and Law or matter, either. As Law it controls matter and its life-conditions; however, losing control over the latter as they become perfected in the form of individualized intelligences, and which man proves by his control of "mind over matter," so-called, but which virtually means the sensuousness or Law which exists in matter—resisting or overcoming the animal nature, as it were, and which the lower creations are unable to do, in consequence of the control which the Law has over them. Such is Law, and in its control, charges material life with the electricity necessary to sustain the same in point of action or material activity. The raw or unrefined electricity, coming in contact with higher forms of life, is converted into terrestrial, animal, human or spiritual magnetism, as the case may be, and as such is re-distributed

or thrown-off by those life-conditions that have a surplus.

Many inferences may be drawn from the latter and much accounted for by reflection, but as our subject is Law, we leave that to the reader's speculation for the present, and simply state in closing that overcoming this condition of Law, is what leads the soul to its true destiny, intelligence individualized. Until then it remains human, and only through self-exertion can it be accomplished. Having conquered the Laws of nature, so-called, makes the soul a divine life-condition, and as such reaches harmony with pure intelligence—causation—God.

For The World's Advance-Thought.

WHAT OF THE DAY?

W. J. CUSHING.

A GREAT "day" of the Lord, or Spirit, has been completed; the old world, or state of things, has largely come to an end and the new is dawning upon us. Those who see the light ahead, and are open to the influxes or impressions from the spirit world, hail it with joy, and realize that the consummation of so much patient effort for the upbuilding of the human race is at hand. Spiritualism came and opened not only the door between the two worlds, but, also, the mind of man to a recognition of its reality, and a receptivity to its teachings.

It is a great day that we are living in—a day of judgment and reconstruction in society, and in all departments of thought and life.

It was heralded all over New England and Eastern New York by what was called the "yellow or dark day," on Sept. 6, 1881—more properly a golden day in its promise of a golden era and age for man.

The entire dome of the sky was of a yellowish hue, and as cloudless as the clearest autumn day of blue. It was a remarkable sight. The gas-lights became white, while the electric lights paled before it. The grass changed its shade of green and the flowers their hue. It was a day to be commented upon, a day to think of and to be remembered, and one to be looked upon in the light of prophecy. Garfield went to his death at Eberon, N. J., that day, and on the following I went to, what proved to be, my birth into revealed spiritual knowledge and experience of a larger character than is usually vouchsafed to an individual on this plane of being.

I was stopped, physically, in the open highway, and made, whether I would or no, to give up my expected work—of teaching a day school—for that larger work I had to do after going through the necessary ordeal which must precede it.

I have been a scholar, an initiate, in a school which is the world, and where the teachers are invisible.

I know the Truth as far as I have gone, but it must come through me under the ministry of the spirit rather than of my own will or purpose. I must be subordinate in all things to a higher power; I cannot act otherwise—it is beyond my

power. With Spiritualism, Mind-Healing, Theosophy, Hypnotism, Liberalism, Agnosticism, and the long talked of "second coming" in the world of thought and feeling, there has come a time in the fitness and fullness of things when a man spiritually-enlightened may rise up and claim to be a special messenger to the world, because it is God's will he should do so; and he must rely on that will to carry him through all that may lie before him.

Such a one came upon the spiritual horizon in the North-West in the person of the Rev. Jacob Schweinfurth, who gathered a few followers about him, and promulgated his doctrines of a second coming and the establishment of the Kingdom of Heaven on Earth, until forced not long ago to flee from his persecutors; a colored brother agitated the same question in the South; and we all know through the daily press of the Indian Messianic craze, and its downfall through warlike measures. Finally, at this hour we have in the West, in no less a city than Chicago, a man who styles himself "Cyrus," claiming to be the messenger of the new covenant of God with man; and having as his organ a paper styled the "Flaming Sword," with an adjunct in San Francisco, the "Ploughshare and Pruning Hook." He is surrounded by devoted followers, who as a body are styled the "Church Triumphant" while the society is called "Arch Triumphant."

There is truth in his journal, and falsehood as well; but there is this in all systems of thought. His great error seems in pinning all on the statement that the earth is concave, and that if this is wrong then all is wrong. We know that men and women have traveled around the world in a given direction and come at last to their starting place. Could they have done that and it still be concave? This seems a poor scientific statement to base so great a claim upon, and yet men otherwise highly gifted do so; and in doing so lose sight of common sense and reason.

Spiritualism is anchored in absolute material evidence for a spiritual fact; and out of it, upon the basis of this fact and upon the actual experience of the individual himself, will come the promised Messiah—the man of sin, of suffering, of humiliation long borne; the man who has "borne the sins of the world upon his own shoulders" a second time. Not that man should be saved and go free through mere belief alone, but only through abiding by those teachings which are the outcome of this suffering and mortification of the flesh.

The New Heavens and the New Earth are at hand. The door is open for all to enter who will, and are prepared. There is something more for all according to their needs—even though it be only a crust of bread for the hungry;—a book spiritual knowledge, health knowledge, for the ignorant; Celestial knowledge for those who can appreciate it.

As the scent of the rose impregnates the vase with which it comes in contact, so people give off their life essence to others.

For the Universal Republic.

A CHAPTER OF CERTAINTIES.

ONE WHO KNOWS.

It is certain that if any person launches his thought out boldly into the ocean of the Universal Mind, and sets to work accordingly to promote the well-being of the human family, regardless of nation, color, or races, treating mankind, therefore, as an unit, that his thought and action will impel him to work against many limited selfish interests and industries now existing.

It is certain that what is not to the advantage of every human being, ought not to be done or countenanced by any one; and there are many large and costly industries everywhere which seem to serve a very small portion of the world's inhabitants while they inflict a grievous wrong on others; and if anything like a right state of good feeling prevailed amongst the human family such a state of things could not last.

It is certainly true that many lucrative and honorable (?) callings only inflict the most tremendous wrongs upon other sections of the great human brotherhood; and for any one to be enriched and honored because he lent himself to such a calling, can only bespeak a callous indifference towards the helpless sufferers—just as good and worthy as himself—so long as he can serve his own turn by them.

It is certain that many avocations now lauded to the skies, and constantly the direct source of wealthy influence and honor to individuals, are nothing but degrading and infamous in themselves, because these assumed advantages are all derived from human helplessness and infirmity; and are only helpful at their very best in intensifying and aggravating the evil that supports them.

It is certainly degrading and disgraceful to any person or nation that consents to raise a revenue by such means; and while such practices are not only condoned but actually approved, the consenters thereto are making a rod for their own guilty backs, and show themselves to be as faulty as the wrong-doer's they let alone or countenance, "for—in principle—the receiver is just as bad as the thief."

It is certain that the alcohol manufacturing and distributing interest, the interests that fatten upon war, and the invention and manufacture of life-destroying materials and implements of any kind, come fairly within the category above mentioned; and can, therefore, be alone worthy of the cordial support of such as are entitled to the designation of fiends rather than of considerate human beings.

It is certain that reckless and determined thoughtlessness is largely responsible for man's inhumanity to man which makes countless thousands mourn to-day; and until a more thoughtful attitude is generally created amongst mankind at large, and a disposition shown to concede to every man alike an equal right to live, and to enjoy the opportunities which make life worth having, man's inhumanity to man must and will continue to operate on its own fiendish lines, working death, disease and destruction in every way by wholesale.

It is certain that Truth is ever pleading with man for his best attention, and that his highest happiness depends entirely upon its recognition, and his hearty application of the same to the destruction of all vice-creating circumstances, now not only condoned, but actually held in high esteem, even by those who proudly pose before their fellows as the very exponents of Divine Truth!

As the world opens its eyes to the clear perception of Divine and Living Truth, its very first exclamation will be, "Save me from my friends."

It is certain that if the light in us be darkness we are all the worse and nothing the better for the delusion we foster. Anyone with open eyes to-day can but see that the highest assumption of Christendom in its most popular form will not hold water. An enemy to God and man has contrived to foist upon thoughtless people fables instead of glorious Truth.

Christendom has been lured falsely into a terrible snare, and has been zealously devoted for many centuries to the unprofitable task of hewing out to herself cisterns, broken cisterns, which can hold none of the water of Divine Truth. Give clear thought and loving sympathy to humanity as a whole, and very soon it will unmistakably appear that the light held by conceited Christendom is naught but darkness, and, therefore, all the greater power for working iniquitously than if nothing of the kind was either held or taught.

It is certain that true seers are multiplying, who see things as they are, and not as interested partizans are laboring hard to make them appear. Then trust these seers more, and leave the blind guides alone, or nothing can prevent both guides and the guided falling into the miry ditch. True seers see things as they are in the light of God. All truly spiritual men and women are such true seers. They ought always to have abounded, for the most effective means for their production have always existed, and will eternally do so. Nothing more is necessary, therefore, than for all desirous of becoming seers to bow meekly and heartily to the conditions qualified to make and multiply such illuminators, and they will as a matter of course abound on every hand accordingly.

It is certain that the essential condition to seeing in the light of God is to draw very near to Him. But men who court popularity, even on religious lines and pretexts, are compelled to draw near to man rather than God to achieve their object. What is possible if men would but leave the weak and beggarly ways of man, let the great Master say as follows: "Near to man it is impossible, but not near to God; for near to God all things are possible." Some blind guides who were conceited enough to think they saw when the light in them was but darkness gave to the trusting world a gross mistranslation of that passage, causing a lie to be read where a truth was given. The lie is: "With man it is impossible, but not with God; for with God all things are possible."

It is certain that reconciliation or agreement can never be shown between such a gross mistransla-

tion and the scripture which affirms: "All things are possible to him that believeth." The same truth is predicted of the believing man in that passage that is unwarrantably and untruthfully restricted to God in the other. "If the light that is in thee be darkness, how great is that darkness" is by such blinded confusion very unmistakably illustrated.

It is certain that God lays man under no manner of restriction that he does not all the time by his ignorance and unbelief make for himself. All things being possible then to the believing one, and man not accepting it as true, proves him to be unbelieving and fearful, and every such an one dishonors God and Truth by throwing discredit upon them. It is truly amazing what unbelief and ignorance are everywhere displayed by those calling themselves believers!

It is certain that man has degraded himself and dishonored his Maker by drawing near to his imperfect fellows, and keeping away from the perfection up to which he is freely and heartily invited. By counting favor, wealth, popularity and countenance from others no better than himself, he is compelled all the while to keep in touch with those he seeks all this from, and so he chooses to link himself in with impotence, when omnipotence is equally available to him did he dare to accept and fulfill the conditions essential to the same.

It is certain that every man-depreciating utterance contained in the scriptures are absolutely true; because of man's proneness everywhere to favor the ways of imperfect man in preference to the ways of Divine Perfection. No man can be true to God, and emphatically decide to walk with Him, and remain popular. Sophistry may not so teach; the determination to receive honors and rewards from man will not so believe; but how may or can those believe who seek honors one from another, and seek not the honor therefore which cometh from God only? If God be true, then many who now flatter themselves and impose on others that they are believers and saved by Christ, are self-deceived, and are all that God regards as unbelievers.

OUR COLONY ENTERPRISE.

As will be seen by reference to the last page of this issue, Judge Maguire has gone to Springfield, the principal trading center of the section the Companion-Papers have recommended to those seeking new homes.

At Springfield is a natural water-power ranking with the finest in America, and the promise now is that Springfield will become the greatest railroad center of Central Oregon. It is situated on the beautiful Willamette river, in the midst of a very garden spot of fertility. Lots and fruit lands can be secured for those who are not now ready to emigrate or make full payments when they take the necessary preliminary steps to establish their good faith—the methods and means of doing which may be learned by addressing the Judge at Springfield.

Usury makes hard times.

[From "The Soul of Man," by Dr. Paul Carus.]

NO CREED, BUT FAITH.

By creed we understand a summary of the articles of religious belief, and by faith a trustful confidence in something or some one that we are convinced is good and true. Creed is dogmatic; faith is moral. The creeds of the world are contained in the many credos in the doctrines of the different religions; faith is enshrined in human hearts. Creeds are dead letters; faith is the quickening spirit.

The religious problem of to-day will find its simple solution in the sentence: No creed, but faith. Let us have faith in the moral order of the world, the faith of a grain of mustard seed, and without swerving live and grow accordingly. Let us have faith in our ideals of Truth and Beauty and Goodness. If we have no faith, how can our ideals be realized? How can the tree grow if the seed be dead?

So long and in so far as Christianity was a living faith, it was truly human and progressive. But as soon as priestcraft prevailed and identified creed with faith, the religious spirit lost its life; it became a reactionary power, for it was fossilized into the letter that killeth; and instead of faith credulity was enthroned as the basic virtue of a religious life. Not truth ascertainable and verifiable by scientific investigation was accepted as the basis of religion, but certain unverified and even absurd doctrines, which were established as self-evident axioms. Science was pool-pooled like Cinderella, as worldly and ungodly, whereas by right it should hold the torch to faith, lest it walk in the path of superstition or other errors.

There may be a living faith concealed in a foolish superstition. It is not the error, not the superstition that works wonders, but the faith that lives in it. No victory, no virtue, no strength, without at least a grain of faith, be it ever so much mixed with false notions. False notions are a disastrous ingredient in faith, and unless in time discarded they will and must lead into danger. For weak souls an alloy of truth and error may serve as a substitute for pure truth; but it is truth alone that can make us strong and free.

Creed rarely can stand criticism; but faith can not only endure and survive criticism—it should even invite it. Criticism may destroy all creeds, but it will never destroy faith; and if it could, it would take out of life that which alone gives value to it. It would take away our ideals, our hopes, our aspirations, and the purpose of life. Life would be empty and meaningless.

Superstitions have under exceptional conditions, in the days of man's childhood, served as substitutes for faith; but we should learn that they are not the living faith itself, nor do they add to the strength of faith. They rather detract from its vigor, its purity, and its nobility. Superstitions and the lack of knowledge will ultimately lead to perdition. On the other hand we should learn that our faith, our confidence in the truth of moral ideals, is by no means subverted if the superstitions incidentally connected therewith are recognized

as illusions. Science of late has done away with many errors which had grown dear to us, but it has not and never will do away with our ideals of Truth, Beauty, and Goodness. It has rather taught us the laws according to which they can more and more be realized. Ideals evolve and change, and, upon the whole, they progress and are improved.

If the grain rots in the earth we no longer fear that it is lost. We now know that the transformation is no sign of decay, but of growth, and as the husks of our superstitious notions are breaking, a new faith bursts forth which will be wider and broader, purer and greater than all the old creeds with narrow sectarian convictions. Dogmas will be forgotten, but Religion will remain. All creeds will die away, but Faith will live forever.

For The World's Advance-Thought.

STANDARDS.

A. G. HOLLISTER.

A STANDARD is an ensign to rally people engaged in a common cause. It is also a fixed rule to work by; a measure and criterion of judgment, by which things are tested. It is here applied to a system of doctrine in morals and religion, which is taught for a correct rule of life.

Did Jesus teach a universal religion, and do his doctrines form a rule of life suitable for all mankind? Those who accept him as a Divine Teacher claim that he did, and that his doctrine is so plain and easy to practice, that a wayfarer, though a tramp or a fool, need not err therein. Why then such various and desperately conflicting opinions among people that profess to call him Lord and Master, as to what constitutes a true disciple of him? We think it is because the vast majority of those who assume his name, reject his central idea, or fail to grasp it, and attempt to make a part do for the whole.

The central idea of his doctrine, illustrated by example and precept, was that of a spiritual man, wholly divested of earthly attachments and lower self-interests, and devotedly consecrated to Divine service in ministering to human need, spiritual and temporal, which ministering is substituted for the temple service of the ritual law. The world says this is impracticable. It is impracticable for the worldly life. Yet, from this standpoint, the doctrine and practice of Jesus is luminous and consistent throughout, but too elevated and spiritual to be grasped by "the animal man, who receives not the things of the spirit," however intellectual he may be, "because they are spiritually discerned," and he has no heart for them. "The heart is the governing part. 'Tis the heart the hand doth wait for." "They who received the word with understanding into good and honest hearts, brought forth fruit, some thirty, some sixty and some, a hundred fold" increase.

The standard erected by Jesus is so exalted, (to be attained only through death to the lower, self-life, by voluntary denial) that but very few have thus far been willing to rally around and support it, or purchase its rewards, which have no attraction for the carnally minded.

He uttered many sayings on a level with the comprehension of all hearers. But as there are different grades of aspiration and attainment, he taught truths to the higher grades, which the lower were unprepared for, and unable to receive. Hence the saying, "He taught them in parables, and without a parable spake he not unto them." Because their hearts were gross, and their ears were dull of hearing. So he chose a few sympathizers more advanced than the multitude, who formed an inner circle of twelve, to receive special instruction. When these questioned him of the meaning of some of his parables, he said, "to you it is given to know the mysteries of the kingdom of God, but to those who are without it, it is not given;" and then proceeded to explain. Even these were not all of them sufficiently alive in spirit to receive all he wished to convey, so he chose three to form a still higher circle, whom he named Boanerges. And still, at his departure he had many things to say to them, that they were not yet able to hear, nor to comprehend.

Now as the light and beneficence of his central principle was dispensed for all, it is plain that it could only act on the lower strata of intrenched selfishness, and animalized human creatures through intermediate layers, which excluded a large degree of the principle of self-sacrifice, proportionate to increased density and number of strata traversed.

If it be asked, Why a standard so far above the ordinary capacity to practice? it may be said in answer, that mankind were formed to progress from lower to higher planes of life and motives. After growing to the limit of the first stage, one ripens for the second. The first stage has its subdivisions of natural growth, corresponding to the spiritual, in its changes from infancy to youth, from youth to manhood, and thence to the post-mortem state. Natural changes proceed from organic structure, and are involuntary, not subject to the will. Moral changes and moral progress proceeding from the will, acting with the light in understanding, are voluntary.

The standard of moral righteousness for the earthly, generative man, was taught in the world before Jesus came, by prophets that preceded him. It encouraged generation, but limited the use of that faculty to the production of offspring. It permitted manslaughter, divorce, retaliation for injuries, selfish possessions, and destructive wars in self-defense, and in some cases, for conquest. All these are abolished in passing from the first to the second stage, that is, to the true Christian standard. Except the first named, they formed no part of the original law of nature, for the essence of the law was love, as it is of the gospel of Jesus. Hence he combined the two standards in this precept: "Whatsoever ye would that man should do unto you, do ye even so to them, for this is the law and the Prophets." But man by transgression had departed from the law, and entered into league with the corrupter of generation, hence those things were allowed, to partially restrain inherited evil tendencies. Just as enlightened people now think

they must have jails and constables, and criminal courts, deadly weapons, and soldiers, for defense against the violence and selfish greed of their fellow-creatures, inherited from their forefathers. They are not cures, but restraints. Some had outgrown the adaptations of this mixed, rudimental state, and were ripe to be harvested for the next degree. Jesus was anointed to bring to these the rule and life of the higher order, and to open the way for all who chose to advance into it. These were the sheep (without destructive armor), concerning whom he said, "I have come that they may have life, and may have it abundantly. I am the door of the sheep. If any one enter through me, he shall be saved (from perishing), and shall go in and out, and find pasture."

He adds: "Those who came before me are thieves and robbers," because they indulged the spirit of carnal warfare and plunder, and relied on carnal weapons for defense against violence as professed Christians do to-day, which scatters the harmless sheep. The standard which Jesus raised was universal only in the sense of being an advanced station in the path of progress and unfoldment, which all must finally travel who rise above the distraction of conflicting desires to the eternal state. A station that can be gained only through self-sacrifice, mutual helpfulness, and development of highest qualifications for ministering spiritual aid to those who remain in the rear.

Both ancient and modern revelation teaches that the post mortem, or psychic state, is an extension of the life begun in the body, so that opportunity is afforded there for all to be instructed who were not so situated as to receive it here, and to so improve their conditions by voluntary obedience and growth, as to arrive at the higher station after the errors and mistakes of ignorance have been atoned for in the judgment (which means separation from dross); and their evil consequences have been destroyed by remedies supplied in the gospel of the harvest, which is the everlasting gospel proclaimed in the judgment. Rev. xiv:6,7. Jesus declared that the dead hear the voice of the Son of God, and they that hear shall live. "The season comes when all that are entombed shall hear his voice and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of judgment." And, as the gospel is preached in the judgment, all will have a fair chance.

That Jesus recognized a standard of righteousness for the earthly man, which was practiced before he came, is shown by his frequent reference to the law and the prophets, either to substantiate his own statements, or to confound his opposers by turning their weapons on themselves. He said to the crowd following him: "The Scribes and Pharisees sit in Moses' seat. Therefore, whatsoever they command you, that observe and do; but do not after their works, for they say and do not."

Again, "Except your righteousness exceeds the righteousness of the Scribes and Pharisees, ye shall not enter the kingdom of heaven." This is equiv-

alent to an admission that Scribes and Pharisees were righteous according to a standard not high enough for the kingdom of heaven. The higher standard, he taught to those who would listen. This idea is more clearly illustrated when the rich young man came running and kneeled to him, saying: "Good Teacher, what shall I do to inherit eternal life?" Jesus directed him to the commandments of the law, as affording a rule by which he might live. But this did not satisfy him, and he said: "All those have I kept, from my childhood." Jesus then looking on him, loved him (penetrated, sounded his heart), and said: "One thing thou lackest; if thou wilt be perfect, go sell what thou hast and give to the poor, and come and follow me (conform to my teaching), and thou shalt have treasure in heaven." This was a thrust through the heart, that disclosed its covetousness. The young man went away sorrowful, which caused Jesus to exclaim, "How hardly shall they who trust in riches enter the kingdom of heaven!" That is, whose heart is set upon them. For where the heart is, there will its treasure be also. It cannot be in two opposite elements, two opposite kingdoms, at once, no more than the body can be in two widely separate places at the same time.

The standard of moral righteousness while restraining covetousness in certain directions offered no cure for it, and placed no limit upon worldly possessions. But the standard of the kingdom of heaven cuts it up by the roots, when it abolishes marriage ties and the relations growing out of it, and all private ownership of worldly goods. See the conversation that followed the above scene. Mark x; 25 to 31.

Jesus compared the kingdom of heaven to a net, cast into the sea, and promised to make his disciples fishers of men. Who are the fish to be caught, if not those to whom was given the law and the prophets? Paul indicates this when he says the law was our child leader; to bring us to Christ. It seems evident that the confused and conflicting opinions extant, as to what constitutes the doctrine of Christ, arise primarily from the failure to practice what he taught. Second, by attempts of professors of the Christian name, whose cupidity was never curtailed, to combine the liberties of both standards, and to explain away all inconvenient restraints that would hinder enjoying the wealth, honors, and pleasures of this world, while claiming first seats in the kingdom of him who voluntarily died to these, that he might possess and administer the imperishable treasures of eternal life.

He said: "Strait is the gate and narrow is the way that leads to life, and few are they that find it. Agonize to enter at the strait gate, for many will seek to enter and shall not be able, from when the master of the house may have arisen and closed the door." A new dispensation re-opens the door, never again to be closed only as souls may close it against themselves.

The pure in heart shall see God, for God is the Pure Center or Heart.

For The World's Advance-Thought.

THE BROTHERHOOD OF MAN.

JULIA C. FRANKLIN.

THERE'S a time to laugh, a time to weep, and above all, a time to think and act.

"Truth is all-sided perfection," and therefore no respecter of persons—dealing only in principles. He or she who regards persons more than principles manifests a lack of true wisdom.

It's a solemn hour to be brought face-to-face with Principles only, because one is brought face-to-face with Truth, Infinite Law—God.

"The Kingdom of Heaven is within you." And such being the fact, where shall we look for its advent, but in the presence of those who love "the truth, the whole truth, and nothing but the truth," for its own sake, regardless of this man's praise or blame, or that woman's smile or scorn?

Let Truth abide, though the heavens fall.

Brotherhood implies Equality, Fraternity and Justice to the humblest, as well as to the most refined and cultured. How it can be made practically possible is a question often asked by every true Reformer—who must of necessity be a true humanitarian also.

Human life is made up of little things, as a rule; the exception being where some unexpected event or emergency calls for deeds of noble daring, indicative of true moral courage or heroism.

In the order of nature there often comes crises attended, more or less, by disaster to the well-founded hopes of the masses. But there are ever found a few that are equal to every emergency, and those few become the natural guides or leaders of those not so perfectly self-centered.

Thus far there seems to be no system in the activity of even Reformers, who love the Truth, and desire to live it out in harmony with their highest convictions of right and duty.

"Behold how brothers can dwell together in unity," is an expression found in "the inspired word of God." But where is the formula to make this declaration a practical possibility? Many attempts have been made to actualize the above declaration, but to end in defeat after a brief period.

What has been the cause but this? Principles have been set aside, that Persons might be looked up to, which ends in usurpation, disintegration and death, to each individual effort.

But spiritual scientists have long been at work trying to solve the knotty problem.

How well they have succeeded is now ready to be placed before "Whole World Soul Communists," that their united prayers may be answered, that thus they may show to the world that a wisdom not of earth nor earthly teachings is at the helm. And what is more, will see that its faithful followers are protected from the unreasoning foes of truth and purity everywhere. "In unity there is strength; in disunion destruction."

MEN say: "It don't matter, I will be allright anyway if there is a hereafter;" as if they could sow the seeds of evil here and reap a crop of good from them hereafter.

SPIRITUAL INFLUENCE OF FLAGS.

W. J. COLVILLE.

WHITE is the beginning and ending of all things; it is Alpha and Omega. Pearly whiteness betokens simple innocence; the lustrous whiteness of light as flashed forth from the diamond—prince among gems—betokens purity attained through conflict; victory gained over every difficulty and temptation to which races or individuals can be subject. The three primary colors signify the three qualities essential to perfection. Red denotes love, which is supreme power; gold means wisdom; blue represents truth. In the American flag innocence, love, or the power of love and truth, or the love of truth, are well represented, but wisdom is not displayed, as there is no yellow in the flag. The impression received by a seer gazing at the Stars and Stripes of the United States, or at the Union Jack of England, for the first time would probably be: This flag is the sign of a great people; a people who love home and who are willing to shed their blood truly for their country; they are seeking after truth and will attain to it through their love of it; but their methods as yet are far from wise in many important particulars. The Stars and Stripes unquestionably display the intention to develop individuality; and at the same time there is an intense recognition of solidarity, and the prophecy is made in the flag itself that only through struggle and determined effort shall the desired end be achieved. The White in the American flag typifies virgin soil, untried possibilities, fathomless opportunities; in a word everything that is yet latent in the country itself and in the minds of its inhabitants. All this dormant energy is to be brought forth through the power of love and the love of truth, and this will only be achieved through constant and untiring industry.

There are always two aspects of every question, the superficial and the interior. The surface view of blood, which red usually reminds us of, is only the literal fluid which courses through the veins of every animal and which is freely shed in physical encounters; the deeper meaning of blood is love, which brings truth into expression—thus the shedding of blood is the outpouring or revealing of the best there is within us. Each State in the Union being represented by a star is a promise and a prophecy, but the stars are not yet luminous; they are still passing through incipient stages of development; therefore there are apt to be strivings and contentions among them; but the time will come when the deeper teaching of the flag will be brought out and Columbia's fair ensign will in every part of the world stand for peace triumphant; war completely outgrown.

This is the only nation that can take the first step toward the establishment of Universal Peace, because here is represented an amalgamated people; the nations must blend and intermarry and become thereby socially and industrially a unit before it is possible for all nations to lay down arms and become truly one people. England, by reason of her many foreign dependencies, will doubtless

attain next to the Pacific State. France will probably also reach this goal at no very distant date; and in Germany there are also many indications of the triumph of freedom, but not till after another session of severe hostilities. It is to the American flag in all waters that the eyes of the civilized and even the barbaric world are turning as to the sign of mingled liberty and peace, and just in proportion to America's power will be her decisive victory over the internal foes who imperil her highest interests; from the outside she has little to fear; let her forty-two stars become luminous, each State vying with its neighbors in the honest, faithful endeavor to be thoroughly true to the principle of liberty, and the day is not far distant when Europe is also at rest.

It is said that the living creatures that inhabit the depths of Amazonian forests do not flee from approaching travelers; they only sit in their haunts and watch the intruders with curious eyes, for, not having had experience in the cruelty of mankind, they do not know the danger of being slain by hunters. The other day I tried to make friends with a hungry cat. She evidently had been accustomed to kicks, blows and scoldings; at any rate memory had made her wary, so she eyed longingly the bait held out to her, but it took three days desultory wooing to convince her of the honesty of my intentions. A few days later I offered as real a service to a young girl who needed my help, and she, like the cat, looked at me with suspicion, evidently supposing that I meant, in some mysterious way, to make money out of her misfortune. When an honest-intentioned Reformer gives earnest effort to enlightening the people, he or she must bear that same look of wise doubt. There is always reason for this over-grown distrust. It does not grow without long garnering of bitter experience in outraged faith, a long triumphing of aggressive might. What barbarians we civilized people are!—*San Francisco Beacon*.

Will you kindly permit me to ask your readers during the hot weather to endeavor, so far as possible, not to hire those herdies and other carriages having poor-looking horses? Will you also kindly ask your readers who may be leaving their city houses for the country to see that their family cats are humanely provided for, so far as possible, during their absence? I am told by a police officer this morning that during the summer many homeless cats come under his observation in a half-starved and miserable condition.—*Geo. T. Angell, President Humane Society*.

At his recent visit to the First regiment, O. N. G., Governor Pennoyer, of Oregon, said: "But I sincerely hope that the time may come when every saber will be turned into a ploughshare and every spear into a pruning-hook. It is my earnest hope that the time may never come when you will be called upon to turn your military attainments to practical account or experience the reality of war. It is my opinion that the advancing age will demand that all troubles and disputes be settled by arbitration instead of by the sword."

WELL SAID.

GEORGE T. ANGEL, President of the "American Humane Society," commenting, in "Our Dumb Animals" on the disgraceful and brutal conduct of the students of Yale University, at the time of the street procession of Barnum's Circus in New Haven, Conn.—when they bombarded the persons and animals taking part in the procession with hundreds of torpedoes, causing a panic and considerable damage—says:

"Can anything meaner or more contemptible be imagined than the conduct of these two hundred intellectually educated young men, in the presence of eight hundred more of their companions, who did not raise a hand or voice to prevent. If this is the kind of education given at New Haven, God be praised that Lincoln, Grant, and Garfield—noted for their humanity to dumb creatures—were educated in a different school."

But how is it at Harvard University? We saw in the Boston daily papers, a few days since, that a fire in one of the worst holes near Boston had revealed a dog pit where dog fights were gotten up for the special benefit of Harvard students. And now we find in the papers that the proprietor of two of our largest and best hotels—"Parker's" and "Young's"—has decided that no more large bodies of "Harvard students" will be permitted to dine at either of his hotels.

If this is the kind of men that our foremost universities and colleges are sending out it is high time for their teachers to drop a few of their Greek roots and mathematical formulæ, and turn their attention to practical plans of converting these college hoodlums and semi-barbarians into good law-abiding and humane citizens.

It may be said that these charges only apply to a portion of the students. I answer: Then for the honor of American education, let all such be promptly expelled, and let no student of good character permit himself to associate or be associated with them.

In behalf of the interests which I have the honor to represent, I do most respectfully ask the upwards of eight thousand editors to whom this paper is now monthly sent, to use their influence to impress upon the Presidents and Professors of our universities and colleges the importance to our country and the world of more humane education."

AFTER eighty years of contact with England, there are thirty-two thousand Christians, for which we may be thankful, and one hundred and fifty million opium smokers; for which we may hang our heads in shame. The slave trade, the liquor traffic, the licensing of immorality—these were bad enough, but the opium curse is the sum of all villainy.—*Rev. Hudson Taylor, of the Inland China Mission*.

By the universal union of workers the scattered creators are uniting to form the New Creation.

The wisest teacher cannot teach a refractory pupil but slowly; so it is with God and man.

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DULCAMERA.

EVELYN PYNE.

TWAS long ago, as men count time,
By days, and months, and years—
Yet not so long but that my rhyme
Can up the steep of mem'ry climb,
And catch the dropping tears;

And hold them with unanguished brow;
Tho' sighing softly still,
They bear no stinging sorrow now,
Tho' looking back I wonder how
Such torture could not kill.—

Ah well! time passes steadily
And hardens as he goes;
And tho' sometimes we readily
Could wish our bodies dead, that we
Might sink in death's repose;

Yet ere a year, or may-be two,
Have slid into the past,
We catch a glimpse of heaven's blue,
Soft peeping all the darkness thro'.
E'en sorrow cannot last;

And Nature's blessed voices fall
On tired hearts dropping down;
The calm stars shine thro' heaven's wall,
And breathe their glow, and lighten all,
And wan brows feel their crown;

And every tiny bloom that springs—
Or dew-drop on the grass;
And every flutter of bird wings—
And every note that music sings—
Wake echoes as they pass,

And bury with caressing tone
Our sorrow out of sight;
While every sigh, and every moan
Are whispering that not alone
Nor outcast from the light,

We suffer 'mid our pilgrimage
In darkness drearily;
There dwelleth One who can assuage
The tempest, tho' its wildness rage
O'er our souls wearily;

Else why instinctive do we cry,
And lift our eyes above,
Nor turn below—but seek the high?
Ah scoffers, tell the reason Why,
If not, that God is love!

MIXED.

THE CONDITION NOW AND THEN.

TAKING into consideration the vast increase in intelligence, wealth and inventive genius, the average workingman has gained but little compared with those who gather the proceeds of his

toil. The crowded tenement house, the charity and the laborers cheap boarding house is not an improvement on the old time when it is claimed "he had to live so meagerly." Yet we are continually told by the press representatives of the monied men that it is the great desire of the workingmen to have all the luxuries of the millionaire that makes them dissatisfied with their present condition; that they live in absolute luxury compared to the way they lived thirty or forty years ago.

The wealth of the earth was intended for the comfort and happiness of all its children; and no condition is required for its use except that of industry. It is only the selfishness of humanity in general that prevents each and all having an abundance of all that is necessary for comfort and happiness. The present condition of affairs will continue until mankind outgrow their animal selfishness; are content with enough; and learn that one cannot be happy until all are happy.

Those who live without performing some useful work are simply highwaymen who stand in the pathway of honest labor, and employ the machinery of Government to enforce their demand to "stand and deliver."

A PROMINENT Presbyterian Minister of Portland, Oregon, recently preached a sermon on the familiar passage in John, third chapter, and sixteenth verse: "For God so loved the world that he gave his only begotten son, that whosoever believed in him should not perish, but have everlasting life."

He compared God's sacrifice of His son, with the sacrifice of an earthly parent of his offspring, and explained how much greater the agony of God was in making the sacrifice; but that it had to be done to save humanity.

The sermon inferred that God was full of parts and passions. The gift of His son to save humanity necessarily implies a conditioned God, that grieves as man grieves, otherwise there could be no sacrifice on His part.

The Orthodox Christians think that their salvation depends largely upon the belief that Jesus Christ was the son of God; believe this and you are saved. But if we can depend upon the testimony of Christ in other parts of the book, this testimony is contradicted by what he said to the lawyer when he asked him what was necessary to do to inherit eternal life. He answered: "Love to God and neighbor and keep the commandments;" and in answering the same question when asked concerning it by the rich young man, he said: "Sell all thou hast and give to the poor." Man

may contradict himself, but that which comes from a Divine source cannot be contradictory.

In the same sermon the minister told several stories illustrating how easy it was to gain salvation through Christ, comparing it in one instance to entering a miner's cage and being hauled up to the surface of the mine. Some persons, he said, thought this made salvation too cheap; that it was necessary to make a great effort to gain salvation. He furthermore remarked: "When God gave this gift to the world He gave to the extent of Divine ability. Here we believe Almighty God did His best."

After floundering around in a maze of assertions for over an hour the minister ended the sermon most fittingly by saying: "Friends, I feared you would get lost in this text; I am lost in it; I know no more about it than I did before; I am sure you know no more about it. But it has benefited me, and I trust you, also, just to look at these great truths, which we have no line long enough to measure and no intellect great enough to comprehend. He admits that their salvation is based upon a something that none can understand, and yet this is their only means of salvation.

This idea of the power of the Supreme is on a par with the idea that God cannot save his own offspring from eternal punishment. These theological conceptions are merely childish conceptions; and in this more enlightened era should be dismissed from the minds of intelligent people as unworthy of the age in which we live.

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The miners would be better off as soldiers, because the latter are well fed and clothed and have but little hard work in times of peace, receive some spending money, and are pensioned after a certain time of service.

The best means, under the circumstances, to prevent employers from making slaves of their employees would be to have and enforce a law that would make the oppressors undergo the same treatment for some determined time.

SPIRITUAL INFLUENCE OF FLAGS.

W. J. COLVILLE.

WHILE is the beginning and ending of all things; it is Alpha and Omega. Pearly whiteness betokens simple innocence; the lustrous whiteness of light as flashed forth from the diamond—prince among gems—betokens purity attained through conflict; victory gained over every difficulty and temptation to which races or individuals can be subject. The three primary colors signify the three qualities essential to perfection. Red denotes love, which is supreme power; gold means wisdom; blue represents truth. In the American flag innocence, love, or the power of love and truth, or the love of truth, are well represented, but wisdom is not displayed, as there is no yellow in the flag. The impression received by a seer gazing at the Stars and Stripes of the United States, or at the Union Jack of England, for the first time would probably be: This flag is the sign of a great people; a people who love home and who are willing to shed their blood truly for their country; they are seeking after truth and will attain to it through their love of it; but their methods as yet are far from wise in many important particulars. The Stars and Stripes unquestionably display the intention to develop individuality; and at the same time there is an intense recognition of solidarity, and the prophecy is made in the flag itself that only through struggle and determined effort shall the desired end be achieved. The White in the American flag typifies virgin soil, untried possibilities, fathomless opportunities; in a word everything that is yet latent in the country itself and in the minds of its inhabitants. All this dormant energy is to be brought forth through the power of love and the love of truth, and this will only be achieved through constant and untiring industry.

There are always two aspects of every question, the superficial and the interior. The surface view of blood, which red usually reminds us of, is only the literal fluid which courses through the veins of every animal and which is freely shed in physical encounters; the deeper meaning of blood is love, which brings truth into expression—thus the shedding of blood is the outpouring or revealing of the best there is within us. Each State in the Union being represented by a star is a promise and a prophecy, but the stars are not yet luminous; they are still passing through incipient stages of development; therefore there are apt to be strivings and contentions among them; but the time will come when the deeper teaching of the flag will be brought out and Columbia's fair ensign will in every part of the world stand for peace triumphant; war completely outgrown.

This is the only nation that can take the first step toward the establishment of Universal Peace, because here is represented an amalgamated people; the nations must blend and intermarry and become thereby socially and industrially a unit before it is possible for all nations to lay down arms and become truly one people. England, by reason of her many foreign dependencies, will doubtless

attain next to the Pacific State. France will probably also reach this goal at no very distant date; and in Germany there are also many indications of the triumph of freedom, but not till after another session of severe hostilities. It is to the American flag in all waters that the eyes of the civilized and even the barbaric world are turning as to the sign of mingled liberty and peace, and just in proportion to America's power will be her decisive victory over the internal foes who imperil her highest interests; from the outside she has little to fear; let her forty-two stars become luminous, each State vying with its neighbors in the honest, faithful endeavor to be thoroughly true to the principle of liberty, and the day is not far distant when Europe is also at rest.

It is said that the living creatures that inhabit the depths of Amazonian forests do not flee from approaching travelers; they only sit in their haunts and watch the intruders with curious eyes, for, not having had experience in the cruelty of mankind, they do not know the danger of being slain by hunters. The other day I tried to make friends with a hungry cat. She evidently had been accustomed to kicks, blows and scoldings; at any rate memory had made her wary, so she eyed longingly the bait held out to her, but it took three days desultory wooing to convince her of the honesty of my intentions. A few days later I offered as real a service to a young girl who needed my help, and she, like the cat, looked at me with suspicion, evidently supposing that I meant, in some mysterious way, to make money out of her misfortune. When an honest-intentioned Reformer gives earnest effort to enlightening the people, he or she must bear that same look of wise doubt. There is always reason for this over-grown distrust. It does not grow without long garnering of bitter experience in outraged faith, a long triumphing of aggressive might. What barbarians we civilized people are!—*San Francisco Beacon*.

Will you kindly permit me to ask your readers during the hot weather to endeavor, so far as possible, not to hire those herdies and other carriages having poor-looking horses? Will you also kindly ask your readers who may be leaving their city houses for the country to see that their family cats are humanely provided for, so far as possible, during their absence? I am told by a police officer this morning that during the summer many homeless cats come under his observation in a half-starved and miserable condition.—*Geo. T. Angell, President Humane Society*.

At his recent visit to the First regiment, O. N. G., Governor Pennoyer, of Oregon, said: "But I sincerely hope that the time may come when every saber will be turned into a ploughshare and every spear into a pruning-hook. It is my earnest hope that the time may never come when you will be called upon to turn your military attainments to practical account or experience the reality of war. It is my opinion that the advancing age will demand that all troubles and disputes be settled by arbitration instead of by the sword."

WELL SAID.

GEORGE T. ANGELL, President of the "American Humane Society," commenting, in "Our Dumb Animals" on the disgraceful and brutal conduct of the students of Yale University, at the time of the street procession of Barnum's Circus in New Haven, Conn.—when they bombarded the persons and animals taking part in the procession with hundreds of torpedoes, causing a panic and considerable damage—says:

"Can anything meaner or more contemptible be imagined than the conduct of these two hundred intellectually educated young men, in the presence of eight hundred more of their companions, who did not raise a hand or voice to prevent. If this is the kind of education given at New Haven, God be praised that Lincoln, Grant, and Garfield—noted for their humanity to dumb creatures—were educated in a different school.

But how is it at Harvard University? We saw in the Boston daily papers, a few days since, that a fire in one of the worst holes near Boston had revealed a dog pit where dog fights were gotten up for the special benefit of Harvard students. And now we find in the papers that the proprietor of two of our largest and best hotels—"Parker's" and "Young's"—has decided that no more large bodies of "Harvard students" will be permitted to dine at either of his hotels.

If this is the kind of men that our foremost universities and colleges are sending out it is high time for their teachers to drop a few of their Greek roots and mathematical formulæ, and turn their attention to practical plans of converting these college hoodlums and semi-barbarians into good law-abiding and humane citizens.

It may be said that these charges only apply to a portion of the students. I answer: Then for the honor of American education, let all such be promptly expelled, and let no student of good character permit himself to associate or be associated with them.

In behalf of the interests which I have the honor to represent, I do most respectfully ask the upwards of eight thousand editors to whom this paper is now monthly sent, to use their influence to impress upon the Presidents and Professors of our universities and colleges the importance to our country and the world of more humane education."

AFTER eighty years of contact with England, there are thirty-two thousand Christians, for which we may be thankful, and one hundred and fifty million opium smokers; for which we may hang our heads in shame. The slave trade, the liquor traffic, the licensing of immorality—these were bad enough, but the opium curse is the sum of all villainy.—*Rev. Hudson Taylor, of the Inland China Mission*.

By the universal union of workers the scattered creators are uniting to form the New Creation.

The wisest teacher cannot teach a refractory pupil but slowly; so it is with God and man.

The Universal Republic.

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DULCAMERA.

EVELYN PYNE.

'T WAS long ago, as men count time,
By days, and months, and years—
Yet not so long but that my rhyme
Can up the steep of mem'ry climb,
And catch the dropping tears;

And hold them with unanguished brow;
Tho' sighing softly still,
They bear no stinging sorrow now,
Tho' looking back I wonder how
Such torture could not kill.—

Ah well! time passes steadily
And hardens as he goes;
And tho' sometimes we readily
Could wish our bodies dead, that we
Might sink in death's repose;

Yet ere a year, or may-be two,
Have slid into the past,
We catch a glimpse of heaven's blue,
Soft peeping all the darkness thro'.
E'en sorrow cannot last:

And Nature's blessed voices fall
On tired hearts dropping down;
The calm stars shine thro' heaven's wall,
And breathe their glow, and lighten all,
And wan brows feel their crown;

And every tiny bloom that springs—
Or dew-drop on the grass;
And every flutter of bird wings—
And every note that music sings—
Wake echoes as they pass,

And bury with caressing tone
Our sorrow out of sight;
While every sigh, and every moan
Are whispering that not alone
Nor outcast from the light,

We suffer 'mid our pilgrimage
In darkness drearily;
There dwelleth One who can assuage
The tempest, tho' its wildness rage
O'er our souls wearily;

Else why instinctive do we cry,
And lift our eyes above,
Nor turn below—but seek the high?
Ah scoffers, tell the reason Why,
If not, that God is love!

MIXED.

THE CONDITION NOW AND THEN.

TAKE into consideration the vast increase in intelligence, wealth and inventive genius, the average workingman has gained but little compared with those who gather the proceeds of his

toil. The crowded tenement house, the charity and the laborers cheap boarding house is not an improvement on the old time when it is claimed "he had to live so meagerly." Yet we are continually told by the press representatives of the monied men that it is the great desire of the workingmen to have all the luxuries of the millionaire that makes them dissatisfied with their present condition; that they live in absolute luxury compared to the way they lived thirty or forty years ago.

The wealth of the earth was intended for the comfort and happiness of all its children; and no condition is required for its use except that of industry. It is only the selfishness of humanity in general that prevents each and all having an abundance of all that is necessary for comfort and happiness. The present condition of affairs will continue until mankind outgrow their animal selfishness; are content with enough; and learn that one cannot be happy until all are happy.

Those who live without performing some useful work are simply highwaymen who stand in the pathway of honest labor, and employ the machinery of Government to enforce their demand to "stand and deliver."

A PROMINENT Presbyterian Minister of Portland, Oregon, recently preached a sermon on the familiar passage in John, third chapter, and sixteenth verse: "For God so loved the world that he gave his only begotten son, that whosoever believed in him should not perish, but have everlasting life."

He compared God's sacrifice of His son, with the sacrifice of an earthly parent of his offspring, and explained how much greater the agony of God was in making the sacrifice; but that it had to be done to save humanity.

The sermon inferred that God was full of parts and passions. The gift of His son to save humanity necessarily implies a conditioned God, that grieves as man grieves, otherwise there could be no sacrifice on His part.

The Orthodox Christians think that their salvation depends largely upon the belief that Jesus Christ was the son of God; believe this and you are saved. But if we can depend upon the testimony of Christ in other parts of the book, this testimony is contradicted by what he said to the lawyer when he asked him what was necessary to do to inherit eternal life. He answered: "Love to God and neighbor and keep the commandments;" and in answering the same question when asked concerning it by the rich young man, he said: "Sell all thou hast and give to the poor." Man

may contradict himself, but that which comes from a Divine source cannot be contradictory.

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OUR BABYLON.

JAMES O. CLARK.

Oh the bowers of Babylon so rare,
And the tinkling fountains play
Over gardens hung in the drowsy air,
Where the careless youth and maiden fair
Are dreaming the years away.
And the kings of Babylon are bold—
For the realms before them fall—
And they rule the world from thrones of gold,
While the people's lives are bought and sold
Like the herds in the butcher's stall.

Oh, the towers of Babylon are strong,
And their dungeons damp and deep,
And the rich rejoice in the reign of wrong,
And the princes join in the reveller's song,
While the toilers work and weep;
But stern and still, like a troupe of fates,
Round the city's roar and din,
The invading host of the conqueror waits
In the midnight hush outside the gates
As the feast goes on within.

Oh, the walls of Babylon are high,
And their arches grim and low,
And the birds of commerce scream and fly,
While the proud Euphrates wanders by
In its dark, relentless flow;
But the river that rolls in Mammon's pride
Shall the people's servant be—
By the toiler's will shall be turned aside,
And the channels surge with a grander tide
Than the pulse of the Persian Sea.

THE REASON.

"ONE of the reasons of the failure of the Salvation Army, and the missions of sectarian and unsectarian organizations has been the inability to hold converts to the new life after they have made genuine efforts to reform." The reason of this is that the work lacks the fructifying power, because as a rule the teachers are not themselves a part of the life they are trying to stimulate in others; they do not live that which they preach. And, too, erroneous teaching cannot produce a lasting effect; it produces for the time being a species of mental excitement, that wears away when the exciting cause is removed.

Truth alone can redeem the being and produce an abiding effect in the life of the individual. "Getting religion" in the orthodox way bears the same relation to real growth in wisdom that the temporary stimulus of liquor administered to a sick man bears to the abiding vigor of perfect health.

Mr. A. A. BRUSH, who recently retired from the wardenship of Sing Sing prison, lately said: "After eleven years experience in charge of one of our largest and most populous prisons I am thoroughly convinced that a very large proportion of the inmates of our prisons are, under proper management and proper discipline, susceptible of reformation."

MAN, in his selfish eagerness to accumulate worldly wealth, buries himself in earthiness; thereby he imitates the mole and other forms of life low in the scale of evolution.

MONOPOLY does not desire plenty; the scarcer it can make the product the higher the profit.

THE DIFFERENCE.

THE National Convention of the Christian Endeavor Societies illustrated in its action the old orthodox maxim of "do as I tell you, but don't do as I do."

A business meeting was held by the fifteen thousand delegates, on Sunday, at which a resolution was passed condemning the opening of the World's Columbian Exposition on Sundays.

If a business meeting can be held on Sunday by fifteen thousand Christians for the accommodation of Christian Endeavor Societies, we fail to see why the Exposition may not be open on Sunday for the accommodation of the working people.

The time has gone by wherein sectarian bodies can impose their tyrannical wills upon the people. There would be far less disturbance to worshipping Christians by keeping the Exposition open on Sundays than is the bell-ringing pandemonium made by the church bells to the sick and nervous.

It is very inconsistent to do all manner of evil six days in the week and then be in travail for fear your soul will be lost if it seeks amusement on the seventh. Better to seek to be religious every day in the week than try to make yourself religious one day in the week by law.

WITH money monopolized and controlled by speculators, it is both scarce and dear. What a clamor there would be if the Government were to charge three times as much for its postage stamps when there was the greatest demand for them, or if it should fail to supply a sufficient quantity to supply the demands of each State.

Each state should be furnished with a sufficient volume of money to supply all demands within its borders; there would then be no necessity for the State Legislatures to make laws inviting capitalists to come and rob the people. The power of capital to make or break a State would not be in the hands of capitalists. At the rate of interest the capitalist gets from the borrower he is able to double his capital every four years.

The abolition of usury would make the money in the hands of the landlord useless unless it was invested in productive industries, consequently, the millions of money now hoarded by the usurers would be put into circulation.

CORPORATIONS seem to think that any law that their minions in the Legislature may choose to pass should be invincible because it has become a law; but in such cases the Legislators have not expressed the will of the people, but the will of a few who are interested in taking what does not belong to them. A law that does not express the will of the people is illegitimate. The will of the people plays but little part in modern legislation. But the people are to blame; their apathy in exercising their rights enables all the burdens they complain of so much to be put upon them. They are all fighting for their own little prejudices rather than seeking the good of all. Man must grow out of his narrow prejudices before he can have just laws.

ALL IS RIGHT.

IF there is an All-wise Power governing the universe, it is evident that all things are tending to evolve the Good. The opposition of the monopolist is as essential to that end as the perfect ideal of justice in the spiritual man. All is for the best under existing circumstances. The oppressed are undergoing the trials necessary for their spiritual development; the oppressor is acquiring the experience he needs.

We cannot believe in the perfect reign of law and order unless we see that this is true. There must be an intelligent governing power over all, else all is chance.

The world is so impregnated with the delusion that the material body is the real man, that they imagine when material conditions do not lead to the best material results, that God has made a mistake in making things as they are.

But this is certain, that whatever the material conditions of humanity may be they always tend to the best Spiritual Good. Each one here gets that which belongs to him spiritually in exact measure. Materially all may appear unjust and wrong; but spiritually all is right. We would paraphrase Pope's saying, "Whatever is is right," by saying whatever is in a spiritual sense is right.

Those whose spiritual senses are not awakened live in a chaotic hell; and the spiritually awakened dwell in a heaven here—each the just and perfect reward of their conditions. Neither of these wait for transition to realize their states. Such states may be more objective hereafter, but they do not start there any more than the plant that pushes its stalk above the ground is not dependent upon the prior germination of the seed in the darkness of the soil.

Reasoning from material premises all things are arbitrary. The Christian who believes in an arbitrary God is a Materialist; thus he is ever praying to his God to right things, and telling Him of His mistakes.

All that we call wrongs are due to crass materialism, and are essential to our spiritual growth; just as we cannot have liberty without slavery as the precursor. To know God is to become more and more spiritual; and when we have grown to a sufficient altitude spiritually we are at peace with God ourselves and all mankind. No matter how hard the roads leading to that result all will get there.

The ideal is the real; it is the more potent power. Lack of ideality constitutes the difference between man and the animal. The greater the imaginative powers the greater the man. The lowest in the scale of being are those who have the least imaginative power.

THE Orthodox work for the past; the Progressionist for the future. The former is many centuries behind the times the latter centuries ahead of the times. We need workers for the now.

THE motto on our money, "In God we trust," would be more appropriate if it read, "In this God we trust."

SIGNS OF THE TIMES.

WM. C. ELTON SERJEANT

WE are now approaching a critical period in the history of the world. Religious, political and social errors exist throughout all classes of society, and it is only by a gigantic wave striking and purging rational minds that the ignorance from which these errors have sprung can be fully realized, and thus the first firm step accomplished towards true progress.

This great wave, the effect of which will be gradually experienced, must necessarily proceed from the World of Cause, (that is the Spiritual World, or World of Intelligence), and its nature and attributes will, of course, partake of those of the sphere from which they emanate. It will therefore strike the minds of the masses in the form of a manifestation of intelligence or a fresh influx of spiritual power.

By such an outpouring of the Spirit, which is Truth, all error, with its attendants—evil, crime, misery—will be gradually reduced to a minimum; the pernicious effects of general ignorance being thus counteracted, and, in process of time, eradicated, from the community. It is ignorance alone which gives rise to injustice and error; were there no injustice—no error—crime and unhappiness would cease to be known throughout society. It has been said that “were social institutions rational and just, there could be no crime”—this fresh influx of spiritual power, the effect of which must inevitably be experienced, will necessarily force not only social leaders, but also the statesmen and clergy of the day, to proclaim rational and just tenets, and to reconstruct state institutions on original principles, which are the only true bases, instead of allowing most of them to remain as they at present critically stand, resting on certain doctrines whose apparent fruits in these troubled times condemn their existence.

The present significant and powerful agitation of all national, international, and universal questions, the restlessness so apparent throughout society generally, and the enforced reticence of scientists, statesmen, and theologians, all tend to point to the fact that the world now feels, vibrating powerfully through its most sensitive nerves, that universal source of all unhappiness, doubt! This deplorable want of confidence, if unchecked, will permanently damage all commercial, social and political relations; and, what is of far deeper importance to the morality and prosperity of all nations and people, it will severely prejudice the only tie which binds man to man, and mankind to God—religion.

Happily, the chief characteristics of modern times are more onward, more upward, than they have ever before been in the history of the past. The world is seething with talent; the public mind is now intensely active; men read more, consequently they think more than they used, and knowledge is thus becoming universal. With the steady growth of intelligence, which is the quickening of the Spirit of Truth, of God, the proper position of each individual throughout all classes of society

will necessarily be rightly determined; and each in process of time will be forced, therefore, to occupy the situation most suited to his capacity—in short, the right men will occupy their proper places in the future administration of public affairs.

Who can fail to observe almost daily evident signs of the approaching times? Worldly rank is powerless of itself to command that respect from the masses which it has done to a certain extent in the past.

Wealth cannot by its mere display control the feelings of the poorer classes, who are now fully alive to the fact that they derive no real and permanent advantages therefrom, not only on account of the general selfishness which it too often induces, but to an unnecessary extent also as a result of the evident lack of intelligence apparent in the ostentatious administration of many national charities and other public institutions of a similar nature, which ought certainly to afford efficient relief in most deserving instances.

Our so-called Christian churches as they now stand are evidently powerless to check the torrents of hypocrisy, Materialism, and Atheism, which many of their very dignitaries have, it may be unconsciously, to a considerable extent been instrumental in originating and augmenting by their open, and, to say the least, questionable advocacy of doctrines in preference to principles; and not a little on account of the many examples of contention which they continually show, instead of those of peace and love—which the Master, incarnated in the Nazarene, when on earth, not only taught but also practiced for their express guidance, and for all professing followers and disciples to most carefully observe.

The earth has grown too old for undeveloped opinions to prevail, and a radical change must soon take place or serious calamities will undoubtedly be experienced, which it is clear the present authorities are seemingly powerless to avert.

The next seven years may be truly known in the future as the age of reversal. Teachers and leaders will arise to the direction of affairs, not merely on account of their collegiate educations, their wealth, or their so-called social qualifications, but because they will be the chosen instruments of those great, though unseen, Powers and Presences which are the arbiters of the destinies of nations.

With the coming high development of universal intelligence the ignorant prejudices of the past will surely disappear, and the fundamental principle of the true law will become manifest to all; with reference to this law, *or that which is expedient*, the enlightened acknowledge with one accord that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; angels and men, and creatures of whatever condition, though each in a different manner, yet all with uniform consent, admire her as the Great Mother who cares for their happiness and peace.

Were it not for ignorance, evil could not exist; and evil through ignorance is not understood by the masses, though it is known throughout all classes of society. As darkness becomes the receptacle of light and splendor when the rays of the grateful sun burst forth, so can evil be gradually transformed into goodness and holiness by the loving mighty power of the Spiritual Sun which shines by night as well as by day. Evil is really the former, a lower expression of good, or the Almighty would never countenance its existence on the face of the earth. Evil is an experience necessary to all mortals or quickening spirits, and as the direct outcome of ignorance it is ever warning the ignorant to be wise. Both error and evil, proceeding as they do from ignorance, contain in themselves the germs of their own destruction, for they are born of the material, the lower, or the worldly man; and as the higher or the spiritual, which is the real man, quickens and develops, so must they surely give way before the powerful light of intelligence, or the Spirit which alone can penetrate ignorance and in time thoroughly disperse it.

The latter days are here. The Master's second coming is even now. The prophecy of the wondrous Persian Sismurgh, that the race of Adam should give place to beings of more perfect nature with whom the world should end, is about to be fulfilled. Antichrist has been in the world, creating false Christs, both before and since the time of the earliest Christian martyrs; he was with us during the crusades; it was he who suggested to our false Christs the horrible tortures of the Inquisition; he was present with his followers both in the reign of Bloody Queen Mary and Good Queen Elizabeth; neither was he absent in the days of the Ironsides. Even now Antichrist fills many of the pulpits in our material buildings termed “churches” with those who presume to take pecuniary reward for teaching others what they do not understand themselves, and who, through an ignorant and sinful desire to uphold selfish interests, are often engaged in feebly endeavoring to oppose the dissemination of those grand spiritual truths which will soon rise, with fresh beauty and power, like a Phoenix from the dust and ashes of the past, never again to suffer immolation in the future history of this world. The time is at hand when the problem of light and truth, involved in the existence of the Sphinx, shall be open to its final solution.

“La Illustration Espirita” is a monthly magazine of thirty-two pages, printed in Spanish in the City of Mexico. It is full of interesting matter devoted to the spiritual philosophy; and it is a great factor in the enlightenment of the Mexican people on the subject of Spiritualism. It will be a surprise to most people to know that there are, in priest-ridden Mexico and Spain together, twenty-one Spiritualist publications.

NINE hundred and nine thousand miners were represented in the International Congress of Miners in Paris.

For the Universal Republic.

SOCIALISM.

B. A. MERRILL.

Now that the American colony in Sinaloa, Mexico, appears to be on the high road to success, and indeed already commands the respectful attention of the public, it may not be amiss at this time to note some of those universal, yet recon-dite causes, that have conspired hitherto to produce failure on the part of all those who have attempted to properly organize and accrete human life on the social-industrial basis.

Indeed this complete failure in all past time to organize mankind into the more perfect state, is all the more noteworthy when we reflect that man is born into the social state, is in many respects a social being, and naturally seeks to express his social aptitudes in the industrial as well as in all the other departments of his complex being.

For, should we accept a few of those examples of social organizations that have been in existence for some time, and have the appearance of a limited success, it will be found on a more close examination, that they are living a sort of protracted Moribundism, or life in death, and the main question concerning their future, is the time at which they must either change or perish like all the others.

It will be readily admitted that, as tentative examples of social-industrial evolution, they possess great value. Chiefly because they represent the experimental era of the advancing social life of man—a stage through which all great ideas and organic principles of human life are obliged to pass on their way to ultimate success. Whereas, had they been intended to serve as permanent factors of social and industrial accretion; had they been established in harmony with those divine cosmical principles of social action and co-action that meet the actual needs and requirements of human life they would have already supplied an avenue of escape for a large portion of the toiling and enslaved masses out of the Egyptian darkness and bondage of the past into the Canaan of a more refined civil, social, and industrial state.

But days, months and years roll away, and the suffering thousands, who are starving for the bread of this life, and of the higher life as well, pass daily by the doors of these societies where material food, raiment and shelter are plenty for all who toil, and they enter not in. And why? Simply because they feel, they know, that therein are wanting certain elements of moral freedom, of social, spiritual and intellectual nutrition, that for them are more than ample compensation for material prosperity and plenty at such a price.

The Hon. Warren Chase, in his "Forty Years on the Spiritual Rostrum," refers to a co-operative society that he assisted to establish in Wisconsin. It grew until it became a financial success, and then it sold out and dissolved. Its members entered into it chiefly for two reasons:

First, co-operation as a source of greater material prosperity. And, second, association with those of kindred aims and beliefs—the latter feature

being, of course, the most potent factor in the final dissolution of the colony, as well as in its inception.

Yes, the masses of mankind instinctively prefer poverty, hardships, toils, dangers, privations untold, with social ostracism, starvation and a pauper's grave, it may be, in prospect, to such material plenty with the conditions that environ it.

It is plain enough, then, that a proper social state cannot be built up on those lines; that a Social-Industrial Democracy that shall adapt itself to all the *known*, and to all the *interior* and *felt* wants of human society, must include within it a vaster laboratory of those mighty infinitudes of material, moral, social and spiritual forces that are indispensable to the proper nutrition, evolution and cosmical perfection of men and women.

It must meet all the most interior needs and requirements of the human being. Perhaps we shall get some new light on this point if we refer to the words of one of the beloved ones: "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man himself is that very divine "word" or logos that proceedeth from the mouth of the Divine-Good; and every spiritual being represents that Divine Idea or Good under a new dispensation and new conditions. Every human soul is a new force, factor, food, *vis versa*; performs a distinct office in that vast infinitude of social, moral, material and spiritual functions and their eternally inflowing, elaborating and outgoing forces, into which our Divine Humanity is differentiated.

But "Except ye eat of the flesh of the Son of Man and drink his blood, ye shall have no life in you." But this he said not of himself, except as he was a true representative of the higher and more distinctly spiritual man and manhood of the race, in contra-distinction to the lower forms of the animal or first man.

Every human soul is ever at work in life elaborating thoughts, loves, affections and other interior foods, and throwing them out into the social spheres about him, to nourish and stimulate and sustain or otherwise the moral, social, spiritual organisms of those with whom he is associated. They are part of his own organic, elaborated self, which he also "gives for the life and sustenance of the world."

Thus do we eat one another—functionally;—and thus do we morally and spiritually perish when too much segregated from our kind. Even the Cow-Boys on the plains go insane from too great isolation from their kind.

These divine foods and life-forces pass out from human souls in many, many ways; not by our words and ideas only, but by a tone of the voice, a glance of the eye, by and through the beautiful forms, faces, features and motions of the human body itself; and in a thousand articulate and inarticulated ways, that we see, hear and sense, but can never express in words. Indeed, how dumb they are!

Man is a Trinity in his being, and desires his foods from three sources. As to his material

body or soma he desires his foods chiefly from the world below him.

As to his nous or spirit, he is forever nourished and sustained from that constant inflow of forces that come down into him from the Higher Life of Divine Love and Divine Wisdom, that resides at the Life Centers of the Universe. With regard to his spiritual body or Psyche, as a compound of mental, moral, social and spiritual forces, "he lives, moves and has his being," in the midst of his kind, on the terrestrial as well as upon the higher Celestial planes of his being. And from this social environment of living forces as well as from the higher environment his entire nature is fed, nourished and sustained in every avenue and department of his entire being:

"Thanks to the human heart by which we live!
Thanks to its tenderness, its joys, its fears,
To me the meanest flower that blooms can give
Thoughts that do often lie too deep for tears!"

It is the utter narrowness of the life within these small social organizations that soon makes them intolerable, except to a few whose minds are over-powered by a sense of their responsibility to our control and dominant idea of their organization; and who are forced to remain there from a desire to escape from the manifold evils that encompass life.

Alas! how many cramped and dwarfed souls have we seen in our time, almost idiotic or insane, from the lack of a proper social and spiritual environment and nutrition!

From these brief reflections on life it is easy to see why it is that the most potent, as well as the most enlightened nations, grow up at those points where there is the greatest confluence of social elements and forces; and why, furthermore, it is that the Creative Intelligences have suppressed all or nearly all the small and inferior Governments of the world by the strong hand of Absolutism and the sword, and have collected mankind into a few vast nationalities, which shall, when they are perfected, more fully differentiate and express that vast infinitude of varying moral, material, social, spiritual and industrial forces, which shall be incorporated into those living and wonderfully complex organisms of the Divine Humanity, which are termed "Nations," which are to supply food, protection, shelter, in all their vast and varying quantities and qualities, to the kindred and manifold millions that shall be included within each.

The baccarat scandal goes far to justify the venerable proverb which tells of the result attending upon quarrels among thieves. Of all those who sat around the now historic table at Tanby Croft, there was not one who had ever honestly earned a penny in his life. There was not a copper staked upon the cards which was not the proceeds of popular misery and underpaid labor. Bussmen, miners, tailors, and laundresses, were starving and dying that this unholy revel might go on.—*Worker's Cry.*

TWENTY-SIX of the forty-four states, a considerable majority of all, have now given women some form of suffrage.

NOT THE SPIRIT OF AMERICANISM.

WE clip the following advertisement from a daily paper: "A Review of the Life and Character of Isabella, First Catholic Queen of Spain."

Partial Contents.

- I She marries her cousin, Ferdinand V.
- II He forges a dispensation of Pope Sixtus, permitting the marriage.
- III She establishes the Inquisition.
- IV Full description of the same with fourteen modes of torture minutely described.
- V Her treatment of Columbus.
- VI The expulsion of the Jews.
- VII Destruction and expulsion of the Moors.
- VIII Full text bill now before Congress to erect a statue to her memory.

This book has been issued by the Woman's Society of the World's Columbian Exposition, which styles itself the "Queen Isabella Society;" the main purpose of which is to exalt Queen Isabella for having aided Christopher Columbus in his expedition of discovery when he went in search of the American Continent. The ladies who instituted this society belong to Chicago's "four hundred." They show a lack of true Republicanism and good judgment when they adopt the name of a woman for their society who, whatever she may have done to aid Columbus in his voyage of discovery, practiced most inhuman cruelties continually. There are plenty of women who deserve recognition for their nobility of character and good works, whose names could be used to adorn the World's Columbian Exposition Society without taking the name of a queen who established the Inquisition, and cruelly and with inhuman tortures expelled from Spain a portion of its best citizens.

It seems to be the tendency of wealth and luxury to make men and women Monarchists.

True lovers of their country and its institutions could not have in their society the name of such a woman.

This is the inscription selected to be placed on the monument of Queen Isabella by the Queen Isabella Society of Chicago: "The great Isabella, to whom Castile owed Granada and the Indies, and history the fairest model of a wife, a mother and a Queen." "The fairest model of a wife, mother and Queen," is a term that would be more fittingly applied by Jesuits to the woman who established the Inquisition with fourteen different kinds of torture, than by intelligent American women living in a civilized age.

SELECTED WISDOM.

UNHOOK THAT CHECK-REIN.

IN ninety cases out of a hundred those who apply the side or over-check to their harness cannot give you any intelligent reason for its use, further than that it was with the harness when they bought it, and it is fashionable to have it. Every other horse you will meet with on the streets of a city is either standing hitched with face turned up to the hot sun, the flies swarming about his eyes, mouth, and ears, with no power to defend

himself, or moving along in perfect misery from his head being pulled up to an unnatural position. If drivers who insist that their horse does not travel well, or is in the habit of stumbling, or is liable to kick if his head is not reined up, would have the judgment or a sufficient supply of the milk of human kindness to throw off the check when they stop, the cruelty and harm would be greatly lessened, but very few of them ever think so far, and nearly every hour in the day one can find scores of poor animals standing in the sun suffering all the tortures of the rack or pillory, while their master is within doors enjoying himself, with no thought or care for his mute and faithful servants.

Many owners and drivers of horses will confess that their animals work better and do better when allowed to carry the head in a natural position, but they check them for looks. What a mistaken idea! All men admire high style if it is natural, but when a horse's head is pulled higher than his formation justifies, he shows it in every movement, and instead of adding to his beauty it greatly detracts from it in the eyes of every man that is a judge of form.

DECORATIVE ARTS.

IT is not of any so-called decorative arts that I am thinking just now, but of two which certainly deserve rank among the finest of "fine arts"—the art of forgetting and the art which teaches us what *not* to see. Nothing in home life is more conducive to general happiness than their exercise; but, perhaps, there is nothing in the whole range of human acquirements more difficult to master. So many frailties of poor human nature stand in the way. Yet there is one great solvent to all of them, and that is Unselfishness. The pure hearted impulses and loving thoughts, which unselfishness generates, will create those harmonious conditions where we are really incapable of remembering with acrimony the shortcomings of those around us, and of harboring the suspicious jealousy or malicious spite that detects their foibles and compels us to see the evil rather than the good in their nature. To each one who is so fortunate as to have mastered these two precious arts comes an occult power of making others yield love and good cheer in return, even to those who may seem to be hopelessly sunk in the slough of selfish desire. But to do this one must be pure to the heart's core. If one's whole soul is sweet with the perfect harmony of life, then, and only then, can one realize that heaven upon earth which is in store for the man or woman whose inward life and outward service are linked together by the knowledge which comes from what I have called Two Household Arts.—*Labor Advocate*.

PEOPLE do not sufficiently remember that in every relation of life, as in the closest one of all, they ought to take one another for better or for worse; that, granting the tie of friendship, gratitude or esteem strong enough to have existed at all, it ought, either actively or passively, to exist forever.—*Carrier Dore*.

AGITATE FOR MUNICIPAL COAL YARDS

WHEN the average citizen pays six dollars a ton for coal delivered, the large corporations pay four dollars. The reason is that the large corporations give large orders, for from a hundred to a thousand tons or more, and put them in, moreover, at the season when coal is lowest. Of course everybody knows that big jobs can be handled more cheaply than small ones. It is not a matter of favoritism, but of business, that the corporations which order large lots should get their coal cheaper.

Now, why should not every town in this State, and in every State, put in an order in bulk for the aggregate coal supply of the community, and give the people the advantage of the wholesale rate? This plan would save every man who uses coal from one and a half to two dollars a ton. Is not that worth while? Could the municipality possibly be in better business than this? The very poor have to buy coal by the barrel, the bag, and even the hod. Naturally, they have to pay extra for these small quantities. Under any conditions, they must necessarily pay a little more unless the seller were to lose money, for the reason that the smaller the package the larger the proportion of the cost of handling.

It is, however, a notorious fact that the overcharge on these small orders by private coal dealers is usually far in excess of right or reason, and constitutes a cruel oppression upon the neediest class. There would be an end to extortion by adopting municipal coal yards. With only one coal yard in a town, and one in each ward of a city, there would be such a large number of these small orders of barrels and bags that they could be delivered by route wagons, with a very trifling extra charge.

No one of the minor measures advocated by Nationalists has greater elements of popular strength, as well as public utility, than this of municipal coal yards, and we hope to see it pushed to the front and kept there.

Let us get it before the people without delay, so that it may be made an issue in the municipal and legislative elections this fall and winter.—*New Nation*.

THOSE Spiritualists who have accumulated large fortunes seem to be sold to the Evil of Mammonism to such an extent that nothing can be hoped from them for the prosecution of any noble enterprise for the good of Spiritualism. They have a terrible fate awaiting them in the future. We often say that wealth or money can't be carried into the spirit future. False! delusion! The votary of Mammon, the one who has spent his life in amassing wealth, will carry it all with him as an incubus to sink him down in depths of gloom and darkness, for it may be, ages of time. The greed for gain beyond needed use is not only one of the most despicable traits of humanity, but it is the most paralyzing to all progress; and also the one which will hold the soul the longest in the realms of gloom hereafter. "The rich man and Lazarus" is no imaginary tale.—*J. S. Loveland*.

For The Universal Republic.
HUMAN EVOLUTION.

SAMUEL BLODGETT.

HAVING seen the essential conditions through which the human race must have passed, in order to progress, we become reconciled to the thought that such conditions should have existed, and also to the thought that the conditions should continue, wherever, and as long as the necessity for them remains. And we may be sure that the Infinite intends they shall, and that, therefore, they will exist, in one form or another, efforts of well-meaning reformers to the contrary notwithstanding.

While I am as anxious as any to remove all obstacles from the path of struggling humanity, I fully recognize and respect this law, and am willing it should do its full and perfect work. The amelioration of the workers will come, not in methods for evading the penalties attached to gross habits, thriftless methods and reckless extravagance, including extravagant propagation, but in the care that will not incur these penalties, in the light that will perceive how to avoid them, and in the full development that will make what we call self-control almost unneeded. Man found, and still finds, the earth adapted to his necessities in this particular. There are various grades and various kinds of adverse conditions all over its surface. The first inhabitants had to occupy the most favored portions in order to exist. As they gradually learned the arts of providing food and shelter, of protecting themselves against their animal enemies, etc., they became qualified to spread out, and take possession of other parts, which necessitated the use of different or greater skill. And they acquired new powers in overcoming the new and greater obstacles which they found.

At first thought one would hardly suppose that people would emigrate from a greater to a less favored region, but as a fact they have done it all along, as far back as we have any history, and now continue to do it. There are a great many reasons for this. Some are apparent and tangible, and some it is utterly impossible to account for.

There are a great many unconscious motives in the world; more it appears to me than conscious ones. And they move the world much more, and much more frequently, than those we can place and take cognizance of. Unconscious motives cannot be analyzed and traced, but I believe any thoughtful person can satisfy himself that they exist.

We will try and follow some of those motives which are plain to our vision. One of the most potent of these is, that as population increased it pressed on the means of subsistence. I am aware that there are writers who insist that such has never been the case anywhere, but it is a self-evident truism to all intelligent, practical people.

To say that the earth might have been made to produce more does not cover the ground. To know that it did not produce enough under the methods employed is sufficient. The best methods known to the highest civilization would probably

take the same territory, that only one could subsist on in low savage life, and make it supply the needs of five hundred: but while the people remain savage the second comer would press on the means of subsistence, all the same. Tribal feuds would also serve to scatter—as the worsted party would have to flee before the victor. Slavery has transplanted many. The spirit of enterprise and desire for change, the hope of bettering their condition, when there was no good grounds for such hopes, has led the way to many an unpropitious field.

Persecution for opinion's sake has done much, in modern, as well as in ancient times. The early settlements in this country, those which proved permanent, were mostly made under this pressure.

Various sects came here in the interest of a free conscience. The Quakers and Catholics were moved by this consideration the same as the Puritans. This shows that people do not have to be exponents of absolute truth in order to be intensely earnest. Very grave errors find people who are ready to hold them in the face of death. They may be destitute of reason, and recking with injustice and cruelty, and men with good sense, on most matters, and naturally merciful and just, may become so at-one with them as to feel their support to be absolutely necessary for their salvation. They are as thoroughly imbedded in their mental organization as tattoo marks become in the physical. And it is as useless to upbraid them as it would be to upbraid because soap and water would not remove tattoo marks. So each class of enthusiasts brought their errors with them, as well as their truths, and they valued the former as much as the latter.

Experience proves that suffering for our own heresies does not make us charitable to the heresies of others; and this was forcibly exemplified by the early settlers. The framers of our Federal Constitution attempted through that instrument to secure religious freedom to all our people, but a prejudiced fanaticism over-rides all Constitutions. The future will see that the Mormons have suffered and are suffering entirely uncalled for interference in the living of their religious faith. The founder lost his life through mob violence, and persecution drove them from place to place and to the wilds of Utah. Here they are denied the rights of citizens, held in territorial duress, and beset by Government officials, backed by the religious fanaticism of the two great political parties, and of all orthodox Christian sects. And what is their fault? Is it because they are immoral? They have gathered their recruits mostly from that class that not much could be expected from, and they have made them immeasurably better than they found them. Yes, better than their Christian Pharisaical persecutors, who are supposed to have lived under favorable conditions.

They have set us examples of fraternity, sobriety, co-operation, charity, justice between man and man, etc., that it would be well for us to imitate. The simple fact that they arbitrate disputes rather than go to law is so much better than our method

every way, that it ought to make us blush for shame. And statistics show that for one Mormon disorderly enough to be arrested there are at least ten Christians in proportion to numbers. Their industry and thrift is proverbial.

Do we persecute them because we are purer than they are, sexually? Then prostitution is purer than marriage. They think different, and so do I. I do not wish to be understood as advocating Polygamy, but I feel sure it is as good and pure as our rotten methods. It is not becoming in us to throw stones. Perhaps this is more of a digression that should have been permitted in discussing the subject in hand, but the Mormon exodus to Great Salt Lake is certainly a forcible illustration of the ways in which the population of the earth have been scattered.

But it is not proved that humanity had its starting point at any one place, and that one pair has, through their offspring, peopled the whole earth. It seems to me that there were at least four distinct beginnings, representing the four most distinctly marked varieties, viz. The White, the Yellow, the Copper-Colored and the Black. I believe that each variety had precisely the same kind of germinal beginnings, but that the types were fixed by the different environments of these germs; that the race characteristics were eternally fixed in the development of their first progenitors. I do not believe it is possible, or that it ever was possible, after the first fairly developed specimens of the different races, for the descendants of the Negroes to assume the color and characteristics of the Caucasians, no matter under what conditions placed, and no matter through how many generations the test is applied. Nor *vice versa*.

There have been other spurs that have pushed mankind forward and aided in the development of the race, but they were not very operative at first. Necessity was first and greatest up to within a recent date, and is now the greatest, if we include all people. Among the most advanced there are other motives which appear to be fully as efficient. To be surrounded with elegance and beauty as well as comfort has long been a strong motive among all advanced people. I suppose all grades of people feel it in some degree, but is not very apparent among savages. People have to reach a certain stage of development before the struggle will be great to surround one's self with the beauties of art.

It appears that vanity is generally combined with the love of the beautiful, and I know that ornamentation is prompted largely by its action, and it should not be lost sight of as a powerful factor to incite mankind in its struggles towards something higher and grander. Many feel that motive stronger than they do to have something in view pleasing to the sight.

Efforts for personal adornment are noticeable among those pretty low in barbarism. Necklaces and rings in the nose, ears and on the fingers are among the first, and have not been outgrown, except in one particular, the nose, among the most civilized and enlightened. There is no doubt

that vanity plays the most important part in these transactions, and, though utterly selfish, and in cases extremely hateful, it has had a very stimulating effect on the efforts of mankind, and by this means has, no doubt, aided very greatly in the development of individuals and of the race.

As Franklin observed, we have reason to thank God for our vanity. Its power is even greater in civilized than in savage life. The highest type of manhood, though caring less for personal ornamentation, is no less under the spell of its powerful influence. It incites to a struggle for superiority in the almost endless phases of life. In work we wish to be first, not only in the amount we do, but in the perfection of its performance. In athletes and all physical feats what boy or young man but wishes for the mastery? Frequently one half of what is called courage is the activity of this sentiment, insisting that we must not appear cowardly. It incites man to want to stand first in scholarship, first in his profession or business, first in mentality and in mental training, first in proficiency, first in general success, first in honor, and first in the esteem of his fellows. The burning interior feeling is to be appreciated, and it impels to effort and achievement in those lines of human activity in which the person feels himself best fitted to excel, and that he believes the public will approve. It has its foolish, hateful, and immoral aspects, but its foolishness is a lack of discrimination as to one's real importance; and its immorality is partly due to the low estate of the individual, and partly due to the contamination of the moral surroundings. The desire to excel in the estimation of our fellows does not lower our moral standard, unless we are living for the approval of a people whose moral attitude is lower than our own. It is the base of ambition in every form which it may take. It has nerved the hand of the warrior, the brain of the statesman, the research of the scientist, the resolution of the explorer, the imagination of the inventor, the patient training of the artist, and human effort in low and high places everywhere. It is hateful in its envies for those who have done better, in its back-biting and all its unfair rivalries, and in its contempt for those less able and fortunate.

It is foolish in its impatience of recognition, in its great anxieties to call attention to itself, in its parade and ostentation, in its pomp and personal ornamentation, and in its servility to fashion. It is immoral in its efforts to distinguish itself in its conquests and cruelties, and in its ability to overreach and despoil.

Still, almost any impelling motive to action is better than none. Activity is better than inertia, and to do wrong is better than to do nothing. For to do is to develop, and to drone is to lose the power we possess.

The poor man, if he could have the use of land, could build himself a home for one hundred and fifty dollars, sufficient for his needs, for which he must pay the landlord from twelve to twenty dollars a month rent year in and year out.

For the Universal Republic.

OBSESSION.

HAMILTON DE GRAW.

To the intelligent investigator of the occult phenomena of common Spiritualism, the fact that obsessions are possible, and do take place more or less, according to the developed mental condition or sensitiveness of the medium, is well known. And to it can be attributed many of the strange freaks performed by individuals that a heartless and cold world condemns as vicious or insane.

As the laws that govern the spiritual being are better understood, means and methods of treating so-called criminals will be modified and humanized; brought into accord more fully with the spiritual law that like attracts like, and those unfortunates will not be punished, but put under a strong psychological influence, loving and beneficent, demagnetizing and scattering the demoniac forces that had bound the soul, compelling it to act out the malignant designs of the controlling power.

Webster defines the word thus: Obsession, "the state of a person vexed or besieged by an evil spirit." A broader definition would be more acceptable.

There are loving and exalted states of spirit in which the obsessing powers are pure and exalted souls that are laboring to disengage the medium from the entanglements thrown around him by a lower order of spirit forces.

Such are the true obsessions to be desired and earnestly sought for by every one that has the best welfare of their fellow-beings at heart. It does not, as may seem, destroy the free agency of individuals, nor make them less accountable for their acts, for, by a certain line of thought, are evolved actions good or bad, and as they are, so according to the law of attraction spiritual entities are drawn to the individual, corresponding to the mental state of the person they are attracted to.

Punishment for crime only tends to increase the desire for criminal acts. The poor unfortunates banished into the world of causes to satisfy the morbid desire and idea that the world will be rid of their influence is false. Entering there with the same tastes and passions that dominated their life here, and released from the environment that contracted them here, their scope is enlarged to pursue their evil course. Coming as obsessing spirits, they are attracted to those in earth life of similar desires. Often times completely controlling their actions, producing at times the various forms of intentional criminals.

On these grounds alone the death penalty stands condemned as only augmenting the evil it is trying to check.

Dealing with effects and letting the causes remain, that are in constant operation to produce those effects, is not remedial, even temporarily; yet that is what our so-called civilization of the nineteenth century is doing.

To become polarized to the extent that, conscious of the indwelling spirit of the good and true, the individual can enter the association of

the criminally inclined, with a desire to influence them to a nobler life, without being more or less influenced by them, is a condition that very few have ever attained.

That Jesus attained to that condition is apparent; when he was accused of seeking the criminal class, he replied that he "came not to minister to the righteous, but to draw sinners to repentance." Conscious that the exalted atmosphere of purity and truth that enveloped him was stronger than the malignant forces that surrounded him, he could enter the abodes of degradation, and by the power of that spiritual force that was dominant in his life inspire them with better aspirations and desires.

Only by a deep and earnest soul travail can this be attained. The common lot of mortals is to be more or less influenced by surrounding conditions. Then the importance of having them exalted in sentiment to enable the soul to unfold the better part, and only thus will its final emancipation be attained.

All Christs are mediums, but all mediums are not Christs, no more than are all spirits prepared to be angels. An angel is merely a Celestial or heavenly messenger—a soul that is born into the spiritual wisdom that all is truth. And a Christ or Messiah is a medium on the earth who has been endowed with the same—merely a messenger and a bearer of the whole truth or all truth—who sees, feels and realizes truth as the angels do; and is in wisdom and love one with God or Christ—judges or blames no one; nor sees any evil to resist. Or it is a medium who has been taught, by Celestial Wisdom, that no soul is free from, independent or outside of God—the Spirit—and knows that he or she and all other souls do the will of him or it that sent them here—and therefore, that no soul lives for mere self.—*The Spirit of Truth.*

There are a number of the workers in the service of the Boston Park commission who have grown too old to be efficient. It is proposed to discharge them. This is according to the rules of business as conducted by private concerns, and, considering the stress of competition to which such concerns are exposed, they cannot be blamed for leaving off old inefficient help, cruel as the sight is. But the city is in no such strait. Of course, the old men should not be required to work, and should therefore be discharged; but some provision should be made for their support. The principle should be established that public employees who have worn themselves out in the service should be provided for in their old age.—*New Nation.*

A New York man who witnessed a fatal shooting affray is now a prisoner, being held as a witness and unable to procure bail. In the meantime his family must either shift for themselves or starve. The murderer, whose work he witnessed, being a man with political pull, is out on bail and getting a good living from the Brooklyn bridge company for acting as a preserver of the peace. What a travesty on justice!—*Midland Mechanic.*

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburg, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Fl. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gu.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	p. m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:58 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.
Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, New Foundland	8:38 p. m.
St. Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

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ON THE GROUND.

The better to serve the interests of those who have determined to avail themselves of the arrangements made by and through the management of THE WORLD'S ADVANCE-THOUGHT and THE UNIVERSAL REPUBLIC to secure town and farm homes in Oregon, the undersigned will open an office and permanently locate at Springfield, in Lane county, the trade center of the rich fruit lands we are colonizing.

Springfield--What it is and Will Be.

Springfield is on the east bank of the Middle Fork of the Willamette river, in Lane county, Oregon, between the Middle Fork and the McKenzie, about 16 miles west from where these rivers issue from the Cascade mountains. The Oregon State University, the first educational institution of the State, is 2½ miles west of Springfield, and a short mile further west is the town of Eugene, the county seat of Lane county. The lands between Eugene and the State University, and between the University and Springfield—reached by a splendid free steel bridge across the Middle Fork—have been surveyed and platted into streets and blocks and are being rapidly covered with residences and business houses. Two companies have been organized to construct street railway lines between Eugene and Springfield, and it is considered a foregone conclusion that Eugene and Springfield will be consolidated into one city, with the manufacturing interests and main transportation business on the east side, at Springfield. Altogether the most eligible site is at Springfield—drainage perfect, beautiful building situations, natural scenery unrivaled.

Springfield a Great Water-Power Center.

The site of Springfield is on the north side of a mountain of considerable magnitude, and around on the opposite or south side of this mountain flows the Middle Fork of the Willamette, winding around the western base of the mountain and bounding the town on that side. The water-power is obtained by tapping the river just above the mountain, and bringing the diverted current in on the north side of the mountain. The canal will now carry a power equaling 3,000 horses, and the whole of the Middle Fork river might thus be safely and inexpensively controlled for manufacturing purposes. At present but 300-horse power is being used. The power can be used the second time within the town limits—the upper fall being 12 feet, the lower fall 20 feet. The water never freezes, and is clear as crystal. Many manufacturing enterprises are needed and would be well sustained at Springfield. Factory sites will be given as a bonus to those who will immediately improve them, with power at mere nominal cost the first two years, and at \$8 per annum per horse-power thereafter.

Springfield a Great Railroad Center.

50 acres of the town-site have been set apart for union depot purposes, and as much will be needed. The Oregonian Railroad runs southward from Portland on the east side of the Willamette directly to Springfield, and is being extended southeasterly to Eastern connections; surveys are being made for a trunk line eastward from Astoria to Salt Lake, amply backed by capital, of which Springfield will be the Central Oregon entrepot; a main branch of the latter road will be extended southwesterly from Springfield to the best ocean harbor between the mouth of the Columbia and San Francisco; a local branch is to be constructed northeasterly from Springfield to the vast timber belts on the Mohawk and the McKenzie; the Oregon and California Railroad, present through line from Portland to San Francisco, has a station on the west side of the river, within fifteen minutes' walk, and will not fail to run its trains into the Springfield union depot when erected. The greatest railroad builders of the world are at the head of these railroad enterprises.

Springfield a Great Fruit Land Center.

The intelligent reader has only to look over the map of Oregon to conclude that the most productive farming lands of the State are around Springfield. Here the great currents come together that constitute the main Willamette river, resulting in rich alluvial soils. There is no "spotted soil" around Springfield—it is a vegetable compost, quickened by needed mineral elements. It is the richest portion of the famous Willamette Valley. All the fruits of the temperate zone flourish here, and figs have matured. Five acres in bearing prune trees will alone yield a family living. Fruit tracts as well as Springfield lots can now be purchased at much less than they will soon bring.

Money on Long Time to Improve.

An arrangement has been made with an Eastern syndicate controlling large sums of money to advance means, on fair and liberal conditions, to buy and improve Springfield property and adjacent farm property. Best, however, unless actually necessary to do so, not go in debt. For further particulars address (with return postage) H. N. MAGUIRE, Springfield, Oregon.